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THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII January, 1930 No. 1

A Prayer for the New Year

Give me the Christ Soul, God—pure, brave, serene—
To meet these days,
Ready to walk, head high, with firm, sure tread,
The Year's strange ways!
Teach me to be a steward of all things,
Owner of none;
Glad to give up my will, since thine, my God,
Shall still be done.
Let me live grandly, seek the things that last,
Press toward love's goal;
Win—jewels? Fame? Nay, better; when earth's past,
Stand—a crowned soul!
So be my helper, Father—comfort me
With staff and rod,
Till I give back to Thee Thy year, well lived
For man and God!

—*Adapted from Henry Hallam Tweedy*

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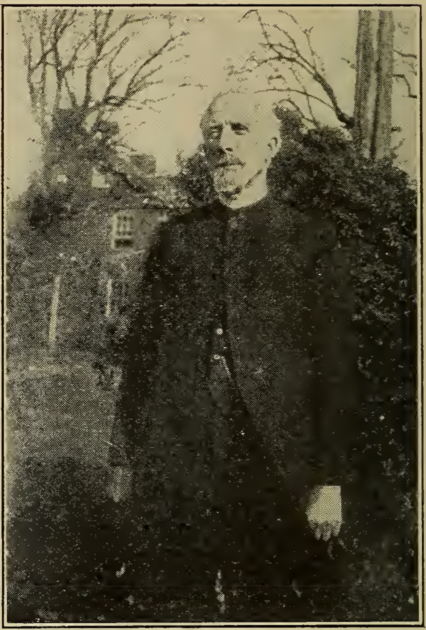
A Call to the True

H. C. EARLY

GREETINGS to the readers of the Missionary Visitor! Greetings to those who are wholeheartedly back of the missionary program of the church!

Let us rally to the battle cry of our General Mission Board. The missionary program must not fail. It must not be crippled even, though it has been crippled. Prayers which dig up their own answers in liberality are the supreme need of the hour. Our work must go forward or perish. But by the grace of him who authorized it and by the faith of the good people back of it our work shall not perish. It must grow and live.

Let every man and woman, boy and girl, of the local churches be led into the light of the need. Nothing can be expected of people who do not know. And as we bravely face the present situation and relieve all financial embarrassment, our liberality and devotion should grow steadily and permanently, commensurate with the expansion of our work in both the home and foreign fields. Be it so.



ELDER H. C. EARLY, as he appeared in the yard of his home at Mapleville, Maryland, when the Visitor editor snapped his picture the day before Thanksgiving.

Inspiring Words from Master Missionaries

The spirit of missions is the spirit of Christ—the very essence of true religion.—David Livingstone.

Prayer and pains through faith in Jesus Christ will do anything.—John Elliott.

Some can go, most can give, all can pray.—Anon.

If America fail, the world will fail.—Park.

As America goes, so goes the world in all that is vital to its moral welfare.—Austin Phelps.

I tell you, fellow Christians, your love has a broken wing if it can not fly across the ocean.—Maltbie Babcock.

Every church should support two pastors—one for the thousands at home, the other for the millions abroad.—Jacob Chamberlain.

It is my deep conviction, and I say it again, that if the Church of Christ were what she ought to be, twenty years would not pass away until the story of the Cross would be uttered in the ears of every living man.—Simeon H. Calhoun.

More consecrated money—money which has passed through the mint of prayer and faith and self-denial for the Lord's sake—is the greatest demand of our time.—A. J. Gordon.

There is money enough in the hands of church members to sow every acre of the earth with the seed of truth.—Josiah Strong.

I will place no value on anything I have or may possess, except in relation to the Kingdom of Christ. If anything I have will advance the interests of that Kingdom, it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this!—Livingstone's resolution made in young manhood.

Two Months, God, and the Brethren

Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields, that they are white already unto harvest." John 4: 35. The words of Jesus.

EXPECT great things from God, attempt great things for God," were the words of William Carey, pioneer missionary to India. The Church of the Brethren has truly incorporated this spirit in its missionary work. A letter has just come from Bro. A. D. Helser, missionary in Africa. He says the Christians at Garkida were walking fifteen miles to Gardemna where they were to partake of the communion with the brethren there. God has kept his promise. We attempted great things and God gave the increase. Marvel of marvels! Out here in the bush of Africa where in 1922 there was no written language, the name of Christ unknown, polygamy, leprosy, superstition, and fear rampant. Today portions of the Bible are translated, young men read it gladly and have taken the vow to be faithful to Christ unto death. The lepers are gathered in and are being cured. The eyes of men and women and children are turned Godward. Can you imagine that company of new born Christians marching off to a neighboring station to take the communion!

No wonder that men and women of our church have voluntarily offered generous sums of money to put the missionary work on a strong basis. It is now common knowledge that individuals have banded together to pay half of the mission deficit. They make this offer in the form of a pledge conditioned on the churches increasing $37,500.00 over last year and thus paying the other half of the deficit. These members want this challenge to be a success and they will help the churches make the increase.

January and February are the two months remaining before the business year will close. On Dec. 16 the receipts were just $1,719.00 ahead of the same nine and one-half months' period last year. The Mission Board cannot nor does it wish to conceal its concern. On the other hand there is a fine spirit for missions in so many places that optimism abounds for the success of the effort. Those who read this message hold the answer in their power. God has been faithful. Let us continue to expect great things from God and attempt great things for him.

Swept In by the Tide

One Good Deed Influences Others

A MISSIONARY detained in America sent $100.00 as a missionary offering. This news was published in Missiongrams. A pastor presented this information to his people. Their whole Thanksgiving offering had been less than this amount. A man in the congregation felt he should do something and so gave $20.00.

A great effort is being put forth to meet all the missionary obligations before Feb. 28. Let the good that you will do, help encourage others to good giving. Send your offerings early. With the money, send news of any members who have made real sacrifices to make the work successful.

* *

ONE DAY'S PAY for January and February would go a long way toward meeting the missionary financial needs for the business year ending Feb. 28, 1930.

Northeastern Ohio and the Mission Challenge

The congregations of Northeastern Ohio are making splendid headway in meeting the mission challenge. Of the thirty-two congregations in the District, ten sent in more mission money in the first nine months of the year than they did in the twelve months of the year previous. Thirteen others gave more in the first nine months this fiscal year than they gave in the corresponding nine months last year. Nine are below their last year's giving.

Missions or Decorating the Church?

A young man in a young people's class meeting remarked that he had seen in the Messenger the great need for mission funds. He reported various amounts that would be necessary from different sized congregations. The class voted, at least by a majority, to contribute from the treasury for this need.

Later in the meeting the matter of decorating the church for Christmas was proposed. Some one suggested that the class help. One member remarked that the class had better give all its money toward this work. Then they would be sure how the money was spent, whereas they would not know if it were given to missions.

Since this woman is not well informed and others may be in the same position, a little consideration in the Visitor seems timely. The missionary urge results from the Gospel of Jesus Christ. In our denomination each congregation sends delegates to the Annual Conference where they elect a Board of Missions. The members of the Board receive no salary for their work and only a small recompense for the actual days spent in Board meetings. This Board employs secretaries to carry on the work through the year. The missionaries who represent the church on the fields are first selected by the General Mission Board, then their appointment to the mission field is made by the Annual Conference. They are the cream of the youth of our church. Spiritually, educationally, physically and socially they must measure to a high standard or they can not be appointed.

It is scarcely possible for this woman in the class meeting to know the details of every missionary expenditure. However, the finances of missionary work are very carefully safeguarded. The full statement of expenditures appears each year in the June Missionary Visitor, the Yearbook, and the Annual Conference program book and minutes.

The decision of the class to give a certain amount from their treasury in answer to this special appeal, was not changed.

The Women's Gift Toward the Mission Deficit

The women are responding to the appeal for special gifts toward the mission deficit. The first three responses, which must have been sent almost by return mail after the appeal was received, totals $85.00. They were credited to the Mill Creek Aid Society, Northern Va.; Goshen Aid Society, No. Ind.; and Woodland Country Aid Society, Mich.

Missionaries Increasing

Among the signs that point to increasing interest in Christian missions abroad is the fact that the number of new missionaries sailing in 1928 exceeds those sailing in 1927 by over one hundred. This is the first year since 1920 to show an increase over the previous year.

Outgoing missionaries last year numbered 667 but these are not enough to maintain missionary personnel abroad. At least 1,500 new missionaries are needed annually to make good the losses due to retirement, ill health, and other causes, in the total Protestant mission force of about 30,000 missionaries. North America has furnished over four-sevenths of that total, so that at least 850 new missionaries are needed each year from North America to maintain the present missionary forces.—Student Volunteer.

Congo Cannibals Won

Masaba was employed twenty-five years ago by Congo officials to commandeer rubber gatherers, men or women. He had authority, and when men would not go with him to work, he would shoot them down, cut them up, put them in a pot, add palm oil, cook them, and eat them. He ate his hundred! All the natives knew him. He was also the executioner for his chief, hacking off men's heads, and was known as the most cruel monster in all that Congo country.

In December, 1927, he came to the Deti Hill station, directed by the Heart of Africa Mission, and inquired for Ma Risasi (Miss Mary Rees, whose African name means Miss Bullets, because she shoots the Gospel so fast). She treks down among the villages around Deti, alone, wades the streams, tackles big black men about their sins, preaches about hell and Heaven and God's requirement of righteousness. "Ma Risasi," said this merciless black, "tell me the story you're telling in the villages; I feel my sin; I must get rid of my sin; I must know God. Ma Risasi, tell **me** the story you've been telling in the villages."

She told of the sacrifice on the Cross, explained the hope of Heaven. The power of sin was broken; a new dynamic came in. Since then he has been witnessing. He is learning to read, though probably fifty years old; he has started a school in his village; and four months after his conversion, made a profound and absolute dedication of himself to God. At the conference six months later, when Masaba rose to lead in public prayer, it was the sensation of the day among the three thousand natives gathered together to wait upon God for ever-widening revival. —Missionary Review of the World.

News From the Industrial School (C. B. I. S.), Geer, Va.

The following news items were gleaned from a letter received recently from Miss Nelie Wampler:

The thermometer registered six below zero yesterday morning (Nov. 30) and two below this morning. The coldest in ten years some one said today. We do not know how to manage much of this sort of weather.

We are glad to welcome Dr. Coffman in our midst. He will begin practicing soon.

We are measly for sure now. No one escaped except little Miss Miriam Hersch and she has been staying in her mother's front room since she was born in order to escape it if possible. Five families from the outside have it too.

Today (Nov. 29) we dressed a dozen ducks and thirty-seven chickens. It was no play job but every one went after it in dead earnest and by supper time we were about all through. Mr. Hersch cut their throats and the little boys hauled them up to the laundry where Miss Finckh scalded them and kept a dozen or more boys and girls busy picking feathers. I inspected them and plumped the birds and passed them on to the cooling line. You see it does not take so long to put across a task with plenty of supervised help. They brought almost $80.00, thirty cents per lb. for the ducks and thirty-five cents for chickens.

Latest Word on the China Famine

On the conflicting views concerning the famine situation in China a fresh ray of light fell in a cablegram to the International Missionary Council, New York, from the National Christian Council of China, Shanghai, under date of November 25. The cablegram carries the following up-to-the-minute information:

"National Christian Council of China is convinced famine conditions are severe and supports the reply of China International

(Continued on Page 6)

THE MISSIONARY VISITOR

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H. Spenser Minnich, Editor

Ada Miller, Assistant Editor

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

Editor's Note

For many years the January issue of the Visitor has been devoted to India. This year the editor as well as readers is indebted to B. M. Mow and other India missionaries who are contributors. Our India Mission is the oldest we have in an Oriental country. The church is growing and the progress as set forth in this issue must be of considerable interest to those who have for thirty years been investing funds in this field.

The Women at Work*

Dear Women of the Church,

Greeting:

For several years our church has been carrying a mission deficit. We have prayed, and to a certain extent worked, to decrease it. The Lord has seen fit to bless our efforts. Generous individuals are working toward raising half of the deficit. There will remain $37,500.00 to be raised before March 1, 1930. This must be done by the churches, which is no small undertaking. In order that it may be accomplished without in any way interfering with the regular annual missionary budget, the Mission Board has appealed to us to make the SUPER-EFFORT necessary to go over the top by March 1.

And we, the representatives of the combined organizations, extend this appeal to every woman in the Brotherhood. Including the Aid, Mothers and Daughters, Women's Organized Bible Classes, Missionary Societies and some children's groups, there are more than one thousand organizations representing at least twenty-five thousand women.

We agree that this deficit should be at once and forever wiped off the slate. We have prayed about it. Let us now see to it that the Lord can answer our prayers.

Let each organization immediately send a Christmas gift of from five to ten dollars. This would afford a splendid start by January 1 and in the meantime you could plan what is possible to do during the following two months. ON THE ENCLOSED SHEET ARE SOME SUGGESTIONS.

Now then, let us immediately enclose our check in the envelope marked "Christmas" and forward same to the Mission Board at Elgin. And then begin to plan what further can be done during January and February.

May we pray earnestly while we are planning and working and "See how great things the Lord will do for us."

Watch the Messenger and 1930 Yearbook for further information.

Your servants in His name,
The Council of Women's Work.

Suggestions That May Be Helpful

Here are some suggestions that may be helpful in working out our plans:

Help to find the following persons:

1 individual to give	$1,000.00
2 individuals to give	500.00
4 individuals to give	250.00
10 individuals to give	150.00
15 individuals to give	100.00

Be one of the following organizations:

50 organizations to give	$ 50.00
200 organizations to give	25.00
250 organizations to give	15.00
300 organizations to give	10.00
400 organizations to give	5.00

Or help to secure

500 individuals to give	$ 3.00
1000 individuals to give	2.00
2000 individuals to give	1.00

Please place gifts in the enclosed specially prepared envelopes that we may carefully record same. What we do now for the deficit must be **over and above** the regular Aid budget.

Should you need more than the enclosed Christmas envelope, please send to Elgin at once and secure as many as necessary. Perhaps a good way to raise this special Christmas Gift would be to secure a number of small gifts from individuals.

We are twenty-five thousand strong; at a dollar a piece that would mean $25,000.00. This is the first time we have ever worked all together. Let us join our hands in a great friendship circle and allow the Lord to use us mightily.

The Council of Women's Work:
Mrs. Ross D. Murphy,
Mrs. J. Z. Gilbert,
Miss Nora M. Rhodes,
Mrs. Laura Swadley,
Miss Ruth Shriver.

* *

LATEST WORD ON THE CHINA FAMINE

(Continued from Page 5)

Famine Relief Commission to the American Red Cross, especially in the matter of relief needs. We urge an appeal for additional funds and recommend that China International Famine Relief Commission administer, conditioned on their immediate use for winter and spring, and have so informed them."

The National Christian Council of China, from whose office the message comes, is the coöperative agency of practically the entire Christian movement in China.

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* A letter sent to Women's organizations of the church.

Outstanding Impressions of My First Term of Service

I. W. MOOMAW*

SOON after coming to India I picked up the courage to write briefly concerning Three Things a New Missionary Sees. But now to reduce the impressions of seven years to a few paragraphs is not a task which one would assign to himself. Let it be emphasized though that they are only impressions, and in that humble spirit they are recorded.

The Width and Depth of the Missionary Task

From the beginning missions have addressed themselves to the task of making Christ known, loved and trusted by men to whom he had been a stranger before. This is a large task and it leads to an ever-widening horizon of service, for the Gospel is as wide as the needs of men and it has not been truly proclaimed until it touches the depths of their hearts. Were it only a creed to recite, or a "philosophy," our task would be easy. But it is a way of life, something to be lived. So in addition to preaching, missions have tried to allay some of the physical distress which non-Christian faiths seem to have ignored. It is hard to impress the beauties of eternal life upon men who are surviving on less than a jail diet. The poverty of Indian agriculture continues still to be one of the most baffling problems of the church.

Closely following in the wake of poverty, and very often one of its causes, is the question of health. The spiritual and economic loss due to ill health is amazing. So here we find over two hundred hospitals and as many dispensaries, carrying on daily in the name of the Great Physician. Nearly ten thousand lepers alone are under regular treatment. Still there are over 280,000 roaming at large, begging a little help here and there. Much of the laziness we hear of would be more correctly diagnosed as malaria or anemia. It would be hard to measure the contribution which medical missions have made and still must make to the church here. Then, too, there is illiteracy which at times seems to seal the door of every village against advance toward a more abundant life. So Christian education from the most remote village school to standard colleges has also become one of the tasks of Christian missions. Down through the years there has been wide, almost extravagant, seed sowing and we are not surprised when Hindu men occasionally refer to Jesus as the most discussed Person in India. And herein is the depth of the missionary task.

The depth of Christ's impact upon non-Christian life and thought cannot easily be measured. And we dare not be allured by the kind words of men in the absence of open confession. Yet the extent to which the Bible is being sought and read impresses us of a growing interest in Jesus and his way. Recently a Hindu high school principal so garnished his address to non-Christian students with quotations from the Bible that one had to believe that he knew the Bible better than many Christian ministers. We do not attend the movies here, but a promoter has recently stated that "The King of Kings" has had a most extensive run. When the film was shown in a city near here a Parsee gentleman made up a theater party; it consisted of two Parsis, three Hindus, two Jews and a missionary and his wife. The meaning of all this would probably stagger us, if we could measure it.

If there has been a wide awakening of Christian interest, there has also been an awakening of the forces of evil. These forces were probably never so marked as now. In their efforts they are ceaseless and brazen. We dare not be at ease in the assurance that Indian social life is being enriched by the name and thought of Jesus. The missionary task is broad and deep, but it will not lessen until India opens her heart and accepts her Lord and Savior.

Missions Have Become an Enterprise of Sharing

The "foreign field" can hardly be confined to all east of the Red Sea. Before coming to India we spent a few days with a young college friend who was then pastor of a small church in a large city. I thought of ourselves then as coming to the "foreign field" and of our friend as serving at home.

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* Missionary, Anklesvar, India.

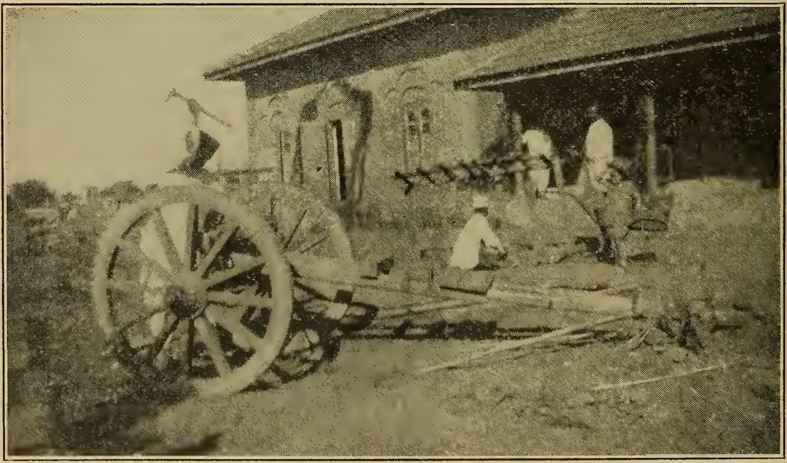
That was true, geographically. Since then we have seen many whom we had regarded as foreign, open their hearts warmly to the claims of Christ; whereas some members of our friend's parish and many others who should have been members, have withheld their lives for themselves. So one is led to believe that the foreign field is wherever men withhold the lives that they owe.

It is needless to say that the churches in non-Christian lands are still very weak and inadequate for the tremendous burdens they have to bear. So the spirit of missions seems to increasingly take the attitude of the older and stronger churches helping those which are still young and weak. One is impressed by what seems to be a kindly spirit of sharing. As the fellowship of Christ enlarges, other lands and other peoples become less foreign.

God's Complete Revelation of Himself in Jesus

If there is one impression that stands out above all others it is the fact of God's complete revealing of himself in Jesus Christ. To observe the Christian faith on the horizon of non-Christian beliefs leaves no doubt in one's mind of the spiritual supremacy of Jesus and his message. It has been well stated that Jesus alone appeals both to men's hearts and to their thinking. The Bishop of Dornakal, one of India's Christian prophets, has recently declared that "What the Hebrew prophets so unequivocally taught as the two-fold obligation of religion, is lost sight of in the sacred literature of the Indian sages. 'Thou shalt love the Lord thy God with all thy heart and with all thy soul,' readily appeals to the Indian devotee. But the great commandment like unto it, 'Thou shalt love thy neighbor as thyself,' falls on deaf ears. The essence of all true religion, 'to do justly, to love mercy and to walk humbly with thy God' is what the Indian philosopher consistently ignored, else the age old tyranny of caste would have been unknown."

Where the Christian Gospel is followed a marked change in human relationships takes place. Womanhood receives its rightful place. Debt and dirt and disease do not thrive. The cries of the weak are answered. Education finds a place. Men who themselves may still be in the throes of poverty seek to give their children a better chance in life than they have had. We must not exaggerate the extent to which this has taken place. Any complete change will take time. Yet there is unmistakable evidence that those who accept the Christian way of living do find themselves led on into a newness of life. Their neighbors who ignore this voice remain where they were, or go backward. This would be hard to explain apart from the spiritual preëminence of Jesus as God's revelation of himself. Than this, there is no stronger lifting nor saving power known to the minds of men.



VILLAGE CARPENTRY in the Vocational Training School, Anklesvar, India.

Outstanding Impressions of My Second Term of Service

A. RAYMOND COTTRELL, M. D.*

OCCASIONALLY one meets those who seem to have the idea that the work of a missionary in a foreign land is "highly romantic" and that many of our days are filled with exciting and inspiring occurrences. They think that a record of our daily work would read like a book of adventure, full of surprising incidents and happenings of picturesque unusualness. It is true that most missionaries might write a few pages of that kind of events, but it is also true that most missionaries by the end of their second term of service would be emphatic in saying that such a record would not be at all characteristic of their everyday routine life and work. The day after day, month after month, year after year continuous impact of your personality against the deadening influences of a non-Christian people is certainly not romantic, whatever else it may be.

During several years of the time that Dr. Laura and I were in medical college we were very fortunate in being in constant association with a number of returned missionaries connected with different churches and coming from many countries. This was a most excellent thing for us, for in one way and another we absorbed some vital information from those good people, and thus were in a large degree prepared for what we later found in our own particular field in India. We therefore had but little of the disillusionment which is so great a shock to some new arrivals in a foreign land and which in some cases seriously affects the worker's usefulness.

The strangeness and newness of living and working in a foreign land soon wear off, yet we often come across new and unfamiliar facts, some of which are so out of the ordinary that we are at first inclined to question their truth. This has happened so many times that we have frequently remarked to each other that if a careful and trustworthy person makes what seems to be an extraordinary, or even preposterous statement, it is nevertheless no doubt true with regard to the people, or the place, or the occurrence that he has in mind. This seems particularly true with reference to statements regarding caste customs and practices. Of one thing I am convinced, and that is that very few indeed are the foreigners who ever get a real, true, deep knowledge of the tremendous pressure that caste often brings to bear in preventing the free conversion of the people of India to Christianity. It seems almost impossible for the free-born American to comprehend what it really means to a caste Hindu to meet the opposition his people bring to bear to keep him from becoming and remaining a baptized Christian.

In recent years one often hears that caste is rapidly being done away with in India. That is true with regard to a few restrictions, such as the taking of food and water while traveling (the railroads with their long distance journeys are largely responsible for this); but you just try baptizing a high caste orthodox Hindu, or try admitting an outcaste into church membership in a place where the others have come from a higher social class, and you will at once have an uproar on your hands that will no doubt speedily convince you that caste is a long, long way from being a thing of the past. Even so renowned and respected a leader of Indian opinion as Mahatma Gandhi has been able to make but little progress in his most commendable efforts to remove the "untouchability" of the outcastes. You may say that such conduct is unchristian. Yes, we know it is and that is one of the reasons for our being in this land. You may be disgusted, you may become righteously indignant, you may even feel like calling down the wrath of God (cf. Luke 9: 54), but like it or not, facts are stubborn things. The longer we are here the more we are convinced that caste in all its ramifications is one of the devil's strongest weapons in keeping India from Christ.

Does this mean that we are discouraged? It does not. Is the task impossible? No indeed, not as long as we keep in touch with the one true and living God. Is progress being made? Yes, there is encouraging progress, both with respect to the spread of

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* Missionary, Bulsar, India.

Christian knowledge and ideals throughout India as a whole, and from the standpoint of the work of our own particular mission.

I will cite a very recent event which shows that the impact and spread of Christian ideals and standards have been deeper and more widespread than may have been realized by many. You have always heard of India as a land of child widows, and of the miseries connected with their lot in life. In the next generation much of that particular tragedy will be no more, for just a few days ago the Central Legislative Assembly of India passed what is known as the Sarda Child Marriage Bill. As soon as this law goes into effect no girl under fourteen years of age may be legally married. From a social standpoint that is one of the most radical and progressive pieces of legislation that India has ever passed, and it was only possible because after years of effort the standards of Christianity prevailed over the most strenuous opposition of orthodox Hinduism. Aside from Christianity, the passage of such a law in India would have been utterly impossible.

Yes, sometimes the load does seem heavy, the days long, the work appears to drag, and there may be little of music in the soul, and one may almost feel like hanging his harp on the willows as did the Jewish exiles in Babylon so long ago (Psalm 137: 2); then we remember that we are ambassadors of the Kingdom of Heaven, that we are fellow workers with the Lord Jesus Christ himself, and looking about us we see some of the wheat that has been garnered. We see some of those choice souls who have been redeemed from the darkness and desolation of heathendom, those who are now our fellow laborers in the work of the church, and with whom it is a privilege to work. Like many a true missionary we may at times be ever so weary **in** the work we are doing but certainly we are not weary **of** it.

Our own mission is working along educational, industrial, evangelistic and medical lines; all looking towards the bringing of those with whom we work to a saving knowledge of Christ as their Savior. In spite of the fact that I have been, and am, a medical worker I believe that the evangelistic work is the highest type of missionary work there is. Then you may ask, why am I a medical worker? For the very simple reason that when we were preparing to enter on our life's work there was greater lack of workers in the medical profession than in any other line. We undertook to supply the greatest need that we knew of and we have never regretted our choice for a moment. We stay in this line of work because the medical missionary can get into homes that are often closed to any other type of Christian endeavor, he can work among all castes much more readily than any of the other missionaries, and there is far greater need for medical workers in all non-Christian lands than you who live in Christian countries can easily realize. Though some forms of service may be higher than others, yet in due proportion all are needed; and then one remembers that it was not one of the apostles or elders, but a deacon, one of the seven chosen "to serve tables," who gave such a glorious testimony for his Christ that it led to his being the first of the Christian martyrs.

In conclusion I will say that the outstanding impression at the close of our second term of service is that mission work, whether foreign or home, is the greatest work in the world, and happy is that one who enters into it fully.

ON FURLOUGH

Catherine Culnan

You think them here, but they are far away.
Their spirits walk dim trails, or desert sands;
Their hands reach back to touch the trusting hands
Of those who looked to them to point The Way.
You think them here? Oh, then you do not know
The challenge, and the burning inner fire
That turns them back—to labor with desire
For him who said not only "Come," but "Go!"
—Student Volunteer Movement Bulletin.

Religious Education

Our Elementary and Training Schools

ANETTA C. MOW*

EDUCATION is not salvation, but education can prepare the way of the Lord or it can obstruct that path. In spite of all difficulties and dangers the presence of religion in schools will help to make straight in the desert a highway for our God," so writes one who attended the Jerusalem Conference, in an article about "Religion in Indian Education." Her entire article proves the pressing need of religious teaching in the schools of India. She says it is being realized more and more that "the greatest enemy of the cause of Christ throughout the world is not Hinduism, or any other religion, but rather the indifference of men to spiritual things, their immersion in material concerns, and the selfish, godless view of life which distorts the whole outlook of the soul."

Hence it is time that Christian schools awake to the great need and responsibility which is theirs, to give the very best religious instruction possible. We know that only in Jesus Christ will India find her peace and salvation, and so it is most imperative that our Christian schools insist on the best curriculum and the best methods of giving religious instruction, motivation and reverence for the Unseen.

Our own mission has always held this ideal, and efforts to carry out the ideal have been renewed with the passing years. Every year brings new methods and higher goals; and with this very aim in mind the Educational Committee in November, 1925, chose a committee to investigate the Bible courses in all of our boarding schools.

This committee wrote to each boarding school, asking for courses of study used in each class, for names of text-books, for number of hours spent in Bible study and for suggestions and opinions. Neighboring missions in Gujarat were asked for the same information. When these replies were examined, it was discovered that the majority of our schools felt that their present Bible work was inadequate in materials and content, also in supervision, interest and results. There was a lack of unity in the courses given in the various schools. The causes responsible for these conditions were the very small amount of suitable material in the vernacular, inefficient teachers, lack of missionary supervision, and lack of time.

After giving this report, the committee was asked to submit a course of Bible study with a curriculum which would correlate the lessons in each grade and thus unify all our schools and prepare our students to enter our Bible Schools.

Much time and thought was given in preparing the course of study to be used in each standard of the elementary and training schools. In making out this course, many obstacles were met. In English, libraries of books are available dealing with every phase of religious instruction, and tons of books filled with stories, which delight and help the child, are in circulation; but such is not the case in Gujarati or Marathi. Turning from our own personal books in English, few in number though they be, to the small collection of religious books now available in our vernacular, makes us realize the dearth of material; and we long for the power of a fairy wand to turn our English books into Gujarati and Marathi. But it takes hours of time to adapt and translate material into the vernaculars!

For the Kindergarten Course, the only thing to do was to find our material from a wide collection of the best children's books, make necessary adjustments and have these lessons translated. Then came hours of copying, done mostly by our older school girls, in order to make ten books to supply each of our Boarding Schools in Gujarati. It reminded one of the days when the Bible was copied by the hand of monks and scribes.

The course, in short, is outlined as follows:

A. Elementary

- Kindergarten. Lessons based on two main themes: The Heavenly Father's Care and His Gifts
  - I. God's Protection in Nature, Thanks Due Him
  - II. New Testament Stories

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* Missionary, Vyara, India.

III. New Testament Lessons
IV. Old Testament Heroes
V. Life of Christ, as Our Great Leader
VI. The Early Church and New Testament Character Studies

B. Training
VII. Old Testament Character Studies and How We Got the Old Testament Life of Christ
VIII. Social Relationships and Christian Conduct
IX. Acts and Epistles.

Since very few of these subjects are in book form, it is necessary that courses be worked out and put in shape so all of our schools may have them. Just as the lessons for the kindergarten were worked out, so must lessons for each of the nine grades be prepared. The committee could not possibly do the entire work alone, so assignments were made to various missionaries for a certain grade. Thus within a few years we hope to have the entire course complete and in general use over the mission. It was urgently requested that each school begin to use the outlined-course immediately, using the Bible as the text-book in each class. This is being done in our Gujarati schools. Arrangements have also been made for a yearly uniform examination.

This course is not a finished product, but the very effort to produce something better is a blessing in itself, and so it is hoped that this endeavor to improve and unify our Bible Study will prove of real worth in our religious educational program. Although this outlined curriculum has received praise from a number of interested people outside our mission, we know that its real worth must be found in the way it is used, and by the results in the lives of our school children in the response they make to the eternal values of life.

The Gujarati Bible School

I. S. LONG*

"AN informed church is a transformed church," so I read somewhere; and the converse is necessarily as true. This applies to individuals also. At all of our stations we have untaught teachers, untaught in the Bible, I mean. This does not mean that they had no instruction in our schools and Sunday schools, for they did. Of that large number who might have come, eleven men and seven women sit in our present class. They reported as desiring to know the Bible better, to know the Lord more intimately, so as to teach and testify with more assurance and ability.

We can testify that all these are desirous of passing the tests and examinations. The two teachers long that they become truly spiritually minded, that they willingly come into living grips with the truth as it is in Jesus, that they yield unreserved allegiance to him as Lord and Savior, and that they come to know better how to study the Word.

It were a mistake to claim that our hopes are realized in each student, that all have become truly spiritual, or that they will grow into great soul winners. That the Spirit of God is working mightily in the hearts of some and having his way, that as many as respond to his call are growing in his wondrous grace, is a source of abiding satisfaction to the teachers.

During each monsoon we have had several of our fisher brethren in class with us. Their daring faith in the literal promise of God is most refreshing, and is often a rebuke to older Christians. They and others who are wholly open to guidance and blessing have come in touch with reality, and they can not keep still. They testify. Our Christ will be exalted in the lives of all such.

The writer of these notes has hope for any church or mission that makes ceaseless unfolding of the Word to all its workers its determined resolve. God does not promise to bless our cleverness, nor our philosophy. He does promise to bless his own Word.

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Our interest in missions measures our Christian character; our knowledge of missions measures our Christian attainment; our participation in missions measures our Christian efficiency.—Henry C. Mabie.

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* Missionary, Bulsar, India.

The Marathi Bible School

C. G. SHULL*

After many years of waiting, our Marathi Bible School for the training of workers is now in progress. The ignorance, poverty, superstition, and the dire spiritual needs of the hundreds of villages about us, have been such a constant pull on the missionaries' heart strings that we have perhaps erred in the past in attempting a program which is too extensive. How could we turn down, for example, calls for village schools, when we knew that if we did not send them teachers the children in the villages would remain, not only illiterate, but in spiritual darkness. So we sent them the best teachers we could provide; but this best could scarcely be called good, even, and in far too many instances the workers proved unable to cope with the hard tasks which awaited them. The heart of Moses was burdened with the afflictions of his people, but the Lord kept Moses in training another forty years while Israel continued to groan beneath the yoke of a terrible oppression. Tarrying is not always easy but the Christian church can never release India from her bondage without workers adequately equipped for this greatest of tasks.

Our school opened on June 4, 1929, with some of the older workers in attendance. The continued zeal and interest manifested is a constant source of inspiration and encouragement. After class one day, a student, really the best in the class, remarked, "We know nothing," only to be followed by another who said, "We are just getting a thirst for knowledge," and still by a third saying, "If we could only have had this ten years ago." He was regretting the inadequacy of past service, because ten years ago, before habits of thinking, teaching, and living had been so rigidly formed, would have been better.

How grateful we are for the various reports of help in prayer. We felt so keenly the presence and benediction of the Father in the opening days, and he has not left us at any day since then. In the "gayansubbas," or chapel services of praise in song on Monday, in the special chapels of intercession each Friday, in the daily classwork, and in the evangelistic effort in the villages, we have experienced his help and guidance. But there is room for growth, especially in the last phase mentioned. Philip, led of the Spirit, went to Samaria and preached the Gospel. "And there was much joy in that city." What a joy today if we raise up some Philips who will write such history!

On one occasion, studying the evangelism of the early church as recorded in Acts, we were conscious of special blessing. It was one of those hours which a pastor and teacher sometimes has when he is conscious in a special way of that inspiration which lifts above the common round of experiences. We afterwards wondered about this and recalled that on that day the great conference was in session at North Manchester and "prayer was made earnestly" by the whole church for our work on the mission fields. Brethren, support us with your money if you can, but above all things do not neglect this ministry of intercession.

DEMONSTRATION WASHING OF BABY. School of Practical Arts, Anklesvar, India.

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* Missionary, Vada, India.

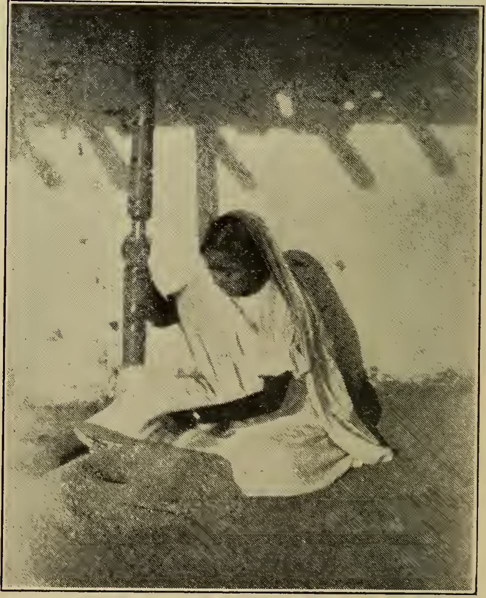
Character Building Among Indian Young People

LILLIAN E. GRISSO*

IN recent years, throughout the world, those responsible for the training of youth have been facing in a new way the apparent failure of their efforts when measured by the actual results obtained in conduct and character. In India, too, missionaries have been earnestly seeking for methods that would bring a greater success in the building of Christian character. We cannot depend upon classroom instruction and repetition of moral precepts to do this. Character after all is something that must be wrought out in the crucible of actual life situations. For one thing, how can we expect that children who have no money from year to year will learn how to use it or how to respect the ownership of other people? Yet in our boarding schools there are numbers of children who very seldom have money of their own to use. Small wonder that they easily slip into the habit of stealing from their neighbors, or that later when they go out from school to establish a home, they neither know how to save money nor how to spend it wisely. This problem needs our consideration, for our elementary schools have done little, as yet, to solve it in any adequate way.

We have been asked to give some incidents showing how we try to meet the task of building character. We respond, not because we feel we have attained great success, for our most prominent feeling is the sense of the inadequacy of our efforts and of the failure to attain the desired results, but we would have you share with us the problems, the tasks, the successes and the failures. Similar incidents could be found in our other boarding schols, but I will give a few from our Girls' School at Anklesvar.

Last year three groups of our elementary school girls were put into cottages. That is, a group of eight or ten girls live together as a family. The group is changed occasionally. For the cottage plan to work happily and successfully the girls must learn to work together coöperatively and each must do her share. One day word came that affairs were not going smoothly in one of the groups. The girls were paying little heed to the directions of the house-mother and were neglecting their assigned tasks. Trouble had also arisen because some of the girls did not cook to suit the others and there was general disorder. Since we had tried to make living in the cottage a privilege, the first impulse was to take a short cut to peace by removing the trouble makers to the general hostel. However, on second thought it was felt that if these girls were ever to learn coöperation, forbearance, and other needed virtues, they had best learn them in the life situation in which they were. So several of the leaders were interviewed personally. A Bible lesson pertinent to the situation was read and discussed with them. Each girl was encouraged to make the principles of the lesson her standard of behavior in the cottage group. Improvement followed, yet there came some further reports of trouble. A group meeting was held and the matter discussed with them. The conduct of the group has since improved very much, and they promise to win out in their struggle to overcome their difficulties. We believe



POUNDING OUT RICE from husk. School of Practical Arts, Anklesvar, India.

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* Missionary, Anklesvar, India.

much more has been accomplished than could have been done either by threatened punishment or by changing the personnel of the group.

Each week a meeting is held with the girls in charge of the rooms. This year a special effort has been made to get the girls to take more responsibility for discipline in the hostel. One girl who is very quarrelsome had trouble in her room and wanted to be put in another room. Her case was submitted to the girls in this weekly meeting. They decided to meet in special session and call the girl before them. They discussed the situation with her frankly and prayed for her, appealing to her to overcome her bad habits. At first she treated the matter as a joke, but before the meeting ended her attitude had changed. A marked improvement in her conduct has followed and her house-mother reports that there has been no quarreling since. The group are gratified at the results and feel that they have really accomplished something worth while. The experience has thus been of mutual benefit.

One day a bird's nest with some broken eggs containing embryos held the interest of the girls of the Practical Arts department. So the regular lesson was set aside and the period used for sex instruction. The response was all that could have been asked for from a group anywhere. After the hour was over one of the girls in conversation mentioned a girl in school whose conduct had not been what it should, and said, "Oh! tell her what you told us," and another said, "Yes, I think you should tell all the older girls." Other spontaneous remarks which followed gave evidence that the girls had received a new vision of the beauty and sacredness of God's plan. We pray that new ideals may have been born in that hour.

Yes, we are often disappointed when they fail. But are they the only ones who fail? Have we not also failed? How much of the failure has been due to our own lack of understanding, patience, and sympathy? Then too we tend to forget the background of their lives, and we expect them to understand and appreciate ideals for which they do not yet have the capacity. Then again, we remember that there are professing Christians at home who congratulate themselves when they have succeeded in taking an over-age child on the train without a ticket, or have been able to have friends employed in department stores buy goods for them at the employees' reduced prices.

LEARNING TO OPERATE THE UBIQUITOUS SINGER. School of Practical Arts, Anklesvar, India.

So we take courage. Rejoicing in each new evidence of developing character, and remembering that many years are required to grow an oak, we say to ourselves—

"Be strong!
It matters not how deep entrenched the wrong,
How hard the battle goes, the day how long.
Faint not, fight on! Tomorrow comes the song."

In the strength of your prayers and in the consciousness that the work is God's we will continue to labor that "Our sons may be as plants grown up in youth and that our daughters may be as cornerstones polished after the similitude of a palace."

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"There is no more religion on the inside of us than goes on missions of mercy outside of us."

Bulsar Town Library

G. K. SATVEDI*

IN these days you don't read much of Bulsar, so I thought I should write you a bit of our work here. Perhaps you have heard of an interesting meeting held in the town on last Christmas, which was entirely led and addressed by Hindus to celebrate our Savior's birthday. This was our first new step in an evangelistic effort. Since then we have been thinking of some permanent work to be started among them, and we praise the Lord that he has given a chance for that.

In July we opened a library with Christian literature and some country news. We are glad to report that in July and August there came together 785 readers, and 109 individuals took the Gospel to their homes and enjoyed it.

One of the brethren, Somchand Naranji, is taking care of the library each morning from 8:00 to 11:00 o'clock and each afternoon the Bible School students take turns each week, two by two. Each Sunday several of the community go to the library and talk to the readers. We have found out that it is a very interesting movement for the spread of the Gospel.

In this way we are winning friends, and distribute the Truth very frequently. Many are getting their hearts cleared up from doubts and false ideas of Christianity. In two families we have an open privilege of praying and taking tea. The heads of the families visit us two or three times a week at home; they believe in prayer. This is not an easy thing for them. The critical eye of the public is shown toward them. I believe you will be led to pray for them. Certainly do that for his glory.

On August 17 we held a public meeting in the town again, and a Christian friend, Mr. Timothy D. Awadhani (formerly of I. P. Mission), showed some wonderful feats of memory. At a time he repeats 1,000 short sentences on one hearing. He knows only Gujarati language, but he remembers and repeats any paragraph or poem of any language of the world on his first hearing. The public was very much pleased with this. He was given a silver medal and a little help of money. This way or that way we look for a chance to come in contact with them and pray and praise the Lord for his name to be glorified.

Last month the Municipality opened a new class for sweepers—the untouchables.

READING ROOM OF THE BULSAR TOWN LIBRARY. Many of the magazines and papers are printed in Urdu and Gujarati.

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* Pastor and elder of the Bulsar church, India.

Some high class youths were teaching them, but they were not tolerated by their parents and people, so they asked the writer whether he could provide two Christian teachers. The writer welcomed it and two young Christian men are going there now. In this way we have met with two open doors—the lowest and the highest among the Hindus.

Next time I'll write a little more of our work, but now let me tell you that a bitter opposition has also arisen from the Arya Samajists, and sooner or later some unpleasant things will take place. So please pray that his will be done in all.

Confessions of a Perplexed Missionary

SADIE J. MILLER*

A weekly eight-page bulletin, "The Indian Social Reformer," edited by one of India's own men, is widely circulated throughout India. Many missionaries are subscribers to this weekly. Quite often there are discussions about missions that become very interesting reading matter. In the issue June 8 there was an article entitled, "Confessions of a Missionary," a letter written by a missionary who did not wish to have his name published. He admitted that he was "perplexed," so we will call him by this name. He first explains that he came to Southern India from America, in 1911. He is an evangelistic missionary. His wife is an M. D.; she cares for a hospital and serves many people in the area where they live.

Perplexed has called himself thus because having worked in India twenty years he finds India very sick and needy, but in spite of all this, very irresponsive, and he wonders whether it pays to go on; so he asks the advice of the editor, for whom he has great respect, and whose experience will perhaps give him some way out of his perplexity. He explains the why and wherefores of some of these conditions, this irresponsiveness, how he himself may be able to do more for India and asks whether he thinks it advisable for him to return to India when he goes on his next, near-at-hand furlough.

His first years in the work were very encouraging. He has brought and continues to bring many souls to Christ, numbers them by the hundred. He has done much for them, works right with them, yet the baffling thing is the appalling gap between what they know, or should know, and what they do.

He cites to the editor a concrete example of a Christian community where a few weeks before there was a fight, all starting over a very trivial matter. Heads were smashed, both bones in a poor woman's arm were broken. Perplexed and his doctor wife were called to make peace and patch up broken bodies. The arm was set, and it was fully explained to them how necessary to keep it just that way until they would return a week or ten days later. Upon their return they found a quack had been called, who had removed the splint and bandage and the arm was dangling, ruined forever and the woman suffering excruciating pain. He, Perplexed, asks the editor—now why all this, and what is the matter with a mentality like that?

Next he shows how little attention is paid to women in confinement, how one from the very dirtiest of the dung heap of women is called in to be master of ceremonies at such a vitally important time as the birth of a child. Educated men seem helpless and will bow to the orders of these old women. He gives an example of a prominent lawyer, a very accomplished gentlemen, but whose wife is illiterate, and the mother-in-law is in the house; when this lawyer's wife was confined, that sort of filth and ignorance was called upon to assist. Indian men, he says, are most jealous of the prestige of their sex in the petty affairs of life; but what sort of system is this, which, at a supreme moment of life and death, requires the highest intelligence of the natural head of the house to bow to the ignorance of an old woman?

He refers to bribery and how it is carried on to caste in all its forms, the Arya Samajis who trail him to counteract all he does by fair or foul means, the child marriage system, idolatry, witchery, and to some very immodest ways of women, yet who will not have a man doctor to care for them in times of sickness. He asks the editor to explain this to him. The editor very well asks the public, especially readers of the Indian Social Reformer, to respond with advice and help for Mr. Perplexed.

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* Missionary, Anklesvar, India.

In following issues there are fifteen or more responses from missionaries, native Christians, non-Christians, and firebrands. The very first response is from a Methodist bishop who is very sympathetic and gives some splendid helps for Perplexed, advising him by all means to return to India from his furlough. The bishop has been in India thirty years; in spite of it, he says, with all the difficulties and discouragements, there is no more fruitful field in the world than India. He shows that missionaries do not have a "dead set" against Hinduism, as the editor had intimated a few weeks before; but that they are entirely opposed to idolatry, the belief in transmigration of the soul, caste in all its forms, cow worship, the system of priesthood, practice of having small girls offered in marriage to the idols in temples, child marriage, enforced widowhood, and the purdah system (veiling and seclusion of women). We must be against these to be followers of Christ. The bishop has a very kindly attitude both for Perplexed and for Indian weakness.

An Indian law student is quite harsh, rather bitter, critical of missionaries and says they are not needed. India must be worked by Indians, he says; so Perplexed should not return to India.

One Indian, B. A., D. B., gives some good advice, showing him this is no time to be discouraged, and if he takes the proper attitude he will have plenty to do and perhaps after all see there are those who respond and are grateful for services rendered among them. He thinks Perplexed is needed in India, as well as all missionaries and mission money and support. He refers to some prominent missionaries, past and present, serving India most nobly, whose services have been appreciated, and such are still greatly needed.

Another American replying thinks what we need most is persevering service. Faith, patience and sympathy will help a great deal to recover and cure those who are sick, meaning other nations as well as India. Too many people here think that one religion is as good as another and all alike are capable of leading men to the truth. This I cannot accept, he says. Truth is one and not many. It is possible that Hinduism and Mohammedanism, etc., hold some phases of truth that we Christians have not yet discovered or stressed. It is likewise evident to many that Christianity is in possession of some phases of the truth that Hinduism and Mohammedanism have not laid hold of. A more fruitful attitude would be this, that we behave as discoverers and learners together.

The next response is the very best of all given by the Indian contributors. We may judge that the author is a well matured Christian. No retorting and ill attitude; but just good every day grinding away in exemplifying the service of the Christ is his solution to the problems of Mr. Perplexed. He is very sympathetic and says his experiences have been much like those Perplexed mentions. He advises him to return to India after his furlough.

Another missionary puts it beautifully when he says that in the majority of cases this indifference is due to a total misunderstanding and appreciation of the true Christlike attitude to life and duty. Also, he says, we foreigners get liverish, the best of us do; the climate, our circumstances in this land and our experiences, do not improve our tempers or our power to keep impressions in their right proportion.

One calling himself a "Seeker" reminds Perplexed that there are such places as slums and the lower world, in Europe and America. Perhaps Perplexed has never worked among them in his own land. If he had he might take a different attitude to India's indifference and to her sick state. He would hold in memory the people who do show their appreciation of his services, rather than those who seem to have no capacity to do so.

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"We have no apology for being in earnest about this thing of foreign missions, and will make none until Jesus Christ tells us He made a mistake in coming to the world as a Missionary."

Tales of the Pirs

B. M. MOW*

GO up and down this broad land of India and you will be astonished at the number of graves of Mohammedan pirs or "saints," mounds more or less neatly done up in brick and plaster and tended by worshipers. True they have been accumulating for several centuries, and we no doubt will conclude that their memories have been kept green and growing like the proverbial bay tree. At any rate some tall stories exist now and thousands of Mussulmans, and Hindus too, believe them; and they go more or less regularly to the graves with oblations of moghra or champa flowers, oil to keep a light burning at night, and sometimes coconuts and rice. And there they meditate and pray for a boon, or indulge in religious ecstasies.

Sometimes their faith is rewarded, no doubt, and so the credit of the pir is increased. We have noted the matter before, showing that this practice is rather incongruous with the spirit of original Islam; nevertheless it grows naturally out of the basic trend of human psychology, whereby we deify power and achievement and with this is entwined the need of a friend and some love, for the love of Allah is almost so small as to escape detection.

I feel that I should pass on some of the tales of these worthies. Some may have sprung full-blown from interested motives, but probably most of them are of gradual growth. The miracle-working ones would impose great strain on our Western credulity. But they do appeal to the Indian heart, which longs for special manifestations of the power of the Unseen, or in other words, Magic. For is not the imagination of every people captivated by the idea of the hero with power to accomplish anything he wishes, merely by saying the word? And how fine if we had that power ourselves! Hence miracles are manufactured as naturally as sparks fly upward.

It has been needful of course to condense and paraphrase, to avoid undue length. But I have tried to lay aside the occidental viewpoint, and retain the spirit and flavor of the narratives. The first are from a little Gujarati book, "Tawarikh-i Pir," i. e., history of the Pir Nur Satgor (or Satagar), whose grave we live beside here at Navsari, and whose cultivators have befriended us. They call themselves the Satpanthis (true sect), and have inducted much Hindu doctrine into their Islam. The Pir is said to have come from Arabia first to Patan, Gujarat, in the reign of Siddhraj, and to have converted thousands of Hindus. He died in the Mohammedan year 487, or 1,094 A. D.

The Pir was entering the Hindu temple, whereupon the priest stopped him short, and said, "You are a Mussulman, so the temple will become unclean." He replied, "If your gods are true, have them do the talking." The priest admitted that stone idols can not talk. Thereupon he commanded the idols to dance, and all began forthwith to dance and sing. Seeing this wonder the priest was highly astounded, and sent word at once to the king, who then came in person with his official sage Kanipa. They were astonished to see the idols dancing and talking with the Pir, and to hear them saying to the crowd, "O misguided people, all men should worship one only God." The king asked his sage to show off his powers and to hold a religious debate. So the latter had his staff fly heavenward, and asked the Pir to call it back. So the Hazrat (the exalted one) told his servant to get it, and the servant flew up into the sky and got it and laid it before Kanipa. They both did some other marvels. Then followed the debate with the pundits and sages, still extant in the book Yoga Vani. The result was that all were purified by the Satpanth at his hand.

Later the Pir came to near Navsari, and according to his rule sat at one place to recite the Holy Glorious Word (Koran). Then every sort of creature came to hear. Beasts and birds crowded round him to listen to his sweet voice and be charmed at the sight of him. The local king there wanted to marry off his daughter, but she insisted that the Lord would provide the husband. She had her hunter fetch in a deer every day. One day he found nothing till he came to the assembly with the Pir. The latter, knowing his desire, cut off the thigh of a deer and gave to him, then by a touch restored the leg whole as it was. When the princess heard this, she knew that this was the man. So at her entreaty the king went to the Pir and was healed of his congenital pseudo-leprosy by one touch. In due time the wedding was performed, and at that occasion a mysterious light spread out from his dwelling to seven miles distance. For the guests he made one of the two Navsari reservoirs milk, and the other sherbet. From that day till now the reservoirs are called by these names.

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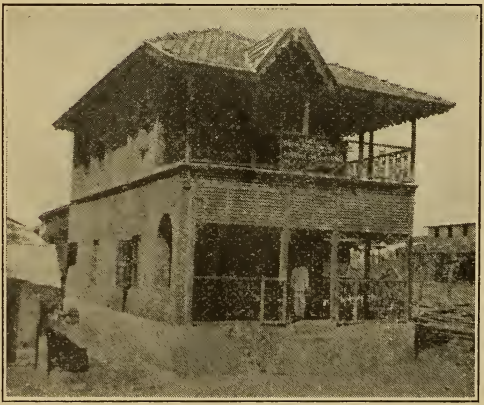
* Missionary, Burjor, Navsari, India.

The orthodox Mohammedans also are not lacking in gifted Pirs. I talked with the head of the Chishti Order, Pir Mota Mian Saheb III, a very romantic and kind and capable gentleman. He gave me a booklet treating of their emoluments, from which it appears that he himself has done nothing exactly miraculous, but his fathers have. Back 700 years ago among many ascetics Baba Farid held first place. For thirty years he allowed no food to pass his lips, but when hungry he had but to place his body against a wooden cake or wooden bunch of grapes and his hunger was appeased. These wooden viands are still kept at his shrine, and are relics of great sanctity to the faithful.

Of more recent date was Pir Mota Mian I. A description of the miracles wrought by this saint would fill a large volume (I am quoting, remember), so we will mention only a few. When he was five years of age he was put in school. But without study he began reciting the Koran without limit. He was a hafiz (i. e., knowing the Koran by heart) from birth. One day some late-coming boys were grieving over their absence when the rock-candy was distributed, so he picked up some pebbles, blew his breath on them, and gave to the boys. The pebbles had turned into sugar candy. But his father dissuaded him from doing such things again.

In his prime he did a great many wonders, and people used to flock to his house. One day a large crowd came unexpectedly at dinner time, and only a small kettle of rice was cooked. The Pir relieved anxiety by telling the cook, "Cover this cloth over the rice pot, utter BISMILLAH (i. e., "In the name of Allah," the formula pronounced by a Moslem when beginning anything) and go on serving out of it but don't look into it." And yet when all had finished eating, the amount of rice cooked was still there in the pot! One day he came to a creek near Anklesvar, and found some persons bathing in the deep water. He asked if there was any way to cross without getting wet. He got a scoffing reply: "Yes, if you walk on the water." The saint thereupon took God's name and walked on the water as if he were walking on land.

Such useful things as making barren land fertile, barren buffaloes give milk, calling down rain when needed, and curing leprosy, he did till the end of his life. His power to give spiritual illumination was no less great. After death also he did marvelous works. Being called on a mission to Bombay he



SARVAJANIK AMERICAN MISSION LIBRARY, NAVSARI. That strange word means "for everybody," but we add an aside in Urdu script, that "Mussulmans are specially invited." The books and papers we keep are mostly for them, and they come in considerable numbers in the evenings to read. A Christian brother is always present to talk to any who may wish. We rent the ground floor for about $5.50 a month, and we consider that we have good quarters.

promised to return dead or alive. He expired there, so he appeared to his cousin Apajima in a dream to inform her. At much hardship she went to recover the body, but the Mohammedans there would not permit his removal from the temporary grave. She made representations to the European officers, and it was at length agreed by all to open the grave, and if body was in removable condition, she might take it. When the bricks were removed, wonder of wonders, the grave was emitting sweet odor but there was no body in it! Apajima understood, so she covered the hole with a cloth and said, "Don't try our patience, brother. Everyone here knows you; pray, make yourself visible." She removed the cloth, and there was the body, quite fresh, to the amazement of officers and all. A good carpenter measured the body and made a coffin plenty large, but when they fetched it it proved too small. They started to squeeze the body in, but the lady again put the cloth over and said "Unless you stop this sort of thing I'll not take you to Mangroll." Then when the cloth was lifted it was found that on either side of the body there was a cubit of empty space inside the coffin!

Such then are some of the wilder tales of the Pirs. Hindu mythology abounds with others equally grand. Whatever their origin and whatever their possible sometime purpose of instilling reverence for God and his power, the net result seems to be only an increase of superstition and fear, and a great obstacle to appreciation of the difference between the probable and improbable, true and false, sensible and foolish, good and evil. When minds are preoccupied with profusion of such florid tales, and we try to bring to them the simple Gospel, it sounds tame to them. This constitutes one phase of the difficulty of missionary work. I leave it with each one of you to imagine what you would say to a flesh and blood person filled with such a topsy-turvy world as that of the Pirs.

Humanizing India's Women and Girls

THE most effective remedy of all for the uplift of India's three quarters of a million villages is indicated in the following: "Why are there no flowers in your villages and your homes? Flowers bloom all the year round in India, but there are none in your villages. God gave flowers to mankind to make them bright and happy. You will never have flowers till you humanize the women!" These words from the deputy commissioner himself, backed up by the actual presence and practical coöperation of his own wife, show the Indian civil service to be doing work worthy of its highest traditions. Mrs. Brayne, who herself has "inspected many thousands of babies," makes the following observation: "The people are thirsting for the uplift of their women folk, and only require a little awakening to satisfy their thirst. Clear proof of this can be seen in our own schools where well over a thousand girls have come crowding into our boys' schools in eighteen months." With such living examples of the spirit of service as are being set by Mr. and Mrs. Brayne, all public servants in India, and all other members of the Indian public, as well, should ponder over these words and their significance for India's future: "If our public servants were imbued with a spirit of service, the things my wife and I see in the villages would be utterly impossible. My wife and I saw a woman with twin boys deliberately starving one to save the other as she had milk only for one and did not know how to feed the other. There was a dispensary within three miles, where she could have learned all about bottle-feeding. Dozens of people must have seen the baby. No one had the public spirit to enquire and help." "The hope of rural India," says Mrs. Brayne, "is the girls. . . . Once a girl has learned to read and write with her brothers, several things will happen. The inferiority complex will be broken. . . . She will teach her children all she learned herself and she will cease to be a slave."

This is taken from Dnyanodaya, published at Poona, India, as an organ of six missionary organizations working in the Bombay Mission area.

Race Relations Sunday, February 9

On this eighth annual observance of Race Relations Sunday, the churches should remind their members that the time calls for action; that Christian people everywhere should turn to specific and practical measures of service in their allegiance to him who went about doing good. First of all every local church and organization of churches should examine in the light of the teachings of the Gospel its own attitude as shown in its practice of fellowship of individuals of different racial and national groups. What are the churches doing to welcome into their own ranks different races? Church people need to study the history of the Church in its relation to the whole problem of racial contacts.

Further, each local church should consider its relation to interracial conditions in its own community. For example, what are the local conditions as to employment for the underprivileged racial or alien groups? How does their treatment in the allotment of public funds for such public facilities and places of recreation, compare with those of white Americans? To what extent are these groups excluded from such cultural facilities of the community as parks, libraries and museums? What is the opportunity for Negro, Mexican, and Oriental children in your community for elementary and high school education? What are the handicaps of the women of these groups in the lack of home conveniences? Do the low earnings and limitation in employment for the heads of their families necessitate married women going out to work? What are the conditions of neighborhoods in which these groups live in relation to public control of vice and crime? Does the community condone neglect of police authorities in furnishing protection? Our churches and their members, through every agency of the community, should be actively interested in dealing with these and similar conditions.

Suggestions for the Minister

1. Exchange of visitors at the regular services from a church of another racial or national group may be planned. In some cities joint services have been held.

2. Wherever feasible, there should be an exchange of speakers.

(Continued on Page 30)

ENLARGING YOUR MISSIONARY HORIZON

1. What was the effect of India's indifference on Mr. Perplexed, missionary to India twenty years? Was Perplexed advised to return to India after his furlough? Pages 17-18.
2. How does the "cottage plan" in the Girls' School at Anklesvar affect character building? Pages 14-15.
3. Account for the fact that "Hindu men occasionally refer to Jesus as the most discussed Person in India." Page 7.
4. Where and what is the "foreign field"? Pages 7-8.
5. Give evidences of how the Gospel has lifted humanity in India. Page 8.
6. Tell of a law passed recently which proves the depth of Christian ideals in India. Pages 9-10.
7. How do the tales of the Pirs in Hindu mythology affect missionary work? Pages 19-21.
8. What is the hope of India? Page 21.
9. What were some of the difficulties encountered in preparing a course of Bible study in the elementary and training schools in our India Mission? Pages 11-12. What place does the Bible school have in the educational program? Pages 12-13.
10. Tell how one good deed influenced another. Page 3.
11. Tell of the conversion of Masaba, a Congo cannibal. Page 4.
12. What is the plan of the Women's Council to help raise the mission deficit? Page 6.
13. What plans are being developed to prevent future famines in China? Page 24.
14. Tell how the Gospel was spread by means of pictures. Page 24.
15. What are the plans to double the church membership at Ping Ting? Page 25.
16. How is the hospital at Garkida serving the community? Page 25.
17. What and when is the World Day of Prayer? Page 26.
18. Who of our missionaries are arriving on furlough? Who are returning? Page 27.
19. Why does the doctor call Mamdi a brave boy? Pages 28-29.
20. Juniors, do you know about the Story Contest? Page 30.

News from the Fields

CHINA

Shou Yang

Sue R. Heisey

Strong Faith Needed to Resist Political Propaganda

Like most other churches in China, the church at Shou Yang has been affected by unfavorable political propaganda and uncertainty in the government during the recent years. The spirituality of our church has not been deep enough to maintain a spirit of optimism and hope in the minds and hearts of most of the Christians. It takes a strong faith in the power of God on the part of the church leaders to avoid discouragement in the face of the depression which seems to have settled upon most of our church members. To help clear away these clouds of depression among the men Christians is the main task of the men's evangelistic leaders in the Shou Yang church.

Bible Institute—a Means of Developing Group Loyalty

In the early part of the month Bro. Heisey and Bro. Ho spent some time in East Yu Hsien. At this writing Bro. Heisey and Bro. Chao are beginning a ten days' meeting in the church at West Yu Hsien, about thirty-five miles from Shou Yang. Bro. Smith will join them in a few days. It is sort of a Bible Institute for both Christians and enquirers. The meeting will close with a baptism and communion service. Meetings of this kind always tend to develop a spirit of group loyalty among the church members, which is so important and necessary during these times in China.

The Church the Center of Community Life

The men's evangelistic group at Shou Yang are trying to inspire the members of our country churches to think out ways and means by which their church may become the center of community life and activities, and to seize every opportunity for such an advance even if it means sacrifice on their part. The church at Ch'in Ch'uan is quite encouraging in this respect, although the evangelistic spirit of the Christians is not what it should be.

A Definite Call to Prayer

We are trying to get the people in our country churches to have an experience in answered prayer, to pray for definite persons and objects. The church at Chang Tsun has promised to pray very definitely for the conversion of five families in their little village during the year of 1930. We are trying to get others to pray for these same families. Other churches will likely follow the example of this church. If you would like to pray for some of these we can send you their names.

Enthusiasm for Evangelistic Movement

We are getting back of the five year evangelistic movement in China in a very enthusiastic manner. We sent two delegates to a recent promotion meeting. They returned with enlarged visions of the work of the church in China and an earnest desire to get this five year movement started off at Shou Yang at the earliest possible date. The missionaries have also pledged themselves to spend more time in prayer that we might be the most possible help in carrying out this movement.

Sister Cripe Begins Work at Yu Hsien

Sister Winnie Cripe, just back from America, has been located at Shou Yang and will take up work with the women in the Yu Hsien county. She made a trip there last week and seems very much pleased and encouraged with the work at that place. While there she also succeeded in renting a little Chinese court for herself and her evangelist to live in. She expects to go up again this week to spend some time working with the women at that place.

Rejoicing Over the Return of Missionaries

Brother Harland Smith's and Sister Grace Clapper arrived from furlough Sept. 18. They had been gone so long the Chinese were wondering if they were coming back. Sister Winnie Cripe stopped at Liao Chou to attend the mission meeting before coming to Shou Yang. The foreign children are also rejoicing because of the return of their former playmates.

Liao Chou

Ernest M. Wampler

Love Feast at Liao Chou

Liao Chou Church held its love feast Oct. 27. There were forty-four women and thirty-six men who took of the sacred emblems. Bro. Oberholtzer officiated.

Miss Ulrey Located at Liao Chou

Miss Ruth Ulrey has just been added to our staff of foreign workers at Liao. She is taking over part of the village work as Miss Senger finds that she cannot cover such a large territory as is allotted to Liao. She and Miss Senger are starting out to the Chin Chou territory in a day or two.

Increased Enrollment in Boys' School

The boys' school reports an enrollment of 65 for the fourth, fifth and sixth grades. This is an increase over the last five years, and a greater percentage is from our territory. With the increase of expenses fewer are coming from other territories.

Bible School Women Eager to Learn

The fall term of the Bible school opened with the largest enrollment we have had this early in the season. Twenty have been enrolled to date while others are waiting to come till after the busy fall season is over. They are a most interesting group of women, ranging in age from seventeen to seventy years, all eager to learn. The three who are over sixty years of age are not attempting to learn Chinese characters, but are doing some memory work in songs and Bible verses, and listening to the Bible stories and doctrine in the classes.

Village Touring—Twenty-six People Ask for Baptism

Some village touring has been done in the Matien district, where Christian life is growing and the outlook is encouraging. A communion service was held at Matien with some twenty men and five women present. Bro. Oberholtzer, Bro. Wampler and Sister Senger spent some ten days here visiting and encouraging the members. The last few days were spent in an inquirers' class, where many learned more about the Christian way of living. Fifteen men and eleven women and girls came forward, wanting to be followers of Christ, and hoping to enter the church by baptism in the near future.

Mission Conference—Missionaries from Furlough an Inspiration

Our yearly Mission Conference has just closed. All of the mission family who were able to attend enjoyed the social and spiritual fellowship very much. We were so pleased to have so many with us who had just returned from furlough. We rejoice over the many things they told us about the home land, especially the things concerning mission work. Liao was so glad for all the guests because we seldom have visitors.

Ping Ting

Emma Horning

Plans to Prevent Future Famines

Bro. Yin was invited to lead a five-day retreat at Ching Chuan, one of our neighboring missions. It was a time of deepening the spiritual life of all the members as well as discussing the many problems of the church. At this time Mr. Outerbridge, the agricultural missionary of this district, took an opportunity to present his work. He has been experimenting in his district with grains that are suited to dry farming, for the purpose of preventing future famines. He has found a kind of Kaffir corn, originally from Arabia, which will mature with one third as much rain as it takes for other grain. The International Famine Relief committee has subscribed $40,000.00 and the Shansi Famine Relief committee has subscribed $5,000.00 to buy this kind of grain and distribute among the farmers. The various mission leaders are asked to aid in the distribution of the knowledge and this grain.

The Gospel Spread by Means of Pictures

Mr. Chao Ching Heng, the head nurse in the men's hospital, while home on a vacation visited some relatives in a village. Here he met a woman who had been in the hospital for several weeks and was healed through a successful operation. While there she was given some Christian pictures and had learned a little about Christianity. She was telling all the sick around her to go to the hospital and be healed. Some of the pictures she had put on the walls of her home and others she had given to her neighbors, but she did not fully understand the meaning of them. When Mr. Chao came she asked him to explain them and as he talked a crowd gathered. When he had finished he was asked to go to other homes and explain the pictures there. Thus he had an opportunity to teach in many of the homes and witness for the Master he loves to serve.

Increased Enrollment and Better Spiritual Atmosphere

Sister Metzger says that the enrollment of the boys' and girls' schools is larger than it was in the spring term, and that the spiritual atmosphere is decidedly better. The total enrollment is 160.

Mothers Appreciate Hospital Conveniences

The hospital workers are very busy even during the harvest season this year. Mothers are beginning to appreciate the conveniences and comfort of the hospital. So far this year there have been fifty-four obstetric cases.

Seven Young Men and Women Enter Nurses' Training

The training school of sixteen boys and girls began their class work Sept. 16. Seven new nurses entered this fall, two boys and five girls. All but one of the girls dropped out last year for various reasons. Two married, one died and several were sick.

Work in Evangelistic Tent—Bro. Crumpacker Assists

Our evangelistic tent opened its fall work in full force at Soa Fan. One of our former evangelists has been elected head of this village and is a power for good among his people. He preached regularly in the tent during the evangelistic meetings there. Bro. Crumpacker spent ten days with these tent workers until he was called to a distant village in the mountains to conduct the wedding ceremony of the son of a Christian at this place. He was loath to leave this work but felt it his duty to answer the call and encourage the Christians in this isolated district.

Long Day of Donkey Travel to Reach Group of Christians

Sister Schaeffer spent a week in Tien Ching Keo, working among the little group of eleven Christians at this place. It takes a long day of hard donkey travel up and down the mountains to reach this place. Miss Chang, one of the graduates of the girls' school, is now going with Sister Schaeffer on these village trips.

Harvest Meeting—a Time of Thanksgiving

Sept. 1 the church held a harvest meeting. The church was decorated with fruit, flowers and vegetables. A bank of millet and cornstalks was on the pulpit. These gifts were distributed among the poor of the city. A program was given. One speaker, a nurse in the army, emphasized our giving thanks with our hearts, not with our lips. He is a wide-awake Christian worker.

Reception Given for the Sollenberger Family

Sept. 22 a reception was held in the church for the Sollenberger family who have just moved into our midst. We are very glad for their addition to our work here. Little Alberta is having whooping cough at present but is not confined to her bed.

Pupils Anxious to Own Bible and Other Books

The Christian girls of the school are getting interested in the Five Year Movement, and attended most of the meetings held by Chang Fu Ling at this place. The pupils in the third and fourth grades are wanting to own the religious education books used in their work. They are also providing themselves with Bibles without any suggestions from their teachers. One of the third grade pupils witnessed, "In the summer when I was home, I told my father all about this new religion."

Plans to Double Church Membership

Mr. Chang Fu Ling, one of the secretaries of the China Christian Council of Shanghai, spent two days with us in the interest of the Five Year Movement. Bro. Smith, Bro. Ho and Sister Neher came from Shou Yang to be with us in these meetings. This movement plans a general revival of the church in China. The aim is to make every member a worker and thus double the membership in five years. Mr. Chang has been in America eight years and is much interested in church work.

Industrial Work in Woman's Bible School

Thirty-four women and children are living in the Woman's Bible School court. This represents about half of our school for the rest live in their homes and come to the school for classes. Most of the women spend half their time making the beautiful industrial work which many of the aid societies and individuals at home are so kindly selling for the support of this work, and various charitable needs. Bro. Jung is head teacher and the spiritual life of the school.

Work in the Home, the Foundation of the Church

Home is the foundation of society, of the church and of the nation. With these truths in mind the women evangelistic workers of the city are holding from two hundred fifty to three hundred meetings each month in the homes of the city and surrounding villages. The main theme of these meetings is worshiping God in the home—giving thanks for food at each meal and having prayers night and morning. Most of these women know little of Christianity, but when they have taken this step they will have made considerable progress in the Christian life.

* *

AFRICA

Esther Beahm

Dr. Robertson Rids Country of a Dangerous Creature

One night early in the month a cow was killed in a near-by village. Dr. Robertson helped put poison on the carcass. The next day they found a dead leopard near by. The missionaries as well as the Buras were glad to be rid of one of these beautiful creatures which make the night unsafe.

Fifty Lepers Treated Daily

As far as we know this month brought the largest number of patients in the history of the hospital at Garkida which of course made the largest number of treatments. There were 4,640 with a daily average of over 154. Part of this good record is due to the arrival of 36 lepers from Yola and the daily dressing of their ulcers. Four other new lepers began treatments. We now give treatments to fifty lepers. A daily trip is made to the leper camp which is two miles from the hospital. A young man, a leper, who came from the Sudan United Mission is being trained to dress and assist in giving leper treatments.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "The Crowded Ways," Chapter 5

Theme: **Remaking the City**

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows."

Devotions

Hymn: "Onward Christian Soldiers"

Scripture: Acts 17: 16-32

Prayer: That we may have a spirit of helpfulness for all who go to our cities; for spiritual vision to see the power of God.

Hymn: "Watchman, Tell Us of the Night"

Chapter Outline

1. Making Visions Real. What is city planning? Church city planning? Pages 125-134
2. Social Welfare and Social Service. Pages 135-138
3. Service Needed in Deterioration Areas. Pages 138-145
4. Stories of Changing Neighborhoods. A Brooklyn Church. Pages 145-149
5. Church Coöperation. Pages 149-157.

Discussion: What Is My Community Doing? If Nothing, Why Not?

Other Program Suggestions:

1. A unique method of presentation would be a demonstration based on the information in the chapter. Ask five people to form a committee, each impersonating one of the following: City Missionary, Society Woman, Social Worker, City Nurse, Club Woman. Their problem might be, "Remaking the City."

* *

WORLD DAY OF PRAYER FOR MISSIONS

March 7, 1930

We now approach the observance of the World Day of Prayer for missions which occurs each year on the first Friday in Lent. This year the date is March 7.

The theme, "That Jesus May Be Lifted Up," has as its central thought Jesus, the world's Savior. Throughout the program time is given for meditation, thanksgiving, confession, dedication and intercession. Let us make it a real day of prayer and witnessing for Christ on this nineteen hundredth anniversary of Pentecost. Let us begin now to pray for a fresh outpouring of the Holy Spirit. Let us read again the life of our Lord and the Acts of the Apostles.

Preparation for this day should be made with a feeling of consecration. Women's groups should begin planning early for this very important event. Give the service publicity in your local newspaper and from the pulpit. The occasion is worthy of our best efforts. Young women and students should be encouraged to plan for special evening meetings when large numbers can attend.

The program "That Jesus May Be Lifted Up," 2c each, $1.75 per hundred.

"The Call to Prayer" with daily cycle, free.

Seals for letters and invitations, 25c per hundred.

Order all supplies early from our General Mission Board.

Nora M. Rhodes.

* *

SUGGESTIVE MISSIONARY SOCIETY CONSTITUTION

Article 1—This society shall be called the Woman's Missionary Society of the Church of the Brethren of (congregation), (state) of the (district).

Art. 2—The object of this society shall be to aid in interesting Christian women in mission work in the world at large.

Art. 3—Any person paying (... cents) annually as dues may become a member of the society.

Art. 4—The officers of this society shall be a president, vice-president, secretary and treasurer, who together shall constitute an executive committee to administer the affairs of the society.

Art. 5—The meetings of the society for business and information shall be held monthly. The anniversary meeting shall be held in September, when the annual reports of the secretary and treasurer shall be read and the officers for the ensuing year elected.

By-laws of the Society

Sec. 1—It shall be the duty of the president to preside at all meetings of the society and to supervise the general interests.

Sec. 2—It shall be the duty of the vice-president to perform the duties of the president in the absence of that officer and to aid in devising means for the efficiency of the society.

Sec. 3—It shall be the duty of the secretary to conduct the correspondence of the society, to keep a record of the proceedings of the society and to give notices of the meetings.

Sec. 4—It shall be the duty of the treasurer to collect the dues of the members, keeping a book account and to hold in trust the funds of the society.

Sec. 5—Order of service for monthly meeting:

Opening prayer.
1—Roll call.
2—Reading and approval of minutes.
3—Unfinished and miscellaneous business.
4—Devotional service.
5—Lesson period.
6—Social period.
7—Adjournment.

Sec. 6—Each woman connected with the society shall try to induce others to become members and shall do what she can to add to the general interest, remembering in prayer the interests of the society.

Sec. 7—This constitution and these by-laws may be changed or amended at any regular meeting of the society by a two-thirds vote of the members present, notice of such intention having been given at a previous meeting.

Nora M. Rhodes.

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THE MEXICAN RETURN PROJECT

The Mexican Committee on World Friendship Among Children is developing plans for a reciprocal project with the children of the United States, to be carried out in 1930. A million and a quarter children of primary school age will share in the sending to the United States of 48 exhibits of the arts and industries of their country. There will be one exhibit for each state.

* *

ARRIVAL AND DEPARTURE OF MISSIONARIES

B. Mary Royer sails for India, from New York City, December 28, via White Star Line, S. S. Doric.

Dr. and Mrs. J. Paul Gibbel and Frances Kathleen, and Mr. and Mrs. Albert D. Helser and Esther Mae, are scheduled to arrive in New York City, December 30, via S. S. Berengaria.

Beulah Woods and Ethel Roop sailed from India Nov. 29, via S. S. Sawokla.

* *

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of November 30, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:

Cash received since March 1, 1929, ...$172,608.72

(The 1929 budget of $363,000.00 is 47.6% raised, whereas it should be 75%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on November 30, 1929:

Income since March 1, 1929, ...	$212,784.57
Income same period last year, ...	192,841.94
Expense since March 1, 1929, ...	197,203.84
Expense same period last year, ...	213,835.64
Mission deficit November 30, 1929, ...	84,790.74
Mission deficit October 31, 1929, ...	76,038.50
Increase in deficit for November 30, 1929, ...	8,752.24

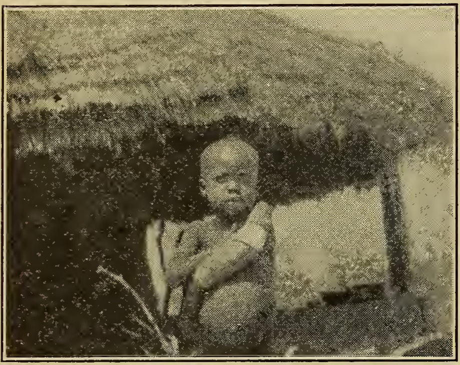
November Receipts. Contributions were received during November by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World-Wide Missions	$2,393.45	$34,336.38
Student Fellowship Fund—1928-29	5.00	2,576.19
Aid Societies' Mission Fund—1927 .	8.00	2,858.86
Home Missions	1,140.10	2,193.99
Greene County, Virginia, Mission	43.73	87.58
Foreign Missions	178.92	3,501.38
Junior League—1929	339.65	1,035.21
B. Y. P. D.—1929	209.75	1,588.90
Home Missions Share Plan	50.00	235.25
Challenge Fund	1,000.00	1,050.00
India Mission	47.00	1,451.57
India Native Worker	32.00	315.25
India Boarding School	50.00	611.97
India Share Plan	380.00	3,148.46
India Missionary Supports	2,029.31	15,094.73
Vyara Church Building Fund	515.67	3,832.89
Ahwa Church Building Fund	25.00	40.62
China Mission	56.50	1,496.51
China Share Plan	175.00	1,188.25
Liao Chou Hospital	50.00	60.00
China Missionary Supports	477.22	8,600.70
Sweden Missionary Supports	275.00	1,100.00
Denmark Mission	5.00	5.00
Africa Missionary Supports	486.62	5,439.31
Africa Mission	103.27	3,953.48
Africa Share Plan	25.00	876.94
General Relief	1.00	2.00
Brooklyn, N. Y. Church Bldg. Fund	5.00	5.00
Conference Budget Donations	487.53	73,223.99
Conference Budget Designated	26.99	247.97

THE JUNIOR MISSIONARY

Mamdi, a Brave Boy of Kujeffa

DR. RUSSELL L. ROBERTSON*



MAMDI, a manly, brave boy.

LOOK closely at Mamdi's picture, pronounced Mam-dee. Isn't he a serious but smart looking little fellow? He is just as nice and good as he looks to be. If you could play with Mamdi and knew him as you know your cousins and neighbors, you would say, "Why, Mamdi is as good as if he was white." Sure, there is no difference. He is sunburned a little more than your skin is in the summer time, but his little heart is just as true to what he knows is right as yours is. Mamdi was a very manly and brave boy. Funny about these little Africans. They get sick; they get sores on their feet; they eat until their little stomachs stick out and also they are afraid of the doctor and the hospital just like you.

We learned to know this little boy very well. We knew his father and mother and his two sisters. All this happened over a year ago, but his mother and father still come to see us sometimes and bring a chicken or some eggs to help pay for Mamdi's doctor bill. You see his left arm is bandaged up and he has to hold it with his right hand. You think his arm was broken—no, guess again. Very few Bura boys and girls get broken limbs. There are no automobiles, bicycles, nor sleds to cause such accidents. About the only way that a boy can break his arm in Africa is to fall out of a tree, and the trees do not grow very tall here, so what is a boy going to do who wants to break his arm? I have seen only one Bura child with a broken arm.

One morning I looked out in front of the hospital and there stood a man with a little boy on his back. It was Mamdi on his father's back. Think of going to the hospital on your father's back. Even grown up people go to the hospital that way out here. Mamdi's father had carried him fifteen miles to the strange white doctor who was supposed to be able to cure all sick folks. I said the boy was brave, and his parents were trustful and braver than many Africans. Would your parents take you to a strange man in a strange and queer kind of building if you were sick? Mamdi was very sick. He was in the hospital nearly three months. His mother came with him and stayed with him all the time. His father went home to do the farm work, but every Monday, the day before market, his two sisters, about ten and twelve years old, would come from Kujeffa with loads of guinea corn and beans on their heads. You see we had no nurse nor dietitian in the hospital and Mamdi's mother had to cook for him. Was this a burden to her? No, she loved her boy. She sat by his cot many nights when his arm hurt so badly he could not sleep. She fed him. She carried him out in the sun in the mornings, and always took the best of care of him. I used to wonder if black folks loved their children, and if black children loved their father and mother. I know now that they do.

Mamdi's arm had a bad infection below the elbow. It was as deep as the bones. There are two bones in your forearm, below the elbow. It took three operations to cure Mamdi. That brave little fellow had three operations. The first one was not so bad. We cut down into the sore to let the pus out. He cried only a little bit that time and his mother stood by to pet him. After about three weeks of dressing this ugly sore, morning and evening, we decided there was some dead bone that must be taken out. This time he cried a little more but hushed as soon as the instruments were taken away. It was not yet time to finish the operation and we could not get the dead bone out of the ulcer. The little patient waited another couple of weeks, always smiling and talking when we would look at him morning and evening. Finally one day the doctor told Mamdi's mother that we would have to give him some medicine to sleep and cut deep into his arm to see what the trouble was. She cried, same as your mother would, but said, " All right, whatever you think is best." He was put to sleep with medicine that makes people sleep whether they are sleepy or not, and a long deep cut was made. All of one of the bones was loose and dead. We gently lifted it out and put medicine in the hole. Mamdi's mother did not want to watch the operation. She stood out in another room and cried softly, but as soon as his arm was wrapped up she quickly came in and looked to see if he was still breathing. Mamdi got well fast. The new bone grew in its place. His arm began to look like the other one and soon after this picture was taken we left the bandage off and then one day we sent word to his father that he could come and carry his boy home. Of course he could walk a short distance but when he got tired he would use his father for a horse.

---

* Missionary, Garkida, Africa.

These black children are very lovable. They are not spoiled. They do not talk back. As soon as a boy is big enough to walk he begins to herd the goats and sheep. Every morning there is a little boy about five years old who brings his herd of goats by the hospital. He has about twenty goats.

This year there are some boys in school at Garkida from Mamdi's town. It is in Bornu, a place where the Governor will not yet let us preach but we think soon we can go to Kujeffa and start a school and little hospital for such boys as Mamdi—yes, and his sisters. I'm thinking that when that time comes Mamdi will be the first boy to come to school. If we cannot go to his town in two years I think he will come to school in Garkida, for he will be old enough by that time. Then we guess that in about three more years Mamdi will want to take his church covenant and some day, who knows, he may be a school teacher or an assistant in the hospital. There are serious thoughts in his expression. Don't you love him?

Greetings from One of Our African Brothers

Lassa, October 9, 1929.

My Friends,

I want to greet you. How are you? I salute you many times. How are you in the good work that you are doing? May God add his blessing to you that you may always live in peace and in health.

I want to tell you some things about our school. In school we read from the Bible. We also learn arithmetic and writing. There is nothing I like better than school. School is pleasant indeed. It is sometimes hard to learn things in school but our Heavenly Father helps us.

Will you greet those two big men [he means Brethren Bonsack and Emmert] for me who visited us some time ago?

On one trip that I took I saw a train and an auto and an aeroplane.

May God bless you. I also want to say that when you pray will you remember us.

Bata.

Our African Brothers Sing "Jesus Loves Me"

CLARA HARPER*

Dear Juniors:

My soul is praising God because of the way you boys and girls have been working this year to earn money for our black brothers in Africa. Jesus loves all the little children in the world and you are making it possible that many boys and girls can learn to know Jesus and sing with you "Jesus love me, the Bible tells me so."

They sing it in their own language like this:

I, Isa hir ra,
(pronounced, ē ēsa, here ra)
I, Isa hir ra,
I, Isa hir ra,
Tsa hira shang mbru.
(Tsa here-a shang mbrōō)

May God bless you and help you all to keep the spirit of helping others. When I return to Africa I will tell the boys and girls how much you love them and what you are doing for them.

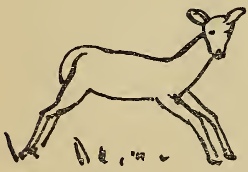
---

* Missionary. Returned to Africa Nov. 21 from her first furlough in America.

A MISSIONARY WRITES TO HIS SON

My dear Son:

Once I wrote you about my neighbor, the bunny who lives near my compound. I have another neighbor too. His name is Jikil. He looks like one of those baby deer in that picture mother got you. If I were to draw him I would draw him as he runs across our compound. He goes rapidly. He runs across the compound almost every morning about seven o'clock. He goes to the river to drink and then he runs back to the bush.



The boys just dance when they see him. They want me to shoot him. But I do not want to shoot my animal neighbors. I think we ought to be kind and good to pets. Do you not think so?

Take good care of mother and be a brave boy.

Your Father.

STORY CONTEST

Have you sent in your story of the picture, "Our African Brothers"? The picture appeared in the December Missionary Visitor. If you do not have the picture write to the General Mission Board office for a copy of it. A prize will be awarded each contestant.

Rules of the Contest

1. Any boy or girl 13 years of age or under may enter the contest.
2. The story should be from 100 to 300 words.
3. Your name, age, and address should be written plainly at the top of the paper.
4. Write on one side of the paper only.
5. Send to General Mission Board, Elgin, Ill.
6. Contest closes January 31, 1930.

Prizes

Every boy and girl sending a story will be awarded a set of foreign stamps and a coin from India. Several of the best stories will be printed in the Missionary Visitor or Our Boys and Girls. Also a picture of the contestant will be printed if it can be secured. In addition to the stamps and coin, contestants whose stories are printed will be presented with a fascinating game, "Across Africa with Livingstone." This game is played like parchisi.

RACE RELATIONS SUNDAY, FEB. 9

(Continued from Page 22)

3. In some communities, ministers have preached special sermons and the local newspapers have been induced to give these sermons publicity. Some ministers have given a series of sermons, each treating of one race and its relation to others.—Commission on the Church and Race Relations.

Suggestions and References Available

A packet of literature with helpful suggestions for different church groups is available from The Commission on the Church and Race Relations, Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City, price five cents each. Included in the packet are Suggestions for the Minister, for the Sunday-school Superintendent, for programs in the Woman's Society, Suggestions for Interracial Activities in the Young People's Society and Interracial Mass Meeting, also Suggestive Hymns and a detailed bibliography.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va. 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl Jefferson. N. C., 1927
Ziegler, Edward and Ilda, 813 E. Chilhowie Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden. 1911
Norris, Glen M., and Lois, Spanhusvagen 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper. V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d. Covina. Calif., 1924
Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C.. 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna, 1912
Long, I. S., and Effie, 1903
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Musscorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Butterbaugh, Bertha, 3435 W. Van Buren St., Chicago, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1515 Second St., Bakersfield, Calif., 1921
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Wolf, L. Mae, Franklin Grove, Ill., 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Three Things
the Mission Office Can Do for You

1. Missiongrams

Monthly news letter is sent to Missionary Committees for use in presenting missionary news to the Sunday-school.

2. Program Material

State your need and we will furnish the best material we have. Most of this material is free. "Program Material for Primaries and Juniors," in booklet form, price 25 cents.

3. Catalogue of Missionary, Religious Education and Stewardship Literature

Missionary, stewardship, doctrinal, and religious education pamphlets and books, missionary plays, maps, posters and slides. Free.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
ORG. 1884
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII February, 1930 No. 2

The Layman's Duty to Propagate His Religion

ANY man who has a religion is bound to do one of two things with it—change it or spread it. If it isn't true he must give it up. If it is true he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of a caste. It is the business of every common man. There is no proxy religion. Each man has his own. If he hasn't, he has none. No other man can have it for him. And if he has his own, then he must propagate it, if it is true, or repudiate it, if it is false.

—*Robert E. Speer.*

What Price Civilization?

THE answer to the leading question as to 'Why Civilization?' is . . . to be found neither in the piling up of power, the ingenuity of machinery, and the efficiencies of organization; nor in the abstractions of philosophy and of passive faith in the beautiful, the good and the Divine. Civilization is justified only as it combines faith and works. Modern civilization is now sought throughout the world not only because it brings physical comfort, freedom from precarious dependence on daily or seasonal supplies of food, and larger controls of nature; it is also welcomed because it brings a truer conception of human values and because the man further down has a better chance for life and for the fulness of life."—Thomas Jesse Jones, in Essentials of Civilization.

ECULARISM is working out more definitely from year to year a new way of looking at the universe and at human nature which is in direct opposition to our fundamental convictions. It tries to understand nature as a wonderful mechanism on a colossal scale, ruled by eternal laws, which, when accurately understood, gives the strongest weapons into the hands of man for the subduing of its forces. Then man needs no God who has created, is ruling and is maintaining this universe. There is no place for him. Providence is a meaningless phrase, morality consists in following the laws of the universe which are unethical in their very nature. Conscience is a curious yet unreliable development of environment and of behavior. Immortality is a vain hope. It is evident that such conception of the world and of human life is not only undermining in a dangerous way the life of the church but is eating out the vitals of the morality of the human race. The rapidly spreading demoralization of large masses is an evident sign that the soil is only too well prepared for this modern seed. . . .

"The situation is particularly emphatic with regard to foreign missions. One has often the impression that the Christian church is similar to a man in danger of being frozen to death. Only the strongest exercise can bring him salvation; yet if he has overcome the danger he comes out all the stronger and more vigorous. Foreign missions are that vital exercise by which the American churches have to prove their will and their decision not to be overcome by an atheistic secularism but to come out victoriously from the desperate contest.

"In view of the unique position of the United States as the paramount world power, this spiritual struggle has its importance, not only for the churches at home, but also for the human race at large. To a great extent the victory of Christianity, the universal acknowledgment of the sovereignty of that God who revealed himself in Christ, the establishment of the Kingdom of God on earth, are dependent on the success or failure of the American churches in this deadly struggle against secularism."—Dr. Julius Richter, in The Missionary Herald, October, 1929.

An Undermanned Field

If the Moslem population of India received its proportionate quota of missionaries as compared with the Hindu population, nearly twelve hundred missionaries would be devoting themselves to the Mohammedans, but out of 6,027 missionaries in this area only about 35 have specialized training for work among Moslems. At present there are only three or four men missionaries (and two of them well beyond the age of retirement) for over three and a half millions of Moslems in South India. Moslems in South India form six per cent of the whole population.

The great importance of India for mission work among Moslems has been summarized by Dr. Zwemer:

"It is the largest Moslem country in the world. It is the most active in the press, having 222 periodicals. It has 17 Moslem-spoken languages; it is the only country which has sent out Moslem missionaries; and, owing to British rule, Moslems can publicly confess Christ as in no other land."—Missionary Review of the World.

February Is Achievement Month

Mission and Church Promotion Finance Facts

The Authorized Conference Program

The 1928 Annual Meeting at La Verne authorized a general church program of $363,000.00 for the year ending Feb. 28, 1930.

This money is to be expended by the General Boards in the following proportion:

General Mission Board,	$330,000.00
Board of Religious Education,	21,500.00
General Ministerial Board,	6,500.00
General Education Board,	4,500.00
American Bible Society,	500.00
	$363,000.00

The February Achievement Offering is asked for the Conference Budget fund from which the proportionate amount is turned to each agency. Designation of contributions to any particular Board is the privilege of the donor.

The Mission Deficit

The General Mission Board had a deficit of $75,000 on March 1, 1929. This deficit has been accumulating for several years because the program required expenditures greater than the receipts which were expected but not realized.

The continued deficit has had a damaging effect on the Lord's work. Certain discouragements have resulted. Spiritual and business minded men and women took steps to challenge the church to pay off this deficit.

Paying the Deficit

A plan was arranged by which individuals would pay half of the $75,000 if the congregations would pay the other half.

The churches can pay the half of the deficit only after they have provided as much as last year's giving. Otherwise the old deficit would be paid and a new one would accrue.

A number of individuals gladly and generously contributed large sums to start a fund to provide for half of the deficit. Progress is being made with this fund.

The February Offering

Because February ends the business year for the General Boards the annual appeal is made for generous contributions to put the financial affairs in good shape to begin the new year. There should be a balance instead of a deficit.

Since the General Boards coöperate in their approach to the congregations for funds the Achievement Offering suggested for February 16, is normally requested for Missions and Church Promotion, and receipts are placed in the Conference Budget fund. From this fund the Boards draw in the proportion as authorized by Conference.

Because of the special appeal for mission funds this year, opportunity for designation is offered. The remittance blank on the last page of this issue provides this privilege.

Progress Being Made

For the tenth month of the year ending December 31, 1929, a total of $210,748.99 was received from living donors. (This sum does not include the pledges from individuals toward the challenge side of the deficit payment.) During the corresponding ten months of the previous year ending Dec. 31, 1928, a total of $202,218.87 was received. The difference between these two sums, $8,530.12, represents the progress made toward paying off $37,500.00, the congregational share of the deficit.

Reasons for Optimism

The challenge has been effective only in the recent months. Both the Thanksgiving and Christmas offering responses exceed last year. The special effort has been slowly but surely becoming known by the membership generally. Many people are praying and giving in an earnest manner. Congregations are calling councils of their able members. Thinking members realize there is too much at stake to permit failure in this most worthy enterprise of the church.

Optimism No Substitute for Work

The concern of those directly in touch with the movement is not to be concealed. Failure could easily take place. Success will not be easy. The program is not large if shared by all congregations. Our optimism grows out of a conviction that practically all congregations are going to take part. The non-participation of only a few is very certain to cause defeat. Let every congregation give, and give an increase over last year.

The Women Continue Their Help

Remittances from Women's Organizations, largely Aid Societies, continue to come in each day at the Mission rooms.

Among the largest remittances to be received from any Society is Waterloo with a $200.00 contribution. The smaller remittances from the smaller congregations are appreciated also, and altogether are helping a great deal in meeting the Mission Challenge.

An Aid Society in the East, sending a check for twenty-five dollars, regretted that they could not do more, and added, "We hope to do something definite toward this work before February 28."

Two sisters sent along with their gift of ten dollars, an earnest hope that the Mission Challenge Fund would go over the top.

Predict Meeting the Mission Challenge

A. M. Horst, District Field Man for Middle Maryland, gives his judgment that the congregations of Middle Maryland are well acquainted with the mission challenge and are earnestly trying to do their part. He thinks a fifteen per cent increase in giving throughout the District over the giving of a year ago will be recorded by February 28, 1930. As it is seldom possible to secure a 100 per cent response from every individual and every church, many congregations will need to make more than a fifteen per cent increase.

A Small Boy's Nickel

The treasurer of a church in sending a remittance for $18.05 begs pardon for the odd amount. He says the nickel was brought to him by a very small child to be sent with the mission offering. We remember the story of the lad whose offering was only five small loaves and two fishes and how this gift was magnified when it was touched with the blessing of our Lord. The five cents from the little lad went into the World-Wide Mission Fund from which the workers in India, China, Africa and the Home Fields draw. It is quite possible this five cents will be the means of accomplishing some great good.

This Brother Would Give a Good Part of a Million

Please find check for $20, which I would like to have put with the mission money for the China mission. I believe China presents to us a great opportunity to do mission work. If we fail to embrace it the people will sink back to idolatry. I wish I had a million dollars to give to you right now.

The Christian Movement in China

The present communicant membership of the Christian churches in China, according to estimates put forth by The Chinese Recorder, is 446,631. The figures are not set forth as being precise; an allowance of ten per cent either up or down might prove to be called for. In 1922 the figure stood at 402,539.

Rating the Missionary Giving

The incoming mail at the Elgin headquarters is enough to cause interest if not real excitement, during the days when missionary receipts are at their highest. On Jan. 3 there were one hundred fifty remittances. These represented Christmas offerings. Some were for very generous amounts. They showed that the members of congregations had dug down into their pockets and brought out the big money. Other remittances, while gratefully received, seemed as if the hat had been passed around and collected whatever small amounts were easily available. The Mission Board is appreciative of all coöperation and the small offerings given in an earnest spirit are bound to be a help. What should be said here is this, if this challenge to pay off the deficit is to be met, more than the loose coins that just happen to be in our pockets will be necessary in the February offerings. Check books will have to come into use. Many will need to be written with three figures to the left of the decimal point.

Adventuring in Sharing

A brother in northern California, feeling he wanted to be a good steward and share what he has with the people of India, subscribed for a $100 share. Last week his $40 check completing the first year's payment was received by the General Mission Board.

He says this venture is the tithe from the proceeds from one thousand hens. It is quite likely that the fowls in the poultry yard on many farms are having a part in the mission program.

Registration of Mission Schools—An Important Question Among Missionaries

"To register or not to register," is the question that is uppermost in the minds of the educational missionaries of China today. In order to maintain her spirit of nationalism, China is making a strenuous effort to keep within state control the education of her young. The new government is now endeavoring to enforce the registration of all schools, and an unregistered school is not recognized by the state nor are diplomas given to pupils who have been graduated in such schools. It is in the schools that we come in contact with the young, and it was our hope that by religious instruction in the schools and by secular instruction in a Christian atmosphere, we might gather together the materials for laying the foundation of the Christian church in China. Under the new regime, the registration of our schools means no religious instruction, no worship, and no religious exercises of any sort in connection with the school program. Shall we close our doors and concentrate all of our forces in direct evangelistic work, or shall we continue our schools without religious instruction, depending upon Christian "attitude" and "atmosphere" to finish the work we have begun? Will you help us to pray it through?

Bible Institute in India

A letter from Brother J. E. Wagoner tells of the Bible Institute at Vyara. It was held at the bungalow of Brother and Sister Harlan J. Brooks. Brother Brooks, Jive Hira, one of the India Brethren, and Brother Wagoner, were the three instructors. Brother Wagoner, in his typical way, suggested that he was not sure how much the students would learn, but he was sure the three teachers would learn a great deal. It is quite certain that when teachers are in such a good mood to learn, their pupils will also make new discoveries of truth.

It was stated that Brother J. M. Blough would come from Bulsar to engage in the Vyara love feast.

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor

Ada Miller, Assistant Editor

SUBSCRIPTION TERMS

THE SUBSCRIPTION PRICE IS ONE DOLLAR PER YEAR

The subscription price is included in EACH donation of four dollars or more to the General Mission Board, either direct or through any congregational collection, provided the four dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give four dollars or more and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor. **NO VISITOR SUBSCRIPTIONS ARE ENTERED UNLESS REQUESTED.**

Kindly notice, however, that these subscription terms do not include a subscription for every four dollar donation, but a subscription for each donation of four dollars or more, no matter how large the donation.

Address all communications regarding subscriptions and make remittances payable to **GENERAL MISSION BOARD, 22 S. STATE ST., ELGIN, ILL.**

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Membership

OTHO WINGER, North Manchester, Ind., **1912**-1933.
J. J. YODER, McPherson, Kans., **1908**-1934.
H. H. NYE, Elizabethtown, Pa., **1923**-1932.
J. B. EMMERT, La Verne, Calif., **1924**-1931.
LEVI GARST, Salem, Va., R. R. 1, **1925**-1930.
J. K. MILLER, Cedar Rapids, Iowa, **1928**-1933.
L. C. MOOMAW, Roanoke, Va., R. R. 2, **1928**-1932.

Officers

OTHO WINGER, President, **1912**-1933.
J. J. YODER, Vice-President, **1908**-1934.
CHARLES D. BONSACK, General Secretary, **1921.***
H. SPENSER MINNICH, Assistant Secretary and Editor Missionary Visitor, **1918.**
M. R. ZIGLER, Home Mission Secretary, **1919.**
CLYDE M. CULP, Treasurer, **1920.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

*Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

Heart Throbs in This Contribution

In balancing our tenth box for the year, my wife and I found we were $50.00 short. This explains the enclosed check. Please credit our congregation.

Since, on account of health conditions, we cannot go to the Mission field as we had once hoped, we are glad we can help in a small way from time to time. We hope to give more toward the close of the year for the Kingdom's advancement.

A Pennsylvania Brother.

Theological Professors Confer on World Situation

SELDOM have one hundred professors in the theological seminaries of the United States and Canada come together under more significant auspices than at the Drew Theological Seminary, Madison, N. J., when they met on November 29 to December 1 to consider their responsibility in connection with the present world situation and the opportunity it presents to the Christian Church. The conference was held under the chairmanship of Dean Luther A. Weigle, of the Yale Divinity School, Chairman of the Association of Theological Professors. Coöperating in the arrangements was the International Missionary Council.

The personnel in attendance ranged all the way from the most conservative to those who are generally regarded as representing the more radical point of view. The very first hour of the first session revealed a wide chasm, when Professor Edward Scribner Ames of the University of Chicago presented the point of view of humanism and met a sharp rejoinder from Professor Archibald T. Robertson of the Southern Baptist Theological Seminary at Louisville. Close on the heels of this discussion came a paper by Professor Henry N. Wieman, of the Divinity School of the University of Chicago, who urged religious leaders to hold their points of view more tentatively, after the fashion of the scientists, a position which also met with no little challenge. When the first day ended with a presentation of present ethical and social problems by Bishop Francis J. McConnell and Professor Reinhold Niebuhr, one wondered whether it would ever be possible to discover any unity whatever within the group.

When, however, on the second day Dr. John R. Mott gave a masterful review of the present world situation, as he had found it especially in the countries of Asia on his recent trip around the world, and outlined the opportunity of the churches in the face of such a situation, a remarkable change of atmosphere took place. It was discovered that beneath such differences as had appeared on the first day there was a deep underlying spiritual unity and a common purpose to bring all of life under the control of Christ. As a result, the ensuing discussions on the kind of an apologetic needed for today and on changes in the theological curriculum which would make the seminaries more effective agents in fulfilling the world mission of the Church, moved forward with increasing momentum and much practical stimulus.

The conference was unique in having no findings, it having been agreed in advance that its purpose would be fulfilled in the stimulus afforded to each of the participants. —News Service, Federal Council of Churches.

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Ramsay MacDonald's Appreciation of the Missionary

In view of the visit of J. Ramsay MacDonald, the Prime Minister of Great Britain, to this country, his glowing tribute to the work of the missionaries in Africa has a special timeliness. Speaking at the Congo Jubilee Exhibition, he said:

"As soon as the missionary appears, slavery is doomed. I do not say that it is doomed in twenty-four hours; but I do say that the presence of the missionary has this effect, explain it as you may, that from the moment he becomes a part of the atmosphere of a race, slavery dwindles and education begins. Men whose lives have been long lived in the atmosphere of ignorant superstition and mortal terror are enabled to lift up their heads and to discover that there is something giving them power, enabling them to walk about with heads uplifted, obedient to the law, but not victims of the law, enabling them not only to look out on the world but within themselves. There begins responsible care, which at last emerges into a conception of the responsibilities of usefulness, lending them the idea of responsibility to the universe. I think the missionary requires no further justification. We, who have been called to the secular affairs of life rather than the spiritual, will never fail to be grateful, I hope, to the missionaries who have carried into effect the gospel of human justice as well as of spiritual power."

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"The way to God is by the road of men.
Find thy far heaven in near humanity!
Love the seen neighbor as thyself! Thereby
Thou lovest him unseen who is thy all!"

Getting Acquainted with Dahanu Mission Hospital

DR. IDA METZGER*

DO you remember how different you felt toward that friend of yours when you first met, before you ever thought a close friendship would be formed? Yes, an introduction is one thing, but a real acquaintanceship is quite another.

More than three years ago Dahanu Mission Hospital was introduced to the people of this community. That introduction ceremony lasted only a short time, but getting acquainted was a much longer process. Medical mission work was not new here at Dahanu, for the dispensary had long been serving the people, but in the early days of the dispensary people had been afraid of taking the medicines—they were afraid the water contained in the mixtures would defile them. Now they have become accustomed to taking medicines from here. But to be treated as an out-patient was a very different matter from coming into the hospital and being treated there for a number of days. Both fear and prejudice filled the hearts of many, for they were not eager to see any expansion of the Christian activities. In order to build the hospital more land was needed and it was with considerable difficulty that this was purchased.

Then Dahanu Mission Hospital became a reality. Patients began coming, not many at first, for even those who were proud to have the institution in their midst were loathe to send members of their families to it for treatment. They said, "People will talk much against us and say, 'Why do you send your relatives to the hospital? Why will you not care for them in your home?'" That was no idle prediction, for there was much talk about those who came as patients. Many of those first ones who came did so only after a great deal of persuasion on the part of the doctors. It is very gratifying to see how many come voluntarily now and ask for admission. At first the higher castes, being more educated, were the ones who came; it was very difficult to interest the lower castes. Usually when they did come it was not a matter of choice, but because the landlord to whom they were bound, sent them. Now they, too, are coming voluntarily.

It took considerable courage to face the criticism of one's fellow caste people, as many of the early patients had to do. One of those critics was Gangabai, the woman of authority in one of the wealthy and influential families of Dahanu. She attended a meeting held on the mission compound, a meeting to which our Christian women and Hindu women and girls were invited, to hear a lecture given by one of the nurses on the subject, "Infant foods and their preparation." At the close of the lecture and demonstration the nurse opened the meeting for questions and discussion. Gangabai apparently had nothing to say on the subject, but she seized the opportunity to make a lengthy speech in behalf of the hospital. She said that when Nirmalabai, one of the women of her caste, came to the hospital for her confinement, the people talked much about it, and she was one of them. She went on, "And now I am here with two of the women of my household in the hospital." Not only has she brought those of her own household but she has been influential in bringing others.

One day a young man, whose wife and sister had been treated here, stated that the hospital was meaning much to the community and was doing much good. The reply was, "Some do not get well, but through the blessing of God many have been healed here." He said, "Yes, some do not get well, but even if the patient dies we believe the treatment was good."

On a bright May morning two motor trucks, loaded with passengers, collided. Nine persons were badly injured and were rushed to the hospital; they were a ghastly sight when they arrived with cut faces and scalps, and blood-stained clothing. It seemed only a few minutes until dozens of people were hurrying to the compound; some were relatives and friends of the injured, some were officials, some were only curious onlookers. The dispensary verandas were blocked with people. Usually it is almost impossible to maintain order in an excited Indian crowd but these people grasped the seriousness of the situation and very quickly quieted down and obeyed orders. It was a busy morning for the doctor and nurses; the doors were closed to all other cases and the injured ones were made as comfortable as possible. It was the kind of work that one is not anxious to do, knowing that a lawsuit is almost sure to follow and one must go to court as a witness. But the service rendered in this case has been to the glory of God. The news of the accident and the fact that the injured ones were taken care of in the Mission Hospital spread all over the community and has been the means of winning friends for the work here.

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* Medical Missionary to India.

"What God hath wrought!" we apply to all the good that has been done in this institution. Each member of the staff is reminded repeatedly that this is the Lord's work and whatever service is rendered here is service rendered to him, whatever is accomplished here is through his power, and if there is anything for which to rejoice or glory, the glory belongs to him.

Your Money Is Curing Leprosy

RUSSELL L. ROBERTSON, M. D.*

WHAT! the Church of the Brethren doing leprosy work? That fact is more significant than one thinks at first. All of us have read of leprosy and know of its dreadful nature. We have seen pictures of lepers and have been filled with pity for one fleeting moment while brought face to face with their pictures or their stories.

Now the situation is brought closer to us. They are among us; we are associating with them daily. The problem is exactly as if some one should desert an infant on your front doorstep during the night and you should find the helpless dependent creature in the morning. You would not leave it in the cold or the heat for one minute after you saw it.

All right, here we are, you and I, in Nigeria, Africa, in the midst of thousands of lepers and they have no other help in sight. Actual figures do not lie. Nigeria harbors 90,000 lepers. There are eighteen missionary doctors in Nigeria. The Church of the Brethren has two doctors just now. We are responsible for one-ninth of them, or 10,000.

Eventually, the relief of lepers lies wholly in the hands of social agencies and the medical department of missions. Success is denied the government doctor because of his lack of sympathy and the lack of Christ in his heart. Dr. Sir Leonard Rogers says, "The organization of the great humanitarian work of caring for the leper is largely in the hands of Christian missions of the various denominations." Wide-awake missions grasp at this, another opportunity, another point of contact as a quick and easy means of saving folks—body and soul.

Need I appeal to your interest and your sympathy more than this? "A leper? How terribly sad!" So would everyone say if he heard that a friend had contracted this awful disease. Leprosy devitalizes by stages, for it has been found that, on the average, a person suffering from this disease lives for fourteen years after being first affected. Moreover, consider the dire results, and you will agree that it would be indeed sad to see a friend in such a case. Think of the disfiguration of face that often follows, the mutilation of hands and feet, the loss of useful employment, being turned out by one's friends, the ostracism of one's acquaintances. These are some of the disabilities which have been experienced by almost all lepers everywhere, through the ages. In some places they suffer worse from traditional inhumane customs. In parts of British territories in Africa it is not by any means unknown today for an old, helpless, decrepit leper to be turned out into the forest to be devoured by the wild beasts. Who wants to be worried with him? No one. Then out let him go!

What can we do? That is not the question. The question is how much can we do? We are already doing something. The work is begun. We are attempting great things and expecting great results. The results depend on our money, energy, faith and prayer. We must necessarily begin on a small scale, for several reasons: lack of equipment and housing facilities for the lepers; lack of money; lack of experience in handling and treating large crowds of lepers; and partly because of lack of willing lepers. That sounds queer, but I will explain further. These poor lepers cannot believe that the disease can be cured. All their medicines have failed and they have never seen a case cured. They believe a thing is impossible if they have never seen it accomplished. Also the native healers are spreading much propaganda against our promises to cure them. They know that if we cure one leper the people will trust us to treat anything and their practices are ruined. If that prejudice is once wiped out and a little confidence established we will be overwhelmed with lepers. Mr. McDonald in southern Nigeria began treating lepers about eighteen months ago, in a more advanced and civilized part of Africa. That is where the people have seen the white man and the accomplishments of western ideas for a much longer time. Today he is treating over one thousand lepers. We'll admit that we could not care for that many just now, but we hope to grow with our plans and with the number of applicants for help.

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* Medical Missionary to Africa.

We are treating thirteen regularly now and expect the number to always be increasing. Yet this season they are living in grass huts on a corner of the hospital plat and have their farms near by. We are getting a large tract of land donated by the government, two miles from the mission compound, where we already have a good well dug, shade trees planted, and fruit trees started, including bananas. Before the rains are over we expect to have a small hospital building on this grant of land and then the lepers can begin to build their own more substantial mud huts, under strict supervision.

Those in the hospital now are very happy. They see their spots disappearing; they feel strength returning to their bodies; they see health and happiness in the near future; they see the prospect of returning to their homes cured and life expectancy extended; and some of them are finding life beyond the grave, or Life Eternal. Some of them will be here one year and some four or five years until cured, depending on the stage at which they come to us. The man in the picture holding out his hands cannot have his fingers replaced but the process will be stopped and he can expect to live many years yet. Look at the three children in the other picture—all from one family. The boy on the right is a far advanced case but his sister in the middle is just beginning to show signs of the awful disease. We'll write more on these cases later.

AFRICAN WOMEN, friends of Mrs. Kulp at Lassa. They are responding to Christian teaching.

Work and Value of the China Christian Council

NETTIE MABELLE SENGER*

THERE has been an effort for a number of years to bring about a unity of feeling in all the churches of China. To have this unity, a number of fundamental problems must be worked out together, every church helping every other church with its experience and leadership. The present central body to accomplish this great task is the National Christian Council with its headquarters in Shanghai.

It has as its working body a group of secretaries who are constantly on the job. There are field secretaries who spend most of their time among the churches, and those in the office who do executive work, correspondence and writing. Other help is invited for short periods as needed from the Christian and missionary groups. Those who go out see conditions in the field, learn of problems confronting the church, hold retreats and conferences where they are invited, and help the church's leaders into a greater spiritual life. Any other need is supplied as it arises. In such meetings and retreats they present new subjects involving fundamental principles to be thought about and worked out by the local church according to local needs. Thus they help the local churches to know how to proceed with what they already know of Christ and show them how to get more. The yearly conference which meets in Shanghai is to discuss just such problems. In this meeting delegates from many centers are present (this year our delegate was Bro. Yin) and carry inspiration with new ideas back to their churches in all quarters.

They help the many churches in church organization, in getting family worship established, giving them an order of procedure and a spiritual content. Any need may be presented to them to help with a solution. They are the center and clearing house for all general subjects, such as Christianizing Chinese festivals and adjusting them in the Christian program, Christianizing economic relations, teaching on public health, and agricultural training for the church people. They see what literature is needed for all classes and urge those who can do it to prepare such literature. There is not the abundance of good easy reading for Christians here as there is at home. It must all be prepared. This council helps to do it. They learn of those leaders over the country who are able to help in this kind of work and help them find a place to be more valuable to the church.

The personnel of the Council is mostly Chinese and represents the central working body of the church in China. The printed matter they put out is suggestive of the problems in the church and stimulates thinking. They also report work that is being done which helps other people to be more active in their work. Thus a public sentiment is stimulated and the church's knowledge is broadened. This organization binds the church together under one name and establishes a uniformity of thinking and practice on all fundamental subjects, many of which are peculiar to China because they pertain to her background. The idea is to help the church to grow indigenous, and profit by the good China already has. It does for the church here much the same as our Board and Annual Meeting do for our own church at home, and brings a unity of feeling which could not otherwise be accomplished.

As the church is being established this Council is valuable in helping the groups in their changing interests to use rules and laws, helps it work them out together as one large body, and helps the leaders to do their part more intelligently. They are doing much to bring about a new public opinion concerning religion and morals. They are doing not a little to give China's Christian leaders a new vision of the abundant life Christ holds out to them, and urges them to strive toward the goal intelligently. They are pleading with the church leadership to learn by doing, to preach by living, and to bring great teaching out of ordinary familiar things as Jesus did.

They have no authority to compel a church to do as they wish. They use all their powers to advise and instruct. They are not seeking for obedience, they are seeking for spiritual fruits. They receive any question gladly, and carefully give attention to the answer. They never give orders as to what must be practiced. They have no authority except as advisers. They endeavor to give the advice so wisely and sympathetically that it cannot but be considered. Thus the people get help, in any case, because they are stimulated to think out their own solution according to their local needs. The Council's desire is to have the church become indigenous, deeply spiritual with a Chinese setting rather than foreign in the atmosphere peculiar to China's background; and have the new life grow out of the old as the new ear of corn comes out of the old, like it in appearance and yet not the same for it is new. They are working for a new China, a new society built after the pattern of Christ and built on his life. They know China's **only** hope is in Christ. They are spending every effort to bring **all** of China to realize it as they do. The secretaries count no travel too hard for them, and no place is too remote for them to go. One secretary, after a long trip and much delay, reached her place of meeting after ten o'clock in the evening. The audience was still waiting for her. She went immediately to the meeting and they did not dismiss until midnight because the people wanted more of the good she had to give; the next day she had to go on to another place. In relating the incident the thing uppermost in her mind was the interest of the people rather than her own hardship. With a group of leaders like this to stimulate the church here it **must** progress. All over China they carry a spirit of optimism that is healthy for the struggling churches. In your prayers for China remember this Council.

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* Missionary to China.

A Letter to Ruth. No. 11

Ping Ting Chou, Shansi, China.
Sept., 1929.

My dear Ruth:

The rains are over now and the beautiful autumn days are upon us. The farmers are busy gathering the crops and threshing the grain. The same methods for both are as they have been for two thousand years, and often are most picturesque. One can see the gleaners going over the fields gathering the dropped heads of millet or corn and putting them into sacks, or the women gathering it in their aprons. These are always poor people and it is understood that they have the right to get what they can find after the reapers have gathered the standing grain. I have seen women and children even gathering the grains of wheat that had fallen from the heads, and while this was a slow, tedious piece of work, the wheat must have added a delicious flavor to their food for poor people seldom have the joy of tasting wheat flour. And my heart has just a pang of hurt when Calvin's dog, Cricket, gets a slice of wheat bread and then some of these people say, "Truly that dog has reached dog heaven for it gets to eat white flour." It sort'a hurts my conscience, and I feel things are not proportioned right in this great land for there are too many poor people who merely **exist** in life without much hope of anything better in this life or the life to come. You do not know what poverty is at home for you seldom see it as one does in a land like this, but we rejoice that there are scattered here and there a very small number of consecrated hearts who have a vision of the uplift of their people and are preparing themselves for the stupendous task.

My heart was touched not many days ago when a fine young man just out of High School told me of his plans and purposes for his life. He is twenty-four years old and if he had had opportunity would have been through his High School long ago. He is now leaving for Peking where he is entering Yen Ching University. He was involved in some very radical movements when connected with our school. When the school found it necessary to close and send the boys away, this lad went to his far-away village home. He carried a Bible with him. While in school he spurned it and felt it nothing but a book of superstition, but he thought he would read more of it while at home. When he was away from his former companions and read and perused the good Book he was moved and touched that it did have a great message for mankind, and for him. He had time to meditate and finally to pray, and then he at last began to act. The wife to whom he had been married when quite young and whom he did not love but with whom he was always quarreling, now began to get the first consideration. He decided to try to love her and not despise her because she was ignorant for he began to realize that it was no fault of hers that she could not read. He began to treat her differently and to teach her to read. He found her quite bright. She made good progress and soon they were very happy together. Rich recompense was his in joy and satisfaction as he followed step by step the guidance of a better spirit. The ignorance of his fellow-villagers touched him and he wanted to do something for them. He went about opening a night school, teaching the men and boys to read. In this he was helped by some of the county officials when they saw his purpose. He also spoke for his Master as opportunity afforded and when school time came he went far away to attend. We had heard of the good work of this young man and felt deep joy that he was now our own brother. I wish you might have seen this strong young man with such a clean face and set purpose. He said to me, " My one ambition is to finish my college work and then go back to my people and spend my life for their betterment. They are poor and have never had a chance and I would be as they are were it not for the grace of God which has come into my life. I thank God again and again for his goodness to me and I want my people to share this joy with me. Unless some one goes to them they will never know." I was moved with his earnestness and sincerity and urged him to prepare for temptations which were sure to come to lure him into other things and away from the desires which were clinging to his heart. We knew of his brilliant mind which might turn him away from his present hopes, for he was one of eight students from nine provinces who passed all the subjects in the entrance examinations. He said, "I consider myself very fortunate." And we felt proud of " our boy." He was happy to tell us that his wife could now write letters to him and when I asked him where she went to school (I already knew of his teaching her but he did not know that I did) he proudly said, "I taught her myself." We admired him all the more then for we knew it was breaking away from old bound customs for a husband to condescend to pay any attention to a wife. And as the young man left us for the big city of Peking with all its temptations and enticing allurements, our prayers went with him that he might be kept from the power of them all and that his heart might be as clean and steadfast of purpose as it was that evening.

We were happy to see five of our young people leave for college work, four boys and one girl. Three of these young people are taking the Liberal Arts course, one medical, and one seminary. All have good records as worthy Christian students. I was impressed with the story of the young man entering upon his preparation for the ministry. He comes of a good family, though poor. His father has been one of our most successful evangelists. This lad knows what it means to struggle through school and go hungry in order to get an education. When we sat together talking over his hopes for the church I did not hint to him of things which were told me by a friend of his, things which the young man would not venture to disclose and which I am sure he holds sacred in the sanctuary of his soul. He never spoke of the many meals he never tasted but went to sleep hungry so as to save more for his mother and small sisters at home who he feared were not having enough to eat. He did tell though of how he went through high school without buying a book, and when I asked him how he ever did it he said: "I had not the money to buy books but I listened carefully to every lesson, and if I could borrow a book I did so. There were times during the first year when boys would not sit by me because of my poor clothing, but I tried not to notice it and in time when I could work problems which they could not they began coming to me for assistance, which I was always glad to give, and in turn they would loan me books. So I went through my four years without buying books." You know it takes a strong spirit to meet all the difficulties that this young man had to meet. Many a young person would have given up in despair and felt hopeless but he hung on until he received his diploma. He taught awhile and then was honored by having the church recommend him for a grant-in-aid to prepare for the ministry. We saw him go away to a distant place for his preparation. All these young people have visions and dreams for a life of service among their people, and our hearts rejoice for their opportunities and for the future of the church as they come back and take responsibilities now resting on other shoulders. If there was ever a worth-while investment it is training lives who are preparing to make a nation better, to lighten the burdens of the people, to bring joy where there is sorrow, light where there is darkness and hope where there is despair. We rejoice in these " children " of ours who have tasted of the love of Christ. All asked that our prayers follow them continually, and I know, Ruth, that your prayers will mean much to them too.

Affectionately,
Minnie F. Bright.

Problems in Opening Country Work

RUTH F. ULREY*

MANY, many villages in China have never heard the " Good News," and those who have heard of the foreigner and the Message know very little of the Message and what it can mean to them. This indefiniteness is due to the fact that the Christian teachers have not been in their homes; and what they have heard of the story has come indirectly through others.

If the story of Christ is to be successfully carried to these village women, Chinese Christian women need to be used to help spread the news. One would think that at this stage of the work this would not be a problem. In fact there are Christian women, but for various reasons they cannot be secured. The girls have their wedding day arranged by their parents while they are still young, and this is binding in a way unknown to us. When the girls have finished their school work and could be used they are required to take up home duties as previously arranged. Girls who are free are a bit reluctant to take up country women's work because of the hardships involved. But perhaps greater than these is the fact that the country people cannot conceive of a single girl who is able to support herself—whether Chinese or foreign. In other words, in the majority of places there is no place for the unmarried girl in their social system. In the cities this is changing, but still it has not penetrated to the country sections. This means that our women workers for the country come largely from the widow class, who have had two, three or four years of education at the most. Many of these are doing faithful work but there are not enough of them.

After the worker is secured the next question is to get an entrance into the homes

A CHINESE WIDOW AND HER TWO CHILDREN. Her husband died without Christ. She believes their spirits would not be harmonious in the next world if she became a Christian.

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* Missionary to China.

in the villages. There are a number of ways which can be used. Perhaps one of the best ways is through the invitation of a former acquaintance. Once an entrance is made into one home it is easy to get in touch with others in the same village. Former school pupils and hospital patients are glad for calls in their homes. Where street meetings are held one is often invited by the women to go into their homes. The biggest objection to this method is that you know nothing of the type of home to which you are invited.

If one is to stay in these villages and work, a room in which to live becomes a necessity. True, there are inns, but for women they are not suitable. The only alternative left is to secure a room in some court where four or five families are very likely living—with one family to a room. In many of these places there is no spare room, which means that the people must crowd together in their already overcrowded rooms or go to the neighbors who are in similar circumstances. In Christian homes this is a bit easier but these are scarce in the unworked fields.

If it were possible to enter a new field as a Chinese instead of a foreigner it would be easier; but as the saying goes, "Your speech betrayeth you." Not only that you are white and they are yellow. You are a curiosity indeed as you enter a new village and this is not strange for these people have heard the foreigner talked of much and they are eager to see what sort of a queer creature he may be anyway. One of the first comments is, "Oh, see their big feet! They wear such queer shoes with heels on; they must hurt their feet." Then follows a torrent of questions, such as the following: "How old are you? How many children have you? What, that old and not married? Aren't you ever going to get married? How do you make your living? We could not have a living if we were not married." However, their curiosity is somewhat satisfied as one becomes better acquainted in the field.

To return more directly to the message itself. One of the biggest problems in the new field is to know what to give these women who have never read, and many of whom have never been so far as twenty or thirty miles away from home during a life time. In some cases one can begin with the "Heavenly Father," for they all know about him. When asked if they worship him they almost always say "Yes." When asked how they do it, the answer comes, "We kneel and bow to him, also burn incense." The following gives an idea of who they think he is. One day when talking to a woman about the Heavenly Father, she said: "Yes, the sun, lightning and thunder are the Heavenly Father. He has his birthday on the nineteenth of the third lunar month and we worship him then." They say the sun has his birthday at this time. This idea of the Heavenly Father, though quite different from the Christian one, gives a small foundation on which to work. In this way it is possible to work gradually from the known to the unknown.

Over and over again as one goes about the work you hear the statement, "This is good talk." Many say it out of politeness but we sometimes wish they would oppose so we would have a place to begin. Others say it out of sincerity of heart, but the next problem that comes is to get them to do what they know. They often say, "The message is all right for you because you have read, but it cannot be any help to us." In a country where the women have had no freedom for centuries this objection is not as easily removed as it might seem; however there are those who are willing to make this step, otherwise our work would be most discouraging. If one or two sincere ones in each village can be led to accept Christ and tell their neighbors the outlook for the future of that village is bright.

It is exceedingly hard for these people to break away from their old customs, for in China the ancient is much revered. A good example of this is that of a woman in one of our villages who heard enough of Christ that she could have accepted him as her Savior. The proposition was put up to her and she said her husband had died without Jesus, and she wanted to be with her husband. Custom says that the wife must be buried in the same place with her husband, and for a woman to be buried elsewhere is a great calamity. The spirits of the two are supposed to dwell together. Her accept-

(Continued on Page 55)

Only a "Babe"

EFFIE V. LONG*

SALAM, Saheb," he said as he walked up to the missionary's office door one morning.

"Salam, brother, come in and have a chair. Where did you come from?"

"I live in the village of B——," he replied. "I have just brought a boat-load of supplies to the port of the city near by, and knowing you were so near I could not resist the thought to come down and see you."

"But who are you?" asked the saheb. "I don't remember you."

Very slowly he began. "Saheb, do you remember a good many years ago you were camping in our village, in B——? I was a little boy then. My father's name is R—— and I am B——."

"Oh, yes, I knew your father, and we did camp in your village several times."

"Well," he continued, "you folks were showing pictures with the lantern, and having meetings every night. My brother and I were going to the mission school, but there were no Christians in the village (except the teacher and his wife whom you had sent there), and no one wanted to become Christian.

"One day I got very sick. My parents did all they knew to do—they called the bhagat [holy man], and he sat there and mumbled off things no one could understand. Then they gave me 'dam,' that is, burnt a place on my body to let the demon out, but still I got no better; all thought I would die. One evening you came into our house. You saw I was sick and came at once to the bed, and asked my parents what they were doing for me. Then you told them about the God in heaven and that he alone can heal us and—I remember so well—you kneeled down by my bed and asked them to kneel too, and you prayed so earnestly to Jesus for me, that he would heal me. I thought then that he would certainly do it. You said we should do all we can for ourselves, and take medicine and ask him to bless it and to use it to heal us. Then you called Madam Saheb to bring me some medicine, and she came and gave it to me with her own hands for several days, and I got well. I always thought it was your prayer and your Jesus that healed me. I never could forget it and I resolved that I would worship him too when I grew up.

"And I did want to. I would hear the missionaries when they toured the village after that, and the Christian teacher was always telling us about the Way—but somehow, it was so hard to do, as all our people were opposed to it. But now, at last, I have done it! I am so happy. I have been baptized—and persecuted—but, I can stand it. To think I have waited all this time! Now I am about thirty years old and a father of children. So now, that's all. I just wanted to see you and tell you that it was your prayer that led me to Jesus, and I know too that he healed me."

The missionary was affected. He walked over and took him by the hand. "My brother, I praise the Lord for you and for your testimony. May he keep you true to himself, always rejoicing in him and seeking to lead others to him! He chose his followers from among the lowly—the fisherfolk —just like your own."

Then the Madam Saheb was called, and he told the story all over again so all could rejoice together. She asked about the health of his father and mother, and of the welfare of his brothers and sisters, calling them all by name as this family was especially dear to her. He marveled that she remembered them all after twenty years!

The minutes flew by; it was nearly time for his train. He said, "I must go, but—before I go could we have prayer together, Saheb, please?" Of course we could! How happy at the thought! It is usually the saheb who leads off in the conversation with those who come to his office daily. It is always the Saheb who says "let us pray together" before any one leaves his office. But today, how different! A "babe in Christ," a poor, weak Christian, no doubt, yet asking for prayer before parting!

God bless him, and all such in India, and help them, like Andrew and Philip, to lead their brethren to him!

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* Missionary to India. Now on furlough in America.

A Touching Incident

ANNA M. HUTCHISON*

SOME days ago we stood by the silent, lifeless form of an aged Chinese mother. Near us stood the only son, the only remaining member of the family—a young man of some twenty years of age. Overcome with grief and deep contrition he cried out, "I did it! I caused her death! Take my name off the church roll; I am not worthy that it be there. I am not worthy to live. I will carry the memory of this to my dying day." And raising both hands to his face he struck himself vehemently again and again, while we who witnessed felt touched with keenest pity and regret, both for the evident sorrow of the young man, and for the sudden passing away of our dear sister.

Why such poignant grief? Why such deep remorse? An aged mother and an only son! For years there had been but the two, except for the brief period of the life of the young wife in the home, who had early been called away. Both mother and son were devoted to each other except for the occasional outbursts of temper. This time it was Tuesday morning. The son had just partaken of the breakfast his mother had prepared, little realizing it would be his last opportunity to receive of her kindly ministries.

Breakfast over, a trifling incident occurred which stirred the demon, anger, and brought forth words that overshadowed the love of mother and son. In loud, angry tones the son rebuked his mother, and left for his school where he was teaching in another part of the city, only to return at noon to find his mother's lifeless form lying on her brick bed, cold in death. Apparently she had been overcome, at her advanced age, by the excitement of the circumstances of the morning. And thus the son lives with the memory of a lifetime regret! Truly, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city."

Both mother and son were Christians, but since she was not able to get out often, we had frequently called in the home on Sundays following our regular Church service, and alone with her had had a little season of worship and prayer together. Thus it happened that on the Sunday preceding her death we had gone in for one such service, when, as with prophetic instinct we were led to choose for our Scripture reading those beautiful last words of our Savior, "In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also."

The words seemed to bring comfort and assurance. Then we sang together, "He Leadeth Me," after which our sister led in a beautiful prayer of childlike faith and trust. Then we parted, little realizing it would be our last meeting together on earth, so quietly did the spirit of our sister slip away on that Tuesday morn, to be with our Savior in the mansions he had gone to prepare.

In our work at Liao Chou, Mother Yang had been one among the first to respond to the gospel call. Her heart was open to the truth at our first call in her home, and on our second visit she had taken down her idol gods and joyfully said she believed in them no longer and would not again worship them. This pledge we believe she kept during all the years that followed, and in simple faith had endeavored to follow her Master though it were in human weakness. And he will not fail to honor the faith of the least of his trusting ones.

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"Light somebody's torch, and your own will burn the brighter."

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Our Father has so much confidence in us that he makes no hard, arbitrary rule for Christian giving, but leaves it to the filial love and loyalty of his children to determine how much of their possessions they will offer to relieve the pains and sorrows of the world.—J. H. Jowett.

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* Missionary, Liao Chow, China.

Leadership in the Chinese Church

WALTER J. HEISEY*

THE question of an adequate Christian Leadership is not unique in the Church of the Brethren in China, although it is perhaps the most difficult problem we have before us at the present time. Nor does this question seem to be confined to China alone. At a recent conference of Christian leaders held at Peiping, Dr. John R. Mott said, "I have recently visited sixty-one countries and the most difficult problem of every country is the problem of an adequate leadership."

The leadership problem is most vital and difficult in China because of the present revolutionary developments in the whole country. China has been one of the most conservative nations of the world. They have also been self-satisfied and self-contained. They have a history of great power and influence. They first recognized the superiority of western civilization in their humiliating defeat in the Boxer revolution of 1900. Since that time there has been a gradual swing toward westernism, and a depreciation of things Chinese, until the western nations were about to occupy the country.

When Young China became conscious of this situation they arose in rebellion against everything old, and became most critical of everything new, so that now China is scarcely able to determine what is the best course to follow. Western culture, including Christianity, is undergoing the closest scrutiny, and much opposition and misunderstanding have resulted. There is therefore a demand for the strongest leadership with absolute conviction and confidence to guide the nation, and every phase of Chinese life, through this unsettled period.

There are a number of influences that have been at work to militate against the development of a strong leadership for the Christian church in China. In many instances prominent and hopeful men and women have been lost entirely to the leadership of the church.

First and fundamentally, it is exceedingly difficult to create a consciousness of complete change, which Christianity demands, in an individual with a heritage as old and superstitious as the civilization of China. The missionaries and people of the home churches have prayed most earnestly and worked faithfully for the complete rebirth and infilling of the Holy Spirit for the Christians and church leaders. And in many instances God has answered prayer and sacrifice in a marvelous way. Many souls have come to know God without any question or doubt, in spite of their heritage of superstition and doubt.

But when the impact of western civilization came upon China, it raised many questions in the minds of the students, questions with which it was struggling itself. Many sincere Christians who saw but dimly the light of the Cross shining in their old environment, were not strong enough to hold their ballast, and therefore drifted off into a form of religion which was not vital to their own lives. Consequently many of these fell under the influence of the anti-Christian movement. Others became indifferent to any religious influence, but remained passively with the Christian church.

A second factor which has contributed toward the loss to the church of many of the younger men and women, is the opportunities which the progress of the People's party offered to the students. This appeal was made especially strong to the students of the mission schools, because almost without exception the students in mission schools have a more thorough and broader training than that offered by the government schools. They also have a keener sense of responsibility. This is a splendid tribute to the faithful work done by the Christian schools, and although many young men and women have been lost to the direct leadership of the church, they have gotten into positions of influence with the government and have contributed largely toward the present friendly relations existing between the Nationalist government and the Christian church. It is reported that among the government officials and employees there are over three hundred Christians.

This large group of Christians among the government employees offers a great opportunity for Christianity on the one hand, but on the other hand the large number of Christians and students leaving the church employment creates a problem for the leadership of the churches. Take the Church of the Brethren, for instance. We have been working in China twenty years. Our first group of graduate students are few enough and were just coming to the place of leadership in the church when this wave of nationalism came along and took the majority of them away from us. Other churches are faced with the same problem, but perhaps to a lesser degree because their work has been established longer and they have a larger leadership already established.

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* Missionary, Show Yang, China.

Notwithstanding the large number of Christians who have been lost to the leadership of the church directly, there is still a large force who have a vision of God and a passion for the souls of men. These comparatively few faithful witnesses in China are the hope and courage of the Christian church. The history of the Christian church since the time of Christ is based upon an unbroken line of men and women who have had a vision of God, and whose faith in Christ kept them true to him under the most discouraging circumstances.

The strength of the Chinese leadership in the church was proven in 1926 and 1927 when the missionaries at the advice of the consuls evacuated their stations. Those Chinese, with but very few exceptions, who were trusted with responsibility for the church proved themselves willing and able for the difficult task of carrying on the work.

The work of our mission in Shansi is directed from four main centers. When the foreigners evacuated the work was organized from these centers. The group of workers who carried on then are nearly all with us now, and are carrying much heavier responsibility in the church than we ever expected they would be willing or able to carry before we evacuated.

One of the direct benefits of the turning of the Christian students to positions with the government, is the looking toward a lay leadership from among the local Christian groups. This leadership will not be as well trained as we might hope, but it is expected that it will hasten the idea of an indigenous church. The church in China has always held very high ideals and standards for the ministry. This has been due to the great respect with which educated people have been held in China.

There has been a great deal of discouragement and a weakening of the morale of the Christians because large numbers of the students have left the leadership of the church. But with the new emphasis upon the local leadership, the church is taking on new interest, and this just at a time when the idols are being torn down and the greatest opportunity in the history of Christianity is before the church. We believe with Paul the Apostle that " all things work together for good to those who love the Lord, to those who are called according to his purpose."

A Devoted Father

MYRTLE POLLOCK*

ONE evening just at dark two men entered the hospital court and called to the nurse standing on the porch of the second floor. In explanation for coming so late one said, " I have come to see if I can find my little boy's spirit." Upon inquiry it was learned that during the early afternoon he had brought his little boy of four to see the doctor for some minor ailment. While waiting to see the doctor he had gone to the servants' room in the basement, with the water-carrier. While there the child became frightened, the father thought because of strange faces and in a strange place. He cried, holding his breath and throwing himself into a temporary convulsion. He did not fully regain his natural condition upon reaching home and lay silent upon his bed, which condition greatly frightened the family. Hence, they being sure that he had lost his spirit, the father returned in search of it, a servant or neighbor having come with him.

He brought with him a round thick cake to which a square of red cloth, six inches

(Continued on Page 58)

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* Missionary to China.

Narratives and People in Our Country Work Experience

MARY SCHAEFFER*

CHANG CHIU T'ANG, though a Christian, was not a very warm-hearted one. He left home, wife and baby, with little support, to join the army. When the fighting was on during the spring of 1928, and airplanes were throwing bombs on army camps, he was sleeping in the field. He dreamed that an old man with a long white beard and dressed in white came to him and called "Chang Chiu T'ang" three times. He wakened and jumped up thinking that perhaps an officer had called him and was going to see what was wanted, when a bomb fell from an airplane on the very spot he had been lying and tore a deep hole in the ground. He feels that God used this method of saving his life, sending an angel in his dreams to call him, because on investigation he found no man had called him. He there and then promised God to live a real Christian life. He is home now taking care of his family and he has not forgotten his experience. His wife was baptized this last March.

A certain woman wanted to hear our message. Her men folks would not allow her to come to the tent, neither would they allow us to come to their home. One day a little boy from a neighbor home whispered to us to come to their house at once and bring the Bible pictures. We went and told the Bible stories and sang some songs. This woman was there also. Her folks, missing her, became suspicious and the brother-in-law came to the neighbor's house to hunt her. "Who is listening to this talk?" he demanded. The neighbor lady said that she invited us in because she wanted to hear, and he went away. The woman was afraid and soon went home. The next day she went to another neighbor's house so she could hear again. Even the women of China can find a way if they will.

Mr. and Mrs. C. first decided to become Christians when the tent was in their village. They were baptized a little more than a year ago. Even at that time she was suffering from cancer of the stomach. Nearly a year from the date of baptism she died, rejoicing in the knowledge that she was saved. She could not read but she remembered much that she had learned and tried many reforms in her home. Her husband could read a little. They were trying to live real Christian lives. Upon the death of Mrs. C. her neighbors said, "This is what you get when you do not worship idols any more." The husband answered, "Life and death belong to God." The son and daughter-in-law were baptized this year. Pray that they may be kept faithful in spite of discouragements.

A few weeks ago I visited a village which I had visited eight years ago with Anna Blough. I wondered if I could find any of the girls and women who were in our class then. I found several, but one especially, then a girl of thirteen, had appealed to both Anna and me. She called me as soon as she heard that I was in the village. She was visiting her relatives; both her parents having died when she was a little girl. She has grown into a beautiful woman and is the mother of a dear little girl. She wanted to hear again the songs we taught eight years ago and the Bible stories we had told. She remembered some of them. She had hoped eight years ago to go to school. Her grandfather had promised to send her but he was old and died a few months after we left, so her hopes were blasted. She was soon married in another village and this visit to relatives happened when we were there. Eight years and only one opportunity to hear! So many places and so many people only touched!

There are faithful ones all about us and some unfaithful ones, but after all, the work of the home church and the missionaries is to live and to preach the gospel; the Holy Spirit will do the rest. The harvest is plenteous and ready to be harvested but the laborers are few. Pray that the Holy Spirit may have freedom in the hearts of the Christians at home and abroad, that the message of salvation and love may cover the whole earth.

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* Missionary to China.

News from the Fields

AFRICA

Garkida

Esther E. Beahm

A Medical Trip— Many Vaccinated for Smallpox

Early in the month Dr. Robertson and Bro. Heckman made a medical trip down south into Whona country. The doctor vaccinated many for smallpox as there had been some cases in that section.

New Hospital Nearing Completion

The new Ruth Royer Kulp Memorial Hospital is nearing completion and a large part of it is being occupied. It puts new spirit into the doctor and nurse to be able to work in their new surroundings. There is now a native nurse. A young Whona girl is helping evenings and mornings while she goes to school during the day.

Promising Christian Teacher Called to Another Work

The church met in council several weeks ago. The names of a small group of Buras were presented and approved for baptism. Among the group to be baptized was Heman Gwamsa and his wife Mwada. They were both people of splendid character and we were so happy in the outlook of having another Christian family with both of them interested in the church. It was hoped that they could be baptized during the week but several were not well. The following Sunday found Heman and a fellow Christian out in a near-by village preaching. Sunday evening he was down with pneumonia and Monday evening God called him from us. He first came to Garkida to salute a relative who had come here to the doctor. He then moved here to get work. But as Brother Helser said in the funeral sermon, "God called him to another work." If only more people throughout the world would respond as completely to God's call as Heman did. It has been hard to give up our Christian neighbor but we are so happy that he had learned to know his Savior. We pray for his widow that she will be able to carry out her desire to be baptized. She went back home with her mother, but says she will return to Garkida shortly.

Announcing Arrival of Philip Masterson Kulp

The Robertsons and Helsers spent a weekend at Gardemna recently on a combined medical and evangelistic trip. The last day of the month found Dr. Robertson on his motorcycle headed for Lassa to salute the young Philip Masterson Kulp whose coming brings much joy to us all.

Rainy Season Over— New Buildings Started

The rains seem to be about over and the building season has started. Bro. Heckman is busy laying the foundation of the new Girls' School building as well as the single lady missionaries' residence.

CHINA

Liao Chou

Elizabeth B. Wampler

Hospital Work Carried On in Spite of Doctor's Absence

It was a glad day for the Liao hospital when the old Ping Ting Ford stopped at the hospital gate bringing Dr. Wang back from his vacation. Due to sickness at Ping Ting we were without an M. D. four out of the five weeks the doctor was away. We had not even a druggist or laboratory technician but we took care of all we could, pulled teeth, put a broken leg on the frame; one obstetric case came in one evening. We told them our circumstance of being without a physician but they begged that we do what we could for her. She proved to be a primipera with complication of osteomalacia and also prolapsed cord and had labored more than a day before coming in. She did nicely however and returned home in good condition in due time. We were glad for our experience in an up-to-date lying-in hospital in a post graduate course while at home on furlough. A man addicted to the opium habit came in to be cured of the habit. We urged him to wait until the return of the doctor. But after his repeated requests to come then, we took him and gave him the cure. We are having a run in these cases at this time.

Diary Reveals Busy and Profitable Evangelistic Tour

Brethren Sollenberger, Oberholtzer and Wampler have just returned from a country evangelistic trip through Yu Hse and Ch'in Chou. Here are some clippings found in the diary that one of them kept while on the trip: "Nov. 8, first day. Traveled about twenty-five miles (donkey speed). Got into our inn about 8 o'clock. Had no fire. Had food brought from home of the innkeeper. We put up our cots in the donkey stable. Had plenty of cover and slept warm." Third day. "Played victrola and gave some children pictures (These pictures were mostly from some cut from Literary Digest and other magazines for this trip). Sollenberger preached. This village has a place of worship. No fire. Some young men here are very warm hearted and ambitious to see the church go forward. Fifth day says, "Slept on a hot k'ang (Chinese brick bed). Roasted on all four sides." Friday.

"Went twenty li, one member here. Held a class, good attendance." Sunday. "Large crowd attended the morning service. Afternoon we had business meeting and communion. Seventeen communed, four women. Generally speaking interest is good in this section of the field. Slept in a cold room, nights very cold now." Monday. "Started for home." It is needless to say that American kept homes looked good to these travelers.

Missionaries Have Enjoyable Thanksgiving Day

The foreigners of Liao Chou enjoyed their Thanksgiving dinner at Miss Ulery's. Her Chinese cook can make things just like "mother made." The Oberholtzer and Sollenberger children gave us a scene in a Puritan home of 1621. The play was mostly their original work. Two of our present members were not with us for the occasion, Miss Hutchison, who is just recovering from an attack of tonsilitis, and Miss Senger, who is at Tai Yuan Fu having some printing done for use in their evangelistic work.

Shou Yang

Sue R. Heisey

Progress in Native Financial Support

One of the problems confronting the young church in China is the beginnings of financial support. The church at Yu Hsien has had special difficulty along this line, but they recently gained a great victory in their organization when they elected four members on a finance committee. The first three months they secured some nine dollars. This victory is also noticeable in their spiritual life.

Second Communion Service at the Yu Hsien Church

The second communion service at the Yu Hsien church was held on Saturday evening, November 9, 1929. Fifteen members surrounded the Lord's table. The interest was good. Bro. Heisey officiated. In the morning of the same day one precious soul was baptized.

Council Meeting at Shou Yang

The council and communion services were held at Shou Yang November 16-17. There were forty-three members present at the council meeting. Bro. Harlan Smith was elected elder for 1930. Bro. Chao Fu Ling, secretary-treasurer. The monthly contributions of the Shou Yang division of the church amounted to something over eighty dollars during the year. The total outstation contributions amounted to over seventeen dollars. These are small beginnings for the church, but they are real beginnings.

Dr. Hsing Saves Man's Life

The hospital staff are working busily. As the work in the country among the farmers slackens, the work in the hospital increases. The Chinese toilets are large open pits, and are most unsanitary. One poor man had become dizzy and fallen head first into one of these pits. He came to the hospital at once. The doctor feared the worst for him, as his head and face were badly lacerated. Through special precautions the man is recovering nicely, and is grateful to Dr. Hsing.

Sacrificial Service for the Evangelistic Work at Yu Hsien

Sister Winnie Cripe has been located at Yu Hsien. In this way this division of the evangelistic work at Shou Yang will have more definite supervision. It will entail a great deal of sacrifice and perhaps some loneliness to live thus alone for the greater part of her time.

Economy Effected in Primary School

About twenty-two girls and twenty-five boys are enrolled in the lower primary school here. The boys and girls in the first two grades study and recite together, while in the other grades they are kept separate. This plan diminishes the expenses of the school by the sum of one teacher's salary. All the children of the lower primary school, both boys and girls, attend the junior church and Sunday-school on Sunday.

Old Custom of "Speedy Home-going" in Case of Illness

Within the last month we have had every chance for an epidemic of scarlet fever, as one little girl was quite ill for a whole week before her case was diagnosed, and in the meantime, practically all the pupils were exposed. After the nature of her illness was known she was placed in isolation, her mother caring for her. When she was still scarcely able to walk, she was taken home on the train, to a point within four miles of her home, from which place she rode a donkey. She'll perhaps die from heart trouble some day and her folks will wonder why. Such a procedure, endangering her own life and the health of her fellow travelers on the train, would have been prevented by law in America, but not in China. Any kind of illness in China demands a speedy home-going. We are certainly thankful to our Heavenly Father for hearing and answering our prayer to "stay the plague." The little children of unchristian parents prayed for their schoolmate who was ill and prayed that the disease might not spread among them, and their prayers were graciously answered. Pray that experiences of this type may never be forgotten in the lives of these children.

Tai Yuan

Sara Zigler Myers

Missionaries Welcomed on Their Return

The Myers and Ikenberry families arrived in Tai Yuan October 22. It was a pleasure indeed to get back to our place of work once again. Because of the disturbed conditions in China both families had been away much longer than they had hoped to be, the Myerses having gone home on regular furlough in 1926 and the Ikenberrys at the time of the evacuation in 1927. On Sunday, October 27, the church had a welcome meeting for us. Pastor Li preached at the regular morning service and then Mr. Chang, one of our members, representing the Chinese church, made a short welcome address, to which Mr. Ikenberry responded for the foreign group. Afterwards we drank tea together.

Hope Amid Discouragements at Tai Yuan

While there are many discouraging things in the work in Tai Yuan still there is a bright side and we are hoping and praying that we may be able to fit into our little " corner " and work together with our Chinese brethren for the furtherance of God's kingdom.

Mr. Ikenberry Busy in Y. M. C. A. Work

Mr. Ikenberry has been very busy in his work among students in the Y. M. C. A., and again meeting and discussing problems of Christian work with the secretarial staff.

Affiliation with Women's Organization Gives Mrs. Ikenberry Enlarged Opportunities

Mrs. Ikenberry has received an appointment on the executive committee of the Woman's Institute, an institution sponsored by the English Baptist Mission, which has a weekly meeting of varied programs to which the best women of the city are invited. This work brings her in touch with some very fine people which we hope will eventually result in additions to the Master's fold.

Friendly Attitude of Chinese Appreciated by Missionaries

We are appreciating immensely the friendly attitude of the Chinese people. The antiforeign and antichristian spirit which was so rife several years ago is not nearly so pronounced now.

Children of Gov. Yen's Secretary Taught by Mrs. Myers

Mrs. Myers is having a thoroughly interesting experience teaching English twice a week to the two grown daughters and little son of Governor Yen's head Chinese secretary. The family, which seems to be a very fine one, is by no means Christian, yet we hope by such contacts to quietly sow the seed which may in time bring forth fruit for the Kingdom.

Mr. Myers Plans Full Program of Evangelism

Mr. Myers has been quite busy renewing acquaintances, teaching classes, and making plans for more personal evangelism. We feel that the personal touch and life of the Christian, whether Chinese or foreigner, mean much to the people with whom he meets and works.

Ping Ting Chow

Emma Horning

Thanksgiving Program and Gift Service

The church was packed with eager listeners at the Thanksgiving services. The new pulpit was especially beautiful when decorated with a number of house plants. The pupils of the various schools gave a number of special pieces of music. The musical program was interspersed with five-minute talks by various lay Christians. A collection of some thirty-seven dollars was taken and sent to the famine sufferers. Other gifts were also given among which was a bottle of grape juice for the communion service, and several brooms to sweep the church yard. The brooms were made and given by a farmer Christian.

American Bible Society Worker Is Welcomed

Mr. Chou, the American Bible Society worker for North China, visited all of our stations, selling Bibles and giving talks on the Bible, its great use in the world and how it has been prized by many great men. He held a large service in the church on Sunday, and spoke at the English services again in the afternoon. He also gave special talks to all the schools and hospital. In Leping all the government pupils and teachers with many of the business men came out to hear him. Mr. Chou spent a number of years studying in America. Everybody was much interested in what he had to say. Such talks mean much to our work.

Zealous Christians at Hechia—Twenty Added to Their Number

Bro. Yin has been working in our southwest district for two weeks. At this place there are some fifty Christians living in eight villages. Sister Schaeffer and Sister Chang did special work among the women. They used Hechia village as their center of work where they held a meeting each evening. During the day they visited the Christians in the surrounding villages in the mountains. The Hechia Christians have prepared a place of worship, free of all expense to the mission, where all the services are held. Most of the Christians are very zealous in their Christian life and at this meeting twenty more were added to their number as inquirers.

Christians from Ping Ting Enjoy Love Feast with Leping Christians

Bro. Crumpacker spent two weeks with the Christians around Leping. At the close of this time a love feast was held, when a number of the Christians from Ping Ting took the auto and several bicycles and went down to enjoy the feast with them. Thirty-five communed, ten of whom were women.

Efforts to Suppress Foot-Binding and Opium Smoking

During the war opium smoking, gambling and foot-binding increased and is becoming a menace to society again. Efforts are now being made to suppress these pernicious habits. Women are being prepared and sent two by two into villages to search for children with bound feet and fine their parents several dollars. This seems to be the only means of stopping this cruel custom. In and around the city none of the children have bound feet, but in the more distant villages the custom is almost as prevalent as formerly. As to gambling and opium smoking, we constantly hear of homes being raided and their occupants taken to jail.

New Burial Customs Save Child from Tragic Death

The customs of centuries are rapidly changing these days. Even burial customs are improving. Formerly no child under twelve was allowed to be buried in the family graveyard. They were just wrapped in a mat and put on the ash pile outside of the city. The other day a strange thing happened. A mother decided that she loved her child too much to throw it away when it died, so they took it to the family cemetery and were about to bury it when they heard a sound in the coffin and found that the child was not dead. They took it back home and fed it. It lived several days more and was finally buried properly in the family burying ground.

Woman's Life Transformed by a Beautiful Vision

Some of our Christians have a strong faith in prayer. With beaming face Mrs. Li tells her experience. She said her faith was rather weak until one night several years ago when she was teaching in the girls' school. That night she awoke to find a bright light in her room, something like an electric light. As she continued to look it grew brighter still and resembled a face. Then wings began to form and it grew so exquisitely beautiful that she could do nothing but gaze at it in wonder, admiration and love. She says she does not know how long she gazed but finally her eyes could stand the strain no longer and she closed them for a fraction of a moment, but when she opened them again the beautiful vision was gone. She firmly believes that God appeared to her in this vision, and it has been a great power in strengthening and transforming her life. There is nothing that she does not take to God in prayer. She has had many difficulties to contend with but she says God gives her peace through them all.

Two Noted Englishmen Visit China

Rev. Canon Streeter, a noted English speaker and writer, is now visiting China. He is speaking in the various churches of Peiping. Mr. Malcom MacDonald, son of the British premier, is also visiting China.

Chinese Students Rank High in Columbia University Awards

At Columbia University's 175th anniversary forty-seven alumni received medals. Of these forty-seven there were sixteen Chinese. This is the first time these medals have been awarded to foreign students. Of these sixteen who have been distinguished enough to merit these medals, several hold government positions and others are engineers, but the majority of them hold positions in the large universities of this nation.

PROBLEMS IN OPENING COUNTRY WORK

(Continued from Page 46)

ance of Christ would mean that their spirits would not be harmonious after her death. Pray for her and others in similar circumstances that they may be willing to break away from the old false worship to that of the true and living God.

* *

We Do Not Mean to Stop

A little Church in Ohio, whose goal for General Mission work was $100.00 this year, has been plugging along faithfully and has reached the sum of $98.55. The Missionary Committee writes, "We do not mean to stop when we reach the $100.00 pledge, but this is more than we ever have done before for last year we did not have a definite goal."

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Who Measures Your Lace?

A STORY

EARLY one rainy morning of a very rainy week I went into the city to make a few purchases. As I went I gave myself a few words of instruction. They were these: "Now you are not going to talk to any Jew about the Christian religion this morning. You are becoming obsessed with this thing. You think you must present the matter to every Jew with whom you have a chance to say a word. Now, this morning, you are not going to do it."

When I went to the counter to make my purchase, a pretty dark-haired, dark-eyed girl came forward. The store had opened but a moment before, and customers were few. I commented inwardly on her beauty and thought how easily she could pass for a girl of American parentage. She helped me decide between two pieces of lace, which I thought almost equally desirable; then, when she wrote my order, she was at a loss to know how to write my husband's name, not understanding how to write "Reverend."

I told her how to write it and added, "That means that my husband is a minister. By the way, what church do you attend?"

She hesitated a moment, then said, "I'm a little—Yiddish girl."

I have noticed that Jewish girls are not proud to acknowledge their race. "But," said the young girl, "I do not go to church anywhere. My mother goes, but I have never had an interest in such things." Could I let such an opportunity pass by? You wouldn't; now would you? And I did not, either.

Sadie seemed very much interested in what I had to say to her. Just then another customer approached the counter, and I said, "Do not let me interfere with your work. Go right ahead and serve your customer." I promised her a copy of the New Testament, which has since been delivered, and which she has promised me she will try to read regularly. As she went to wait on the next customer she said, "Come and talk to me again, won't you?"

Perhaps not every message we give nor every copy of the New Testament we distribute may bring immediate results, but the promise is, "So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please." Is Christ counting on you to present him to the little girl behind the counter? What if you fail him? The message may never be given if you do not give it. When I remember my talk with myself that rainy morning, and then recall the hospitality with which my message was received, I think, "Was it in the plan of Christ that I should introduce him to Sadie? What if I had not spoken?"—Mrs. Charles P. Wiles.

⁂

Every element in the missionary problem depends for its solution upon prayer.—Robert E. Speer.

⁂

Forth to the fight he fared.
High things and great he dared.
He thought of all men but himself;
Himself he never spared.
He greatly loved, he greatly lived,
And died right mightily.—Oxenham.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "The Crowded Ways," Chapter 6

"The Glory of life is to love, not to be loved; to give, not to get; to serve, not to be served.—Hugh Black.

Devotions

Hymn: "Tell Me the Old, Old Story"

Scripture: Luke 13: 34, 35; 19: 41-46. Comment on Jesus' concern for the city and his remedy for the city's ills in verses 45 and 46

Solo: "Awake My Soul in Joyful Lays"

Prayer: Sentence prayers in behalf of Christian city workers

Chapter Outline

1. The Value of the Individual. Pages 158-161
2. The Church's Opportunity for Service
   - (a) Through the Pastor. Pages 161-164
   - (b) "The Missionary"—The Story of Ann. Pages 164-166
   - (c) A Church Bulletin
3. Appeal Through the Group. Pages 173-177
4. Mass Appeal
5. Value of Personality. Pages 180-182

Story: "Who Measures Your Lace?"

Close with prayer, Page 182

Hymn: "Lead On, O King Eternal"

* *

WORLD DAY OF PRAYER FOR MISSIONS

March 7

Join with women of many congregations in our Brotherhood, with women in other denominations and with women in all lands where Christ is known in this universal day of prayer. In our own mission fields the new born Chinese, Indian and African Christian women will be joining you in prayer on this occasion.

Materials for the Prayer Day

The program "That Jesus May Be Lifted Up," 2c each, $1.75 per hundred.

"The Call to Prayer" with daily cycle, free.

Seals for letters and invitations, 25c per hundred.

Order all supplies early from our General Mission Board.

* *

A WAY TO FINANCIAL FREEDOM

The Layman Company's pamphlet, "Winning Financial Freedom," has proved so popular and effective that once more we offer it to any pastor without charge. On request we will send, postage paid, enough copies to supply all the lay officials of his church.

The pamphlet describes a simple method by which the pastor may carry on, quietly and steadily, the education of his people in the principles of Christian giving, without interfering with his other work, and at a cost purely nominal.

The Layman Company is a non-profit, interdenominational Christian agency which puts its resources at the service of all the churches.

When you write please mention The Missionary Visitor and give your denomination.

The Layman Company,
730 Rush St., Chicago.

* *

DRAMATIZING THE JAPANESE AND MEXICAN PROJECTS

The story of the Doll Messengers of Friendship to Japan and of the Friendship School Bags to Mexico is now available in motion pictures. These reels, depicting the development of these projects in the United States and the reception of the dolls in Japan and of the school bags in Mexico, may be secured from the Committee on World Friendship Among Children at a charge of $5 and $3 respectively, in addition to transportation costs. There is also an attractive volume on "Dolls of Friendship" which may be had for $1.50. The published story of this project will make a splendid addition to the peacemaker's library.

* *

A FILM "THE WILL TO PEACE"

The Motion Picture Producers and Distributors of America have made and presented to the National Committee on the Cause and Cure of War a one-reel film entitled The Will to Peace. Requiring about twelve minutes to run, it pictures the signing of the General Pact for the Renunciation of War, at Paris on August 27, 1928; Mrs. Catt enjoying her lovely garden and at work and play in her home; the officers of the National Committee on the Cause and Cure of War planning the campaign in behalf of the treaty, and representatives of the various states calling upon their senators at Washington January 15, as well as the final ratification at the White House on January 16. The film is available to organizations or groups, without cost, except for transportation charges, upon application to the headquarters of the Committee, 1015 Grand Central Terminal Building, New York City.—Council of Women for Home Missions.

* * *

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of December 31, 1929, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:
Cash received since March 1, 1929, ...$210,748.99
(The 1929 budget of $363,000.00 is 58.1% raised, where as it should be 83.3%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on December 31, 1929:

Income since March 1, 1929, ...	$258,259.62
Income same period last year, ...	222,565.84
Expense since March 1, 1929, ...	225,415.97
Expense same period last year, ...	239,641.40
Mission deficit December 31, 1929, ...	67,527.82
Mission deficit November 30, 1929, ...	84,790.74
Decrease in deficit for December, 1929, ...	17,262.92

December Receipts. Contributions were received during December by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World-Wide Missions	$14,802.01	$49,138.39
Aid Societies' Mission Fund—1927	263.00	3,121.86
Home Missions	9,361.95	11,555.94
Greene County, Virginia, Mission	190.69	278.27
Foreign Missions	572.16	4,073.54
Junior League—1928	77.62	519.49
Junior League—1929	1,818.29	2,853.50
B. Y. P. D.—1928	15.00	159.50
B. Y. P. D.—1929	238.05	1,826.95
Challenge Fund	5,500.00	6,550.00
Women's Deficit Fund	2,482.36	2,482.36
India Mission	214.86	1,666.43
India Boarding School	386.25	998.22
India Share Plan	494.25	3,642.71
Dahanu Hospital	15.00	15.00
India Hospitals	2.00	52.00
India Widows' Home	3.65	3.65
India Missionary Supports	2,735.41	17,830.14
Vyara Church Building Fund	102.00	3,934.89
Ahwa Church Building Fund	10.00	50.62
China Mission	145.00	1,641.51
China Native Worker	6.77	232.25
China Boys' School	1.02	85.52
China Girls' School	1.03	26.03
China Share Plan	268.75	1,457.00
China Missionary Supports	881.41	9,482.11
Africa Missionary Supports	433.54	5,872.85
Africa Mission	415.48	4,368.96
Africa Share Plan	537.50	1,414.44
Near East Relief	50.00	511.39
China Famine Relief	27.35	765.33
Conference Budget Donations	1,509.05	74,733.04
Conference Budget Designated ...	100.35	348.32

"By their missionary projects ye shall know them. The Christianity that is without the others' viewpoint never expands nor does it have a lasting hold on its adherents. The road to death is non-missionary."—Cletus A. Senft.

A Children's Crusade

Fifteen European countries have formed Committees on World Friendship Among Children, similar in many ways to the American Committee that has carried through the two friendship projects with Japan and Mexico. The International Committee now includes eighteen countries, and it is hoped that a project in which the children of these countries will unite can be developed during 1931. England has already appointed the officers and members of her Committee and plans to carry on a project during 1930 with the children of some European country. Holland and Belgium have agreed on the wisdom of an exchange goodwill project between the children of the two countries.—Federal Council Bulletin.

A DEVOTED FATHER

(Continued from Page 50)

square, had been attached by one corner, also very small scales, together with the child's clothes. He weighed the cake with the attached cloth, then carried the cake, dragging the red cloth over all the places the child had sat or been for four or five minutes, calling constantly, "Keng Hsiang," which was the child's name, "come and eat cake, come and eat cake and go home and eat mother's milk." The cake and cloth were then reweighed, but the weight had not increased and was unsatisfactory, so he again proceeded as before, but for a longer time and more insistent calling, "Keng Hsiang, come and eat cake and go home and eat mother's milk." This time holding the cake and cloth under the child's clothing, he weighed them again. The weight had increased, which proved that Keng Hsiang's spirit had heard and had come to eat cake. The cake and cloth were speedily wrapped tightly into the clothes and the two men hastened home after generous thanks for being permitted to make the search.

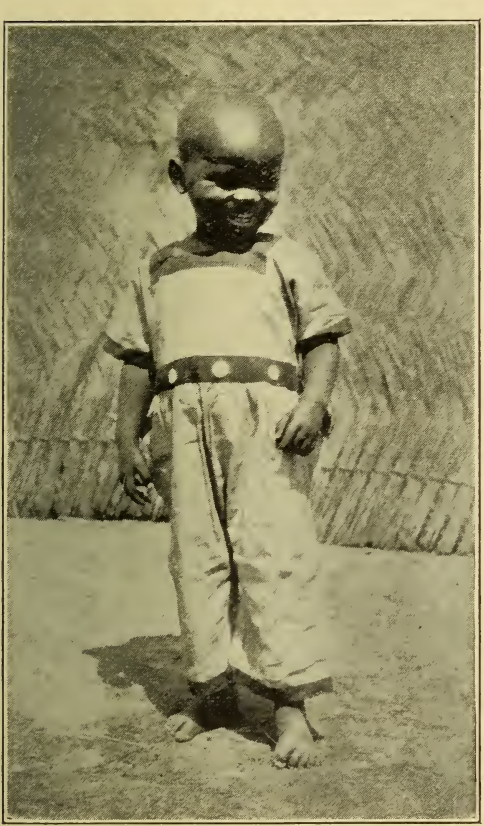
Later reports stated that the little fellow recovered immediately upon his father's return with the cake and the spirit.

* * *

The will of God will be done; but oh, the unspeakable loss for us if we have missed our opportunity of doing it!—Bishop Westcott.

THE JUNIOR MISSIONARY

John



JOHN. He was called baby John but now he is getting big.

MOST all of you have heard something about the boy in this picture. I wonder how many of you could guess his name if you didn't see it above the picture? Wouldn't you like to have him for a playmate? Perhaps he would enjoy playing with you, too. I think he would, for as this picture shows him, and as he almost always is, he is a very happy little fellow. In this picture he is especially happy because he has a new suit which some friends of his sent him from America. When he saw it he said: "Wanan daikyau," which means "This is good," but it is in the Hausa language and not in his native tongue. If he had said it in Bura he would have said: "Ngini an dagu." His present father and mother know some Hausa, although they speak Bura and Fulani much better. Then he is in the village, where there are many Marghi people and he picks up some words in that language. But if you talk to him in English he will understand you very well, though he doesn't talk as much English as he understands.

John likes to ride horseback. If he hears a horse going by his house, even though he is about asleep or just awakening from sleep, he runs out and begs for a ride. And if the rider cannot take him along, John shows that he is still a small boy by crying, and crying is the same the world over, no matter what language. Best of all, he likes to ride in an automobile. But he is just like other boys and girls in this. However, he has not ridden more than two or three times, while most of you who read this ride a great deal.

In this picture he is standing in front of his house. The mat behind him is made from grass and is like most mats in Buraland, which the people use for many different purposes. This one is used around the house to keep out wild animals at night and to bar unwelcome visitors. In the wet season it also keeps out the rain and wind.

We want John to be a good boy. We want him to grow to be a good man. So when you talk to Jesus, ask him to help John to be a good boy.

* *

"Why build these cities glorious
If man unbuilded goes?
In vain we build the work unless
The builder also grows."

John and Lizzie

WE have many opportunities to have pets in Africa. Some like the antelopes and some monkeys and some pigs and some leopards and some baboons. Here is a small red monkey that John liked to play with. He would try to take her peanuts away from her, to eat himself. She didn't mind sharing them with him, either. Here you see John and Lizzie playing together. The red monkeys run in droves through the bush, many times near to natives' farms. The larger ones have very pretty skins with long hair. One morning, when I was riding home from the river on horseback, I came across two big red monkeys, and I started after them as fast as my pony could run. For a short distance they managed to run away from me, but as I kept after them they got rather tired, and soon one of them darted up into the thick leaves of a tree. The other one went a short distance and climbed into another tree. I happened to have a shotgun along with me, and so shot the one, but the other one had meantime changed trees and so I lost him. The natives have great difficulty in keeping them out of their farms during harvest, especially from their peanut patches. A big drove of monkeys can dig up a patch of peanuts much faster than a man and his family can, and they don't miss many. Even on the mission compound they occasionally come close, but a few shots at them and they remember we have the sticks that shoot fire and sting when hit. This particular monkey in the picture got into a fight with a dog one Sunday morning while we were at church. A native woman who was going by saw her predicament and drove the dog away, but only after he had broken her arm in three places. We took her to the doctor, and he set it in a splint, and she got along very well for about two weeks. Since she couldn't climb her pole in the box at night we were keeping her on the veranda. One morning I was awakened about three o'clock with the words: "Something has Lizzie." We hurried out of bed, but she was gone. A leopard had come upon our front veranda and taken her away. The next day we found only the safety pins with which we had tied her broken arm.

MISSIONARY WORKERS IN BARREN RIDGE CONGREGATION (2nd Dist. Va). Top: Live Wire Class. Mrs. Viola H. Gibson, teacher. Bottom: Young Americans Class. Mrs. Deliah Diehl, teacher. Both of these classes worked for Africa during the past year.

Little Builders

WHY, Miss Sarah," said the president of the Junior League,* to the superintendent, "we children couldn't do much toward the support of all our missionaries' children. You just know we couldn't. We are nothing but children." "And," added Mary Stewart, the secretary, "none of us ever have much money—just pennies and nickels and dimes, and some quarters about Christmas time."

"Let me tell you a story," said Miss Sarah. Every member of the Junior League was ready to listen, for Miss Sarah always told such beautiful stories.

"In the Pacific Ocean," she said, "there were once long ago many broad, empty spaces without any land. The ocean was blue and beautiful, but there was no eye to see it. The sun shone brightly, but no flowers nor trees could grow beneath its rays. The seeds that fell from other countries into the water floated by, but there was no soil where they could stop to rest. The Master saw that if there were only some islands there might be lovely homes for men and animals. 'My little builders can do this,' said he. So he called for the coral insects, and told them to build three islands in one place, five in another, seven in another, and so on. The little workers were so taken by surprise that they popped their heads out of their windows and looked at each other in astonishment. 'We!' they exclaimed, 'we are not bigger than pin heads; we never could build one island, to say nothing of a whole oceanful!' 'If the whales would try, now! A whale's work would amount to something,' said the Astrea.

"'But the whales have their own work to do,' said the Master Builder; 'and if they come down here to make the islands, who will keep the North Pacific free from seaweeds? I do not ask one of you alone to build an island. Think how many there are of you.'

"'But we do not know how to shape the islands; they will all be wrong,' cried the Madrepora.

"'I will take care of that,' said the Master; 'only see that each one builds one little cell.'

"So the corals divided the work among themselves. Some began to build the middle, and some the outer edge. Very busily and patiently they wrought. The islands grew higher and higher, until they came to the top of the water. Then the waves and winds did their part by bringing sand and weeds and leaves to make soil. The nuts and seeds that had fallen into the water, and were so tired of bobbing up and down all the way from India and South America, found a nice bed to sleep for a few days. When they felt rested they got up and grew into thorn trees and bushes and cocoa trees. Long vines began to creep across the sand, and sweet flowers blossomed; men and animals came to live there, and little children ran about and played beside the ocean. The islands were named the Friendly Islands, the Caroline Islands, and so on.

"'Who would have believed we could do it!' said the little corals when they saw the result. 'The whales could not have done it better. And to think it was all done by our making one cell apiece!' They felt so proud of their islands that they put a lovely fringe of red and white and pink coral around the edge, and today thousands of people are enjoying the work of these little coral builders."

The president and the secretary looked at each other and then they looked at Miss Sarah.

"If all the children would help I believe we could support all the children of missionaries on the mission field," said the president.

"I move," said one of the members, "that each one of us build one little cell by doing just as much as we possibly can."

"I second the motion," said another member.

"Everybody in favor of this motion," said the president, "say, 'aye' and go right to work to build one little cell."

And that is what everyone of them said and what everyone of them did.

Adapted from leaflet, "Little Builders," published by Women's Missionary Society, United Lutheran Church in America.

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* In churches where there is no organized Junior League, "Jane, an enthusiastic junior," may be substituted for "president of the Junior League."

MISSIONARY WORSHIP PROGRAM FOR JUNIORS

Call to Worship (by the Leader): "The Lord is in his holy temple; let all the earth keep silence before him."

Praise Hymn: "Holy, Holy, Holy, Lord God Almighty" (one stanza).

Scripture Lesson:

Leader: "Go ye into all the world and preach the gospel to the whole creation." In Psalm 96, also, we are urged to tell all nations about the true God.

A Junior: Psalm 96.

Prayer

Hymn: "We've a Story to Tell to the Nations."

Explanation of 1930 Junior Missionary Project.

Story: "Little Builders" (To be told by the Leader)

WILLING WORKERS at Oakland, So. Ohio. Mrs. H. B. Martin, teacher

Offering Service:

Leader: "Give unto the Lord the glory due unto his name; bring an offering and come into his courts."

Response: "God loveth a cheerful giver."

Prayer:

"Dear Lord, thou gavest all to me,
All that the world calls mine;
And of thine own I give to thee,
For all I have is thine."

Enlarging Your Missionary Horizon

1. What is Secularism? How does this new philosophy relate itself to missions? p. 34.
2. Are missionaries among Moslems in India as numerous as among Hindus? p. 34.
3. Why is February known as Achievement Month? p. 35.
4. What happened with the small boy's nickel? p. 36.
5. What are the prospects on meeting the mission challenge? See the item, Rating the Missionary Giving. p. 36.
6. Why is the registration of mission schools in China an important problem? p. 37.
7. What does Ramsay MacDonald think of missions? p. 38.
8. Tell of work done in the Dahanu Hospital, India. p. 39.
9. How many lepers of Nigeria, Africa, the province in which the Church of the Brethren has missionaries? What are we doing for them? p. 40.
10. What is the China Christian Council? What does it do? p. 42.
11. Tell of the Chinese boy who was too poor to buy a book and yet went through high school. p. 44.
12. Why are women workers so scarce among the Chinese? p. 45.
13. Tell how missionary work bore fruit a long time after the seed was sown? p. 47.
14. Tell of the development of leadership for the Chinese church in China. p. 49.
15. What is the status of the Ruth Royer Kulp memorial hospital in Africa? p. 52.
16. Tell of a missionary's diary. p. 52.
17. Tell of progress of Chinese native church financial support. p. 53.
18. Who will join in the World Day of Prayer for Missions? p. 57.
19. What per cent of the Conference budget was raised by Dec. 31? How much should have been raised? p. 58.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va. 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d. Covina. Calif., 1924
Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C., 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul, and Verda, 1416 W. Fourth St., Waterloo, Iowa, 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna, 1912
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923
Woods, Beulah, 1924

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Roop, Ethel, 1926
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Butterbaugh, Bertha, 3435 W. Van Buren St., Chicago, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1515 Second St., Bakersfield, Calif., 1921
Long, I. S., and Effie, Bridgewater, Va., 1903
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Wolf, L. Mae, Franklin Grove, Ill., 1922

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

February Is Achievement Month

The business year of the General Boards ends February 28, 1930.

Special effort is being made to clear the Mission Board of a deficit.

The February offering is usually asked for the Conference Budget which includes the needs of all the General Boards. Because of this annual custom and also because of the special appeal for mission funds, the contributor is privileged to indicate on the blank below the fund in which you wish your contribution placed.

CUT HERE

Achievement Offering

BLANK FOR SENDING MONEY

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Brethren's General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find .... Dollars as an offering for Missions and Church Promotion to carry out the program as authorized by Annual Conference.

CONFERENCE BUDGET for Missions and Church Promotion $...............
General Mission Board, World Wide Fund - - - $...............
Board of Religious Education - - - - - $...............
General Ministerial Board - - - - - - $...............
General Education Board - - - - - $...............
American Bible Society - - - - - - $...............

Which amount is from:

.. Individual
.. Sunday-school Class
.. Christian Workers
.. B. Y. P. D.
.. Aid Society
.. Junior Church League
.. Sunday-school
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.. STATE DISTRICT
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A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

CUT HERE

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII **March, 1930** **No. 3**

Who Would Not Follow?

I heard him call,
"Come follow"; that was
all.
My gold grew dim,
My soul went after him.
I rose and followed, that was
all.
Who would not follow if he
heard his call?

When the Deficit Is Paid

WE might have said "IF" but we believe it will be paid. As these lines are written, Feb. 5, we cannot know the result of the Mission Challenge effort. This we know: thousands of loyal brethren are praying daily and backing up their prayers that the Lord's mission treasury may not be empty. It is so much joy to work with such Christians that we feel like saying in behalf of the Mission Board THANK YOU. Yet it is the Lord's work and he alone can reward those who have been his coworkers in the development of his kingdom.

It is in place to state appreciation for the loyal coöperation of the church, its ministers, treasurers, its rich and poor, the women and men, the children and young people. Regardless of the total money contributed for the year we express our commendation of your loyal stewardship.

After February 28

There has been much conjecturing as to what will take place in the new year. Some have ventured a guess that if the deficit were paid before Feb. 28, the members would take an extended vacation with the result that the long dry spell would cause a new deficit. It will not be the policy of the Mission Board to continue the intensive campaign for funds. On the other hand it is important for every congregation to set up plans whereby a normal flow of funds can be raised for missions. The monthly S. S. offering is very valuable. Placing an amount for missions and church promotion in the budget is ideal. Let the ministers and missionary committees plan now for the conference offering to be received in May.

The Deacon's Wife Joins

The spirit to minister is a quality of life that characterizes wives of ministers. But now we cannot say that they have an exclusive monopoly, for a good woman in Southwest Kansas writes, "I see our ministers' wives are giving to this deficit and I was wondering about the deacons' wives, whether they could do something along this line also. I am a deacon's wife and I felt like sending in my check for $25.00."

Swept In by the Tide

Missionaries Interested in the Well Being of the People

DR. J. A. EVANS of the U. S. Department of Agriculture, speaking before a group of missionaries on furlough said, "We do not believe any missionary will do much good who does not try to promote the physical well being of the people to whom he goes. The Department of Agriculture believes in the missionary. For more than thirty years the contact with missionaries has been very helpful."

Dr. Evans told, as a concrete example, of a service rendered by one missionary in Korea: "Dr. Ralph G. Miller, a medical missionary stationed at Seoul, Korea, now associated with the Mayo Clinic of Rochester, Minn., because of his interest in botany as a hobby, noted an unusual legume growing close to the ocean in Korea. Recognizing that a leguminous plant growing under such conditions might be of real value, he sent to the Department in 1919 seed of this plant. This was tried out and found to be a Lespedeza, different from any yet introduced and possessing unusually valuable characteristics. Its culture is rapidly spreading in the South where it is becoming an important forage plant. Last year there were about 5,000 acres planted to this crop. The area is growing by leaps and bounds. This is but one example of many that might be given."

China's Political Situation

Governor Yen of the Shansi Province in which the Church of the Brethren is located, on December 20 broke his silence regarding the political situation in China. He expresses his conviction that nothing is more pressing in China than the need of immediate cessation of civil strife. For this reason he has abstained from participating in military movements. He says that unfortunately there are various factions which are greatly hindering the progress of the central government. He fears they will bring catastrophe on the nation. By his firm and original desire for peace, he expresses his intention to fight these rebel factions if they do not cease disturbing the progress of the government.

Love Feast in China

Brother J. Homer Bright in China, writing of progress, says that on Monday before Christmas there were baptisms in the forenoon followed by communion in the evening. "It was one of the quietest feasts we have had for a number of years. A spiritual blessing came to all who were present." He tells of recent baptisms of twenty-six people, one of whom was the daughter of Brother and Sister B. M. Flory. She was baptized by the Chinese pastor, Brother Yin, and the service was all in Chinese, the same as for the Chinese applicants. Brother Bright takes occasion to remark that their son, Calvin, was also baptized by Brother Yin a few years ago before they came to America on their last furlough.

The Women's Interest in Missions

Sister J. S. Bowlus, sending in a mission contribution from the Pleasant View Aid Society, Middle Maryland, says, "A number of organizations in our church helped to send this money. Instead of members exchanging Christmas gifts in the customary manner, their money was given to the Christmas missionary offering. The Aid Society also conducted a food sale and many people in the church helped to make this a success. The result of this sale was $84.31. All of their work was done with prayer that the Lord would bless every effort put forth for the promotion of the Kingdom."

When a Missionary Writes a Personal Friend

The missionaries are hungry to keep abreast of the times in America, the same as we at home. From one missionary's letter to a personal friend we read the following: "Who won the football conference championship? Did you lose anything in the Wall Street collapse? Have you seen the Cord car and the Baby Martin? Have you ridden up in the air yet? Do the smaller one dollar bills last longer?"

Gandhi Not a Spent Force

When Mr. C. F. Andrews, great English missionary friend of India and intimate counselor of Tagore and Gandhi, was in New York the other day he cautioned his hearers against the belief that Mr. Gandhi's influence had waned in India.

"Gandhi is not a spent force. Of all educated men in India he is the only one who can 'get' the common people. But he 'gets' them always. His program deals now, as heretofore, with the facts which the masses have to meet."

In all of his great efforts for the prevention of an industrialization that would break up India's rural life; for the adoption of Prohibition; the abolition of untouchability; the moderation of Hindu-Moslem rivalry; the prevention of child marriage; and the establishment of the custom of allowing the remarriage of widows; as well as for the dominion status in Indian government, he still insists on non-violence.

He always resigns when violence is shown and all the people know that he will do it again.

A light upon Gandhi's program which has not been shed by most of his interpreters comes from Mr. Andrews in the form of a statement that Gandhi is not opposed to machinery as such, that he favors electric power and the use of the Singer sewing machine, for example, in the homes. What he wants to avoid is the centralization of the people in great factory towns with the inevitable consequences for human life of such crowding. He has found a wealthy friend to make it possible for him to offer $50,000 for the invention of a machine that will facilitate the efficient weaving of cloth in the home. He knows that the farmers have nothing to do during a large part of the year and that were they able to use such a machine for spinning in the months when agricultural work is out of the question, they could save at least a half of the family budget.—The Congregationalist.

Bread Cast on the Water

The Northern Illinois District News Letter reports that Brother Niels Esbensen has recently held an evangelistic meeting in the Lena church, where eight souls stood for Christ. Three hundred were present on the second Sunday. History tells us that number followed Brethren Enoch Eby and Daniel Frey and their wives from that congregation to the railway station when they sent them to Denmark in 1877 to baptize, and organize a church in that land. It is beautiful to think that a son of that country now comes to the Waddams Grove church and baptizes some of their number in return. We wonder how long it will be till the missions of India, China and Africa will do a similar thing?

Save the Children

The Save the Children International Union has set forth what is known as the "Declaration of Geneva." The World War with its devastating, blighting effect on childhood brought forth the following declaration, done in verse by Elbel Sidgwick:

I. The CHILD a birthright shall inherit
For natural growth in flesh and spirit.

II. The CHILD a-hungered shall be fed,
The sick child nursed and comforted,
The backward child with patience led;
The erring shall be claimed from sin;
The lonely child, bereft of kin,
Unlovèd, shall be taken in.

III. In dire catastrophe and grief,
He shall be first to have relief.

IV. Betimes the way he shall be shown
To earn his bread and stand alone.
None shall exploit him, yet ungrown.

V. And this, his trust, shall be defined:
The best of him, of heart and mind,
Is at the service of his kind.

The High Cost of Wives

Wives in America who seek divorces with supports attached may seem very expensive. In China according to recent reports the cost of wives has increased, and there it is the first cost that is high. Because of the higher death rate of girl babies and of adult women over men there is a shortage of women. Men need to travel to distant parts of the country for wives. The law of supply and demand operates in this matter as well as in merchandise goods. The price range is reported from two to eight hundred dollars. A girl in the twenties, with a few years of schooling and from a good home, would easily cost $600.00. If she had already been married and is a widow she would bring a hundred more. Of course the parents of the girl are the recipients of the fee.

The Famine in China

Many have read the newspaper reports of the terrible famine in China. In loss of life it is probably one of the worst in recent years. The American Red Cross sent a committee to investigate and found conditions as reported by newspapers. Other committees upon investigation corroborate these reports. Conditions have been made worse by civil war. Taxes have been collected far in advance by those in the military conflict. Transportation is most difficult and many must starve because it is impossible to reach them with food. Few railroads exist and these are neglected and broken down through the war period. Starvation must continue until the next harvest, except as it may be relieved by help from outside the famine area.

The churches of America feel that something must be done so far as help can be gotten to them. Best investigations show that an amount of $2,000,000 can be expended helpfully and economically. The Federal Council of Churches and the Foreign Missions Conference of North America are suggesting that such an amount be raised, if possible, to be ministered under the Christian Council of China in the name of Christianity.

All churches have heavy programs of service already demanding generous giving. But we believe many will want to contribute to this tragic need to save our starving friends in China. How easy each of us could give the price of a meal and do without it! We can do this and more—and yet fulfill our obligations to the local and general needs and plans of our churches. Perhaps a little of the sharing of actual starvation experience of others will do us good. Any gifts received will be forwarded at once without cost for this purpose.

General Mission Board, Elgin, Ill.

Huntingdon Church School of Missions

The Church School of Missions held recently at the Huntingdon Church, Pa., was a decided success. The school was opened with an illustrated missionary lecture, and was followed by six study periods. The average attendance for the seven Wednesday evenings was 86. The pastor, Foster B. Statler, Bernard King, Mrs. L. S. Knepper and Mrs. E. C. Bomm, were the teachers of the adult, young people, intermediate and junior groups respectively. The adult group had the largest number present, the junior group coming second, and the intermediate and young people taking third and fourth place. Every one seemed delighted with the studies. It is expected that another such study of missions will be conducted next fall.

MISSIONGRAMS APPRECIATED

A Special Delivery letter, received at the Mission Rooms, stated: "I have lost my copy of Missiongrams for February. Can you send me another for use next Sunday, the 16th?"

Speaking of the Worship Program included in Missiongrams, one writes: "I have found your worship program of real value in presenting Missiongrams." Another, "The program and readings that you include with the Missiongrams are a big help to me as we use all the material sent for our worship program the first Sunday of each month. Many thanks for it."

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H. Spenser Minnich, Editor
Ada Miller, Assistant Editor

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

The Church and Missions

"The grave danger in the American church is that the people can be caught by the last immediate thing and the most obvious thing—the Main Street mentality. If Christianity is to be saved from this Main Street mentality it must rest back on the local situation, with the pastor leading. We must insist that missionary work is not something imposed from outside, but that it grows as a natural expression of the local situation.

"We must lay the cause of missions on the soul of the local church so that the interest will be spontaneous. That cannot be done by boards or bishops but by pastors."—E. Stanley Jones.

Service of Worship

Prepared especially for the
FOREIGN MISSIONS CONFERENCE
By Dr. Wm. Chalmers Covert
Jan. 15, 1930, Atlantic City

The meeting having been called to order by the leader taking his place, the company will remain in silence and bowed in prayer till the leader rising shall read distinctly the

OPENING SCRIPTURE MESSAGE: Mark 16: 15-20

Hymn Response (Unannounced) Tune—Angelic Songs

O Zion, haste, thy mission high fulfilling,
To tell to all the world that God is Light,
That he who made all nations is not willing
One soul should perish lost in shades of night.
Publish glad tidings, tidings of peace,
Tidings of Jesus, redemption and release. Amen.

PRAYER OF INVOCATION: (In unison)

Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name; through Christ our Lord. Amen.

Eternal God our Maker and our Lord, Giver of all grace, from whom every good prayer cometh, and who pourest thy Spirit upon all who seek thee; Deliver us, when we draw nigh to thee, from coldness of heart and wanderings of mind; that with steadfast thoughts and pure affections we may worship thee in spirit and in truth; through Jesus Christ our Lord. Amen.

Hymn: (Unannounced) "Lord, speak to me that I may speak" Tune—Canonbury

OUR LORD'S PRAYER

Hymn: (Tune—St. Agnes)

Jesus the very thought of thee
With sweetness fills my breast;
But sweeter far thy face to see,
And in thy presence rest. Amen.

SCRIPTURE ASSURANCES AS TO PREVAILING PRAYER: The Leader

"And all things whatsoever ye shall ask in prayer believing ye shall receive." Matt. 21: 22.

"Call unto me and I will answer thee and will show thee great things and difficult which thou knowest not." Jer. 33: 3.

"Out of my distress I called upon the Lord. The Lord answered me and set me in a large place. The Lord is on my side, I will not fear." Psalm 118: 5-6.

"Ask of me and I shall give thee the nations for thine inheritance and the uttermost parts for thine inheritance." Psalm 2: 8.

AN INTERVAL OF INTERCESSION (If desired let special objects be presented.)

PRAYER FOR ZEAL IN WORK: (To be repeated in unison)

Stir me, O stir me, Lord I care not how,
But stir my heart in passion for the world.
Stir me to give, to go, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, O stir me, Lord. Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best-beloved One,
Even to the dreadful cross, that I might live;
Stir me to give myself so back to thee
That thou canst give thyself again through me.

MEDITATION: Spiritual Joys in Sacrificial Service for Christ

PRAYER FOR ONENESS IN CHRIST: (In unison)

O God, who has made of one blood all nations of man for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are afar off and to them that are nigh; grant that all men everywhere may seek thee and find thee. Bring the nations into thy fold and add them to thine inheritance. Hasten, we pray thee, the coming of thy kingdom, and fill all the earth with peace, friendship, and good will, through Jesus Christ our Lord. Amen.

Hymn: "O Love That Will Not Let Me Go"

Benediction

"Unto the Least of These"

MINNIE F. BRIGHT

"AND they brought unto him little children that he might bless them." Did you ever see that great picture of the Master gathering little children about him, happy children, suffering children, sick and afflicted children, and mothers standing near to see if the burden of their hearts would be lifted with his touch? I never saw it like that until living in this land where we see so **many** little ones with anxious mothers wondering what can be done to save their precious babies; then I feel it must have been so when Jesus was on earth, and he was moved with compassion when he saw the suffering mothers and children waiting for his "touch," the touch of his hands and heart. I believe he was moved with the tenderest compassion when he saw the undernourished children, stunted in their development for the need of better food, better living conditions, and sick children ill from social evils, and preventive diseases. Those great loving arms of his could encircle the unbathed bodies, and unkempt hair of little children and draw them to his bosom. I doubt not that the vermin from little bodies was his also to share from such contacts. I am sure of one thing, that is that the neglected and suffering touched him far more than the robust, happy, well-cared-for children, and I presume they were as few in those days as we see them here today.

A few days ago we called to see a little child, the pride of its parents' hearts for it is an only son and their years are past forty, so they count him a son of their "old age." Tenderly the mother held her precious child, great tears streaming down her face for dysentery had made a terrible hold already and it seemed the babe could not live long. The doctor was told about the family and their poverty, and instructed to care for the child's needs and the expense would be cared for. After several days the mother came with tears of joy saying that the baby was better. We told her to thank God for the blessing and to keep in touch with the doctor for the continued needs of the baby.

Another mother comes cautiously in at the door leaving her little child outside. "He has sore throat and I'm afraid it might be diphtheria. We have been told that it is contagious and I want to be careful that no other child should take the disease from him if it proves to be diphtheria." "Take him to the hospital at once," she was told, "and let the doctor examine him." It was diphtheria and anti-toxin saved the child's life. They were too poor to meet

Photo by Mrs. Bright.

Some of the Poor Women Who Do Industrial Work the expense of the medicine and it was met otherwise.

"Heavenly Grace, my little son, oh, that you would grow like other children! Here you are soon a year old and cannot sit alone. My nurse is not sufficient for you. I give you sugar water but it does not help. Your little body is growing thinner and thinner," and she strokes the wasting body with her loving hand. "Is there nothing to be done for you?" she wails. In time the baby is given malted milk and cod-liver oil. It responds beautifully and after some months of this nourishing treatment he can take gruels and today is a husky little fellow, the joy and pride of the home. It was a little thing to do for the mother but she could not meet the expense of malted milk and cod-liver oil. It, too, was met otherwise.

These represent thousands and thousands of crying children, crying from physical suffering, ignorance of mothers, suffering malnutrition, dysentery, and other diseases waiting for the Master's "touch." A few have had the touch of his hand upon them but oh, the long train of waiting mothers clutching helplessly to wasting little lives! The task is stupendous! Mothers' hearts are breaking, mutely pleading for his great loving arms to encircle their children with blessing.

A young woman comes in and sits down. I have known her for a long while. She has three lovely children, two sons and a little daughter. For some time it has been evident that she is suffering something unusual but not until a few days ago did she reveal her real sorrow. In confidence she revealed her bitter grief to me. Her husband was untrue to her and she felt that her sorrow was greater than she could bear and felt that she could not live. She was contemplating taking her life, for what was life to her now! Just a poor, disgraced, despised wife! No way to escape the agony that enthralled her. Her own life was clean and above reproach and she did her part in being thrifty, but what could be said to comfort this poor woman, her heart breaking with earth's bitterest sorrow? "Your life may be bound with custom which does not give you the freedom you rightfully deserve but heaven cannot be bound. Turn your heart toward God who loves you, and to the good Master who gave his life for you. Pray to him for strength every day to help you live right. They cannot keep the best gifts of life from you," were some of the words said in trying to heal her wounded heart. In her tears she said, "I pray to God every day to help me." We gave her a way to help herself earn a little money with which to support herself. Her sad life is the story of many a helpless wife and mother bound by the pitiless power of custom, spending their sad lives behind walls in dark and cheerless homes waiting for the warm "touch" of the Master to lift up their faces and bring courage to their broken hearts.

In the hospital lying on a bed of suffering is a woman sinking with T. B. Perhaps her life can be saved and perhaps not. The dreadful fever rises every day. She is a young mother who has felt the "touch" of him in her life and has her face turned toward a "better place." She is poor in this world's goods and could not go into the hospital were it not that the means were provided for her. But here is a bed donated for the use of the poor who could not otherwise have the privilege of medical care. Here she rests her tired body, has good food, and proper medical care. Other sick and suffering mothers will use the bed as the months come and go; mothers who could not enter the hospital perhaps because of poverty will find rest and hope here and hear of the good Master who is full of tender compassion.

These children who are waiting for the Master's touch and mothers who are waiting for the hope of his countenance are some of the "least of these" we have been trying to help. Through the industrial work a number of mothers and children have been receiving blessings physically and spiritually. Sick and impoverished children have been nourished back to health. Mothers are taught how to care for their children. Faithful teachers lead them to know the Master and teach them to read the Story of Love. We feel it is, and has been, a humble means of bringing the warm "touch" of blessing to a large number.

It's Great to Be a Missionary

A. D. HELSER*

OH, it's great to be out where the fight is strong
To be out where the heavy troops belong,
To fight for man and God.
It seams the face and it tires the brain,
And it strains the arm until one's friend is pain,
But it's great to be out where the fight is strong,
To be out where the heavy troops belong,
To fight for man and God.

The romance wears out and the strange newness becomes repulsive unless Christ is all in all. And even then try as I will there are times when the devil gives me cold feet even in Africa. But with all that I wouldn't be anything but a missionary. My brothers out there need me and I need them. I have seen Christ in my brothers in Africa and my deepest passion is that they may see him in me.

The sun can mirror his glorious face
In the dewdrop on the sod
And the humblest negro heart reflect
The life and love of God.

It is not because of the money I get. Those who know best know how small the missionary's allowance is. It is not because of the privilege to travel. I have been a missionary only seven short years and I am fed up on traveling. I think it is great to be a missionary because of the good I can do. I cannot do much but I sort'a feel that every little bit helps—helps to give new hope, helps to bring healing, helps to make the love of Christ known.

It's great to cultivate the friendship of Christ and to really care as he cares. My little four year old girl had a pet cat in Africa. It was a cross breed between our common house cat and the wild cat of the bush. Esther May loved her pussy and was careful to feed it and to give it a nice place in which to sleep. One day as I came hurrying through the door I stumbled over it and gave it a kick. With a sigh of grief she said, "Oh Daddy!" How it hurt her! It was a lesson to me and I asked myself whether I was hurt by the things which hurt him.

It's great to really care as he cares for that host of children who walk from day to day within the awful shadow of fear and death. It's great to see little skinny, dirty, ignorant boys and girls made into plump, clean, capable young men and women. It's great to see filthy lepers, on whom a curse is sealed, become clean and free.

The hungry are fed by introducing new crops, by improving their methods of farming, and by urging the old men to use their corn for food instead of beer. The thirsty are satisfied from wells of sparkling water. The stranger is welcomed and taken in. The naked (and we have a lot of them) are

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* Missionary to Africa. Now on furlough in America.

Photo by Albert Helser.
AFRICAN SERVICE. Brother Kulp preaching

clothed by teaching them how to raise better cotton and how to weave better cloth. The sick are visited and healed. The unfortunate are loved and encouraged. The hope of a new life in Christ fires the eye and thrills the soul under every sky. And he says, "Inasmuch as ye did it unto one of these, even these least, ye did it unto me."

Turyankur, a very intelligent young woman, came one day and wanted to make her vow to follow Christ until death. She was dragged away over the stony path that led to a heathen home, where she was bound and whipped by her own family. I saw her but a few months ago and she said with conviction, "I still love him and expect to follow him." When the fire of heaven is kindled in the human soul there is light and life and hope.

You are right, some are not faithful.

But God has not promised skies always blue,
Flower strewn pathways all our lives through.
God has not promised sun without rain,
Joy without sorrow, peace without pain.
But God has promised strength for the day,
Rest for the labor and light for the way.

It's great to be a missionary and I wouldn't be anything in this wide world but a missionary.

Enlarging Your Missionary Horizon

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VOLUNTEER TALK

"If we love one another, God abideth in us, and his love is perfected in us.—1 Jno. 4: 12b.

"Love is the only eye that visions God. With this wonderful eye of love, God and man behold one another"—Toyohiko Kagawa, the outstanding Christian of Asia.

Devoted to the Interest of Volunteers

Vol. XI Published occasionally during the school year by the GENERAL MISSION BOARD, Church of the Brethren, Elgin, Illinois No. 4

Should You Volunteer?

MRS. BERTHA BUTTERBAUGH*

DOUBTLESS many of you experience at times an itchy feeling that you ought to be a missionary. But the job looks difficult; most of the fields are far from home, the work is not among white people, and you would have to do without many of the comforts and luxuries of the U. S. A., so you have welcomed the chance to scratch the bothersome itch with such newspaper headlines as: "Missionaries No Longer Needed in India," "Nationals Prepared to Take Over Their Own Christian Work in China," and "Save America First." And so you have complacently decided to settle down in the good old U. S. A. and make your life as big as possible there. Would that I could stimulate that itch to such a degree that for many of you nothing short of complete surrender of your life to God, and volunteering for his work over seas, would give you relief. You may find many reasons for not going out to the foreign field, but if you are honest with yourself, you cannot be content to stay at home because some newspaper reporter makes a general statement that you are not needed, or because of some adverse advice from a church leader at home whose heart and soul are not sold to our foreign mission work.

In my contacts with the volunteers and youth of our church I have been convinced that they like to do difficult things. Let me tell you that service on the foreign field is difficult—there is nothing easy about it—but that is one reason why it looks attractive to me. "The essential grip of Christian idealism is not in its ease of application, but its difficulty," says Winifred Kirland, "and it is the intrepidity of human aspiration. The Christian ideal is vitalizing; it is not a cuddling to our weakness, but a challenge to our strength."

E. T. Paul, possessed with a right and true nationalistic spirit for his people, competent to go his own way in representing Christ in India, says: "Let there be no illusion. India is not crying out for baptism, but what has happened is a frank, manly recognition by India of Christ, and a willingness to know more about him. It is the psychological condition for which many heroic missionaries and Indian Christians have prayed and laid down their lives in the daily humdrum of unnoticed service. As to missionaries," he continues, "their life and their service are still needed. We need you. We are not ashamed to own that we need you. Perhaps before the day is done you will see that we needed you."

Some of you are going, some sooner, some later—long distances, far abroad—scorning softness, isolation, danger, self interest, going to serve the urgent needs of mankind, for we know that in no other way can it be done—this all embracing task of making this earth a new place in which to live. I know you feel this with me—May God send you quickly. There is much to be done across the seas.

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* Returned Missionary from India.

Our College Groups Write

BETHANY

Some one has enlarged upon this wise and cheerful saying: "Cast your bread upon the waters, and after many days it will return unto you—buttered." What we give always comes back to us, with splendid additions. What we give, we have; what we withhold, we lose. Treasures in Heaven are still richer treasures on earth.

The Bethany volunteers number about fifty home and seventeen foreign. However, at Bethany every student is a volunteer even though he has not signed the pledge card because he is here in preparation for Christian service.

Our meetings are held bimonthly on Friday evening in the chapel. It has been our happy privilege to have Brethren Bonsack and Minnich from Elgin and also Mr. Moss, a representative from the Committee of Reference and Counsel, speak to us. That these meetings are vital can be proved in this remark from a volunteer: "One can't help being different after being in such a meeting and associating with such personalities."

Giving requires much heroism, but only at the start. After a while the blessings begin to come in so fast that we long for more giving, and yet more. Should you ask a Bethany volunteer to verify that statement, I believe each one could truthfully do so, for we coöperate with the practical work department in doing religious work. Fellow reader, you should see the pathos and sorrow furrowed in faces of nearly 5,000 men and women who have lost home, friends, or missed their mark in life, and now anxiously await the message of some kind, sympathetic worker who will visit them in their so called abode, the County Home; or go with us to the Gospel Loop Mission, a little room in the heart of the city where wanderers are sometimes rescued. Just the other morning in chapel we heard that 600 men found Christ in that mission in 1929. Does it require heroism? Yes! Then go with us into the communities of Douglas and Hastings Street Missions where the Sunday afternoon movie is far more attractive to the children than the Christ we adore, or visit in the County Hospital where over 3,000 disease riven persons, some friendless and homeless, await the kind smile of some Christian worker who visits them. Then, too, we find ample opportunity to be foreign missionaries just outside our doors. The Jews like our Christ if we know how to present him. The Chinese accept and worship him too, and to be a worker in the Chinese Sunday-school is a real challenge. It requires heroism of the highest type to illumine the face of a Chinese pupil who cannot speak English and to help him understand and speak our language. A far bigger and grander challenge came in this request from a Chinese boy recently: "Teach me more about Jesus." All of these opportunities and many more have enriched and heightened the interest of our group so much that when Bro. Guy West in a brief but challenging chapel talk presented our annual missionary project, the faculty and student body were in tune. The result totaled $350 in pledges and $350 in cash. This report was wired to Bro. Paul Rupel, whose work we are supporting, and who was then awaiting the embarking on the Deutschland en route to Africa.

Our group received letters from the Rupels during their sea voyage. You, too, might enjoy some echoes. Paul said: "Seasickness is something like this: you first feel goofy in the head, then about an hour later you try to eat a bowl of soup and there is a hot debate in the 'Department of the Interior' and it continues until you have it out." Naomi adds that the difficulty in ordering meals, when meals **are ordered,** is to make the German waiters understand your wants; and sometimes a slip is made, especially when the boat gives a sudden lurch and dishes, chairs, and stewards go sailing down the aisle together.

In addition to the full programs of personal work in the city there have been about thirteen churches visited by groups of volunteers throughout Indiana and Illinois where programs were rendered in keeping with the coming celebration of Pentecostal year.

We have been blessed abundantly by being privileged to meet and hear such men as Robert E. Speer, John R. Mott, and Dr. Grenfell, the Missionary to Labrador. To drink from the experiences of such personalities is a coveted privilege we wish could be passed on to each reader.

Should you become discouraged with life, look about you and help some one who is in need. The world is teeming with bleeding humanity. Would you be helpful? Then with a sympathetic, compassionate heart may it be said of you, as it was said of the Christ, "You went about doing good."

BRIDGEWATER

The dawning of the new year has brought more and more challenges for Christian service. With the opening of the second semester of school work, plans have already been made for the deputation work. The work done last semester is very gratifying. All the programs given were strong and well prepared. One team visited seven churches during the Christmas holidays, and brought inspiring messages to many listeners. The total number of churches visited last semester was thirteen. Several members of the different teams have expressed themselves as feeling that they have really helped some of their fellow-men, and that they have gained a stronger desire to be found more definitely in his service.

Some of the themes that have been used for the work are: "Making Christ Real," "Sowing Ourselves in Life's Soil," and "Beginning at Jerusalem." The programs have consisted of short talks emphasizing the great need of supporting our mission work, special music, usually mixed quartets, readings, and devotions. Emphasis has been placed upon our personal responsibility in meeting the deficit in mission work, and what it will mean if we fail.

There have been five new recruits to our group up to this time. Four of these have signed the associate membership cards and one has made the pledge for definite Christian service.

The plans for our financial project are just being launched. It was thought best to leave this work till the new semester had opened. At the present time an effort is being made to have a committee, representing all the religious organizations on the campus, and the faculty, survey the field of each organization and define its work in order that better and more effective work may be accomplished.

ELIZABETHTOWN

We have been kept busy in deputation work during the first semester. Up to the present time, Jan. 27, teams have visited ten congregations and at least eleven others have called for programs. The audiences are very responsive and we feel that deputation work is a means of deepening the missionary interest both of the congregations and of the volunteers themselves.

We have not yet planned our group programs for the second semester. During our recent Bible Institute the volunteers at Elizabethtown had the privilege of listening to M. R. Zigler, Rufus Bowman, and M. J. Brougher. A. D. Helser, just recently returned from Africa, was on the campus the latter part of the week and challenged large audiences with the needs of Africa.

One very interesting program that we enjoyed during the semester was an evening in which Rev. C. F. Jenkins, colored, pastor of a church in Harrisburg, and a senior in our college, spoke on "Racial Relationships."

We will present our project to the students and faculty early in February and we hope with their support and part of our deputation receipts to raise at least $400.00 for the work of Sara Shisler in Africa.

May God give to all of his people a greater vision of the world's needs and of Christ's ability to meet them. As we seek to bring Christ into the lives of others, he will become more real to us.

JUNIATA

Juniata volunteers are in the midst of a busy deputation program for the churches in the constituency of the college. Under the direction of Esther Harley, eleven teams have presented programs in thirty-one churches. The teams each have a different personnel, thereby giving every qualified student volunteer an opportunity to serve.

It is also a joy to note the fine response volunteers are having in their semi-weekly devotional meetings. The invitation for everyone to attend is accepted by an average of 20% of the student body. For example, note the attendance as recorded four times in succession; Thursday evening 112, Monday evening 86, Thursday evening 98, and Monday evening 115. We believe a special attraction at these services is the singing of good gospel songs. With Dan Ziegler as chorister and Caroline Didden at the piano, we have efficient leadership, a factor that is not to be ignored in spiritual singing.

As many new members have been added to the group this year as were lost by last year's graduating class. We have about twenty associate members and fifteen full-fledged members, a total of thirty-five.

We have not been unmindful of the special drive in the church for missionary money to eradicate the deficit. As programs are presented in churches, we have our special plea to give freely for our student project of $900 for H. Stover Kulp. At a recent service a good lady had given her mite in the collection basket, but as the service ended she decided to give more. She came forward and added a $5.00 bill with a testimony. Truly, if this spirit would prevail in more of the hearts of the brethren our financial troubles would be solved.

LA VERNE

Two deputation teams of five members each were sent from La Verne College during Christmas holidays. One team visited eighteen congregations in the Northern District of California; the other went to Phoenix and Glendale, Arizona. The Southern team also gave several programs in Southern California, not taking the place of the deputation work in the churches nearer the college. The theme, "The Satisfying Christ," was used by both teams. Special music, a short talk, and a playlet, "Living Waters," made up the main part of the program, which was inspirational in type. The playlet was a new feature in our deputation work here, and was well received, on the whole.

The offerings approximated $250.00, a considerable share of which necessarily went for car expenses. Over three thousand miles were traveled by both teams.

Each member considers it a valuable opportunity and real privilege to have been one of the deputation teams. The new friendships, the royal hospitality shown in the many homes, and the good fellowship in the various churches are chief among the benefits. There was much fun too which we will not soon forget.

Although our group has not conducted any special line of mission study, it has been our aim to keep alive to the world situations and take an active interest in the cause of Christ throughout the world. This has been done mainly in our regular weekly meetings. Letters from several in the foreign fields have kept us in touch with situations there. Members of our group are selected by the Missionary Committee of the local church, to read the monthly missionary news, and in this way have a definite contact with the general work of the church. Our group also had charge of a prayer meeting service.

We have a volunteer library, but it has not seen a great deal of use. We aim to utilize it more efficiently than we have been doing. It is our plan to secure a permanent section on the student bulletin board, where we may give this, and other activities, publicity.

We work with the school Y. W. C. A. and Y. M. C. A. in the selection of the deputation teams. We are also affiliated with the United Student Volunteer Union of Southern California, and find our fellowship with them in conferences and retreats to be very helpful and inspirational.

Weekly prayer meetings in Mexican homes are a part of our local mission work. We are also considering giving Sunday afternoon programs in a near-by neighborhood where there is no church.

There is real joy in service, as is evinced by the hearty coöperation of the group, and we welcome any suggestions which may lead us into a larger service for him.

MOUNT MORRIS

The Volunteer Group of Mt. Morris College is showing much interest and enthusiasm. Our meetings are held every other Thursday evening, with an average attendance of thirty. Short snappy programs are given, yet they are very helpful. Our programs vary. Sometimes missionary problems are discussed; musical programs and playlets are also given. Much interest is shown by both the faculty and students.

Our deputation work is in the hands of two teams: Ralph Petry, Francis Shenefelt, Mark Burner, Ruby Burner, and Estelle West; the other team being: John Masterson, D. L. Butler, Edwin Schrock, Neva Root, Pauline Stutsman, and Marie Thompson. Good work is being done by both teams. Our plans are to visit a number of churches within a radius of about eighty miles of the college. A few churches already have been visited.

We recognize the big tasks before us as volunteers, and are attempting to live the Christlike life here on our campus. There is a big place in the world for volunteers, not only in the missionary fields abroad, but here in the mission field of our own communities and school. We are extending our best wishes to like groups of our brotherhood, and wish you Godspeed in his work. Will you pray that our lives may be wholly devoted to the spreading of Christ's Kingdom?

Student Fellowship Missionary Project

For many years the students of our colleges have annually raised a sum of money for some specific missionary purpose. Last year and this, student have been inclined to contribute toward the missionary expense of an alumnus now on the field of service. This year the following plans are going into effect: Bethany being linked with Paul Rupel, by raising $700 toward his work budget. Bridgewater will coöperate in a similar way with Naomi Rupel, in Africa. Elizabethtown will raise $400 for Sara Shisler's work. Juniata, $900 for H. Stover Kulp's work. Manchester and La Verne will raise sums toward the expense of Brother Helser's work. McPherson is coöperating with Frank Crumpacker. Mt. Morris decided to raise a special fund for the mission deficit. The plans of the other schools are not yet announced.

News from the Fields

CHINA

Liao Chou

Mrs. E. M. Wampler

A Busy Month for the Mission Family

December is always a busy month for the missionaries. There are the year's accounts to settle, Christmas programs to plan and prepare, various committee meetings planning for the activities of the coming year, besides the many little things to be done in connection with the customary keeping of the day. The foreign children are not forgotten, for how are they to catch the spirit of the occasion that has always been precious to us if special features are not prepared for them in the language of their mother tongue?

How Christmas Was Commemorated at Liao Chou

The Christmas programs were begun with a play at the Women's Bible school on Sunday afternoon, a scene of the Nativity. Monday evening the girls' school gave a play, "No Room at the Inn." Tuesday evening the boys' school gave a scene from Dickens' "Christmas Carol." Wednesday a Christmas program was given at the church, mostly singing and short talks. The foreigners of the station were all invited to take Christmas dinner with the Wamplers. In the afternoon the foreign children gave us a program, the main feature being a scene with the Cratchet family.

Facing a New Year of Opportunities

As we approach the threshold of another year we are impressed anew with the tremendous responsibility and opportunity that is ours these days in China. Never was the call greater for Christlike living. As we face the unknown future of the New Year with all its political uncertainty of the present day may we have your earnest prayers for a faith that sees God in his Heaven and realizes that the future is always as bright as the promises of God.

School Children Home for Christmas

On the morning of December 21, at 6:30 o'clock, the Liao auto started out on an eighty mile trip across the snow-covered mountains, with the mercury at six degrees below zero. The snow does not please the heart of the driver over these roads as there is no other vehicle used here with a track as wide as the auto. But the case was urgent, for the children were coming home for Christmas. This was their first year away from home. Fern Sollenberger, aged sixteen, and Sara Anna Wampler, aged twelve, are the Liao representatives in the American school at T'ung Chou, near Peking. They have three weeks' vacation but due to poor train connection and other causes they will have to spend more than a week of this time traveling. Can you guess who is the happier over this homecoming, parent or child?

Heavy Snows Promise Abundant Crops

We are already having considerable snowfall and the temperature falling around ten degrees below zero at places. While our sympathies go out to the millions of suffering, starving people in this land, whose sufferings are intensified by the cold, we are grateful for the snow which gives promise of more abundant crops for the coming season.

PING TING CHOU

Emma Horning

Communion Service Becomes More Significant Each Year

In the city we held three inquirers' classes in December. Bro. Yin taught the men, Sister Metzger the school girls, and Sister Horning the women. As a result twenty-three were baptized in the new baptistry in the church Dec. 23. The baptizing took place in the forenoon. In the afternoon 160 participated in the love feast and communion. Some said this was the best service of this kind we have ever had, for all the communicants were so quiet and thoughtful. Year after year they realize more of the meaning of this sacred ordinance and enter more fully into its spiritual significance.

Two Workers Brave the Cold to Reach Outlying Village

Sister Schaeffer and Brother Crumpacker spent two weeks holding a Bible class for the Christians of Kao Lao. Twenty-five attended the class, coming from a number of the surrounding villages. Although the weather was cold the average was nineteen. This place is two days by donkey over the mountains and the people are extremely rural but make zealous Christian workers. When they returned home the wind was icy cold, for snow covered the ground. Animals travel very slowly, and this seems especially so in cold weather. The workers walked a good share of the way to keep from freezing.

Antichristian Spirit Disappearing in Girls' School

Sister Metzger reports that the girls' school has had a different atmosphere recently. For some years there has been some antichristian spirit prevalent, making it hard for the few Christian students. This year one of the girls tried to lead others to ridicule things religious, but her efforts were fruitless. The teachers at one of their regular meetings made this the subject of special prayer. The result was that one of the girls stepped out boldly for truth and righteousness, asking for baptism and special instruction in Christianity. She led others to the class and the Christian girls attended also. These classes continued for three weeks with genuine interest, for all were eager to learn. On Dec. 23, three of these were baptized, also one who graduated from our school in 1928. We feel that the school has had a baptism of the Holy Spirit.

Christmas Observance at Liao Chou

At forenoon services on Christmas day the church was packed with men, women and children. The program consisted of special music and short talks. The music was especially well prepared and much appreciated, particularly that given by the children. After the children left the church the remaining part of the audience, some three hundred, had a social time together, drinking tea, eating peanuts, and listening to the victrola music. The school children had their treat at the schools. A collection of $22.00 was taken to be given to the poor of the church and community. In the afternoon several short plays were given illustrating the meaning of Christmas and other Bible incidents.

Parents Look Forward to Christmas with Their Children

Fern Sollenberger and Sara Anna Wampler came home from school to spend Christmas with their parents at Liao, but Calvin Bright of this station was detained because of sickness. This was a great disappointment to us for we have so few mission children now. Christmas does not mean much without children. His parents were especially disappointed for this is the first time he has been away to school so they were looking forward with much pleasure to his being with them during the holidays.

Hospital Record Is Encouraging

The hospital shows a large increase in patients over last year.

	Last year	This year
Dispensary patients, daily average,	20	30
Inpatients, daily average	20	40
Obstetric cases	52	83

Tai Yuan

Sarah Myers

Christmas Services at Tai Yuan

We had a fitting Christmas sermon on Sunday before Christmas by Mr. Li of the English Baptist mission. Special music was rendered both by Chinese and foreigners and everybody seemed to enjoy the occasion. The Protestant churches of the city held a joint Christmas service in one of the churches the day before Christmas.

Newcomer Welcomed to American Group

Our small American group is pleased to have an addition to its number in the person of Mrs. P. L. Gillett of Colorado Springs, Colorado, who has come to join her husband, the foreign Y. M. C. A. secretary of our city.

Educational Program Provided for Students on Vacation

Owing to the long winter vacation of the high schools and colleges of Tai Yuan, about two months, the Y. M. C. A. has arranged a Vacation Institute for the students who remain in the city. Both Chinese and foreign speakers and leaders will present discussions in sociology, political science, youth movements in different countries, general science, religion, English, music and art. It is hoped this opportunity for educational advancement and social fellowship will be a real character building blessing to many, and keep them free from evil temptations during this long period when they have nothing to do.

Fitting New Year Services

A very inspiring watch night service was enjoyed by nearly all the missionaries of the city as the old year passed out and the new year came in. After refreshments at about 11:25, there was music consisting of special selections and congregational singing. One of the ministers read several passages of Scripture and led our thoughts with most fitting remarks. Just before midnight we were in prayer, thanking God for the many past blessings and asking forgiveness for the old year's sins and selfishness. When the clock struck twelve we were engaged in silent prayer. Immediately after, the Father was beseeched for new faith, larger vision, Holy Spirit guidance, and more Christlikeness in our personal lives and efforts for his Kingdom. We came away feeling that it was not only good for us of kindred faith to be together as a group, but to be together with the Lord.

Shou Yang

Sue R. Heisey

School Girls Meet Temptations in Their Homes

A couple days following Christmas, Sisters Clapper and Neher walked out several li to visit some of the former school girls in two villages which lay close together in the hills. In one home where the father as well as the girl and her husband are Christian, a little service was held with the family. If one may judge from the prayer of the father and the tears of his daughter during prayer, the Lord touched their hearts. Pray that the Spirit may continue to warm and strengthen their hearts, for the father in this home has been very indifferent in his attitude toward the church.

In the other village the other school girl, a very dear girl and a lover of the Lord Jesus, who has never been baptized because of the opposition in her home, was found sick with every symptom of the dread disease "T. B." The girl is very unhappily married and has a heart burdened with sorrow. She shed tears of joy at the sight of Sister Clapper, her former principal, for she had not even heard that Sister Clapper had returned. What a joy to point such burdened hearts to a loving, satisfying Savior.

Christian Man Yields to Temptation—Repents

One of the Christian men who is a day laborer, was overcome by the temptation of his landlord and was fined and put in jail for selling opium. He has a good record in his village and deported himself so well in the jail that he was very early let out on parole. He has to pay the jailor ten cents for every day he is away. In the meantime his aged mother has passed on to her reward. This makes it doubly hard for Bro. Chang. He realizes his sin and seems to be very penitent. Because he has no money to pay his fine he will have to serve forty days extra in the jail. In this event one day's confinement in the jail is reckoned at one dollar.

Children Made Happy by Women's Group, Pa.

The Christmas season has come and gone again with the usual amount of happiness which the glorious day brings. Through the generosity of the Women's Missionary Society of the Roxbury church at Johnstown, every boy and girl in the lower primary coeducational school, was given a present from America. Among the gifts were: doll, top, mouth harp, and pieces of fragrant toilet soap with a fancy washcloth. How these do delight the eye and the heart of the Chinese boy and girl! As most of the children of this school are quite small, a few songs, recitations, and Bible Readings, together with the presentation of the gifts, commemorated

(Continued on Page 89)

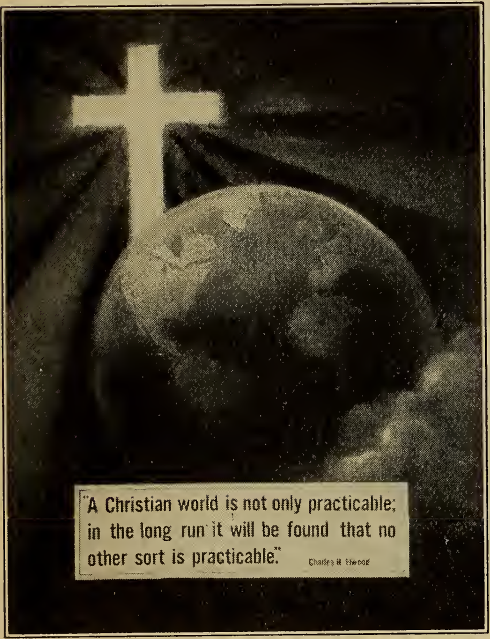
The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Young People Go Abroad*

B. Y. P. D. Missionary Project, 1930

C. H. SHAMBERGER*


"A Christian world is not only practicable; in the long run it will be found that no other sort is practicable."
Charles A. Ellwood

FOR a number of years B. Y. P. D. groups have been going abroad. Two years ago they went to India to help in a program of evangelism. They worked with college students from the schools of the Church of the Brethren. In 1929 they went to three different continents, some to Africa, some to China and others to India.

How They Went

Of course they didn't really go in person. They made it possible for others to go and do what was needed. They sent money. Not vast sums of money as we might think of it, but several thousand dollars. Some groups sent only a few dollars. In some of the colleges it ran into hundreds of dollars. One group decided to try to raise twenty dollars. They actually sent in twenty-eight dollars and twenty-five cents. They found so much satisfaction in doing it that they are going to do it again this year.

What They Did

The plan in 1929 was that the money should be used to help make possible the work of certain missionaries. It did not go toward their salary. That is met otherwise. But every missionary is responsible for a certain type of work. His work costs more than his salary and the church has to provide money for his work or there would be no use having him go. It averages about $1,200 per missionary each year.

Now the only way to tell what was done would be to list whom each different group decided to help. That would be a long process. Most of those who had a part in the 1929 project received letters from the missionaries whom they helped.

Some group probably made some bandages, pills or other medicines possible for Dr. Robertson at Garkida, in Africa. Some may have made it possible for Nettie Senger to reach more Chinese women with the Gospel message than she could have without their support. While another B. Y. P. D. may have made it possible for Ira Moomaw to teach more boys in the Anklesvar Industrial School in India.

What It Did for Them

Every B. Y. P. D. that gave, probably had enough difficulty raising the money. It seems that is a problem common to all. But it is worth something to accept a challenge and meet it.

And every group had the advantage of

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* Director of Young People's Activities, Church of the Brethren.

feeling that they were doing something worth while for some one who needed it very much. Anyone who hears about needs in other lands would like to do something about it. Most everyone would like to go and do it personally. The next best thing is to have some one else do it and to have a part in making it possible for them to do it. In fact it is often the case that the people who are sent to be missionaries are much better qualified to do what needs to be done than those who feel like they would like to do it.

So the young people who went abroad in 1929—via their dollars—not only gave much but received much. Africa and Asia seem much closer and more personal to them than they would otherwise have been.

Where in 1930?

The plan for 1929 seems to have been so well received that it is to be continued at least another year.

Briefly stated it is something like this: The young people of a church decide they will contribute to the work of some missionary they know personally or are interested in. They decide how much they will plan to give during the year. They fill in a blank and send it to the General Mission Board telling whom they wish to help and what their goal is. They plan definitely how they will raise the money, making certain that their plans are definite enough to help them to keep from becoming careless. They send their money quarterly or at regularly stated times to the General Mission Board. If they have any questions they write to the same Board.

Leaflets explaining the project are available for each member of your young people's group. Send your order soon.

YOUNG PEOPLE GO ABROAD

B. Y. P. D. Missionary Project, 1930

Date ....

Congregation .... District ....

Name of Leader ....

Address ....

Missionary Chosen ....

Number of young people participating .... Goal set ....

Send .... leaflets, "Young People Go Abroad," explaining the project.

(Send this report to General Mission Board, Elgin, Ill.)

Junior Missionary Project 1930

THE children of the Church of the Brethren have a wonderful task during 1930. They are being asked to provide the support for the children of missionaries. An allowance is made for each child on the field. In a few cases the support for a particular child is provided by some congregation or other church group; however, this plan will not interfere with that support. Total amount needed to be raised by the juniors is $5,582.50.

The juniors can be very helpful to the mission cause by supplying these funds, but more important is their direct and intimate contact with the missionaries' children and the fields in which our mission stations are located. This will give them a broader vision of the missionary task and, we believe, a sympathetic feeling towards missions. Through this contact we hope they will not only become more interested in the missionary program of the church, but feel they have a vital part in it. Missionary materials such as stories, pictures, and program suggestions, will be provided to acquaint the children with the people of the world and to develop altruistic attitudes and missionary habits of giving.

We must depend on you as leaders to interest the children in the project and present the missionary materials. Enclosed is a copy of the letter prepared for each junior and primary in your Sunday-school. On the enclosed order blank state the number you will need for your group.

The Junior League and the Missionary Project

This year the Junior League programs are built around the theme, Mexicans in the United States, based on a study of the book, "Jumping Beans." In coöperation with Miss Shriver, Director of Children's Work, it was decided to ask leaders of children to present the missionary project through the Sunday-school. Suggested worship programs will be provided as explained under a. below. Where the boys and girls meet with the adults for the worship service we suggest that teachers of primaries and juniors direct their pupils in the project and bring them missionary information occasionally. Some healthy competition between classes may help create interest.

The Plan Is Threefold

1. Educational

During the year missionary information, stories, and program suggestions, will be provided for the leaders.

a. Suggested worship programs for use in the Junior Department of the Sunday-school will be published monthly in the Missionary Visitor, beginning February issue. (If you do not have a Junior Department we suggest that the adult superintendent or teachers of primaries and juniors present the project.)

b. Stories from our missionaries, and pictures of the children of missionaries, will appear each month in the Missionary Visitor, Junior Department, beginning March issue. Urge the parents to provide the Visitor for their children.

c. From time to time letters and stories will be sent to each junior working on the project. Be sure to report the number working in your group so that these will reach you promptly.

2. Expression Through Programs

Allow the children to give some programs to the church. It will increase their interest in missionary work, and the adults often receive their most lasting impressions from children. The General Mission Board office desires to help you with program materials. Also, your suggestions and helpful material to pass on to other leaders, will be appreciated.

3. Expression Through Stewardship of Money

Of course mission money is needed, and it is important that the children raise as much as possible, but money raising should be secondary to developing missionary habits of giving. If the children are to be expected to carry on the mission program of the church in a few years, they need to be interested in the missionary program now and taught right habits of giving.

Interest the Parents

Special attention should be given to in-

Report of Children Working on the 1930 Missionary Project

Date ....

Name of Leader ....

Address ....

Number of children participating ....

Congregation ....District ....

Sunday-school (if name is not the same as the Congregation) ....

Send .... letters for Juniors explaining the 1930 Project.

forming the parents just what the project is all about. If the coöperation of the parents can be enlisted they will be of great help in encouraging the children in their work.

Crediting the Money

You may have personal acquaintance with some child and it is all right to talk of that child when presenting the project to the children, but the money should be received by the General Mission Board, Elgin, Ill., and will all be credited to the general fund, the 1930 Junior Fund, rather than to any certain individual. You can see the difficulties which would be involved in crediting gifts to the support of a certain child.

Importance of Registering with the Mission Office

In order to keep you, as leaders, informed on the work the children are doing and to provide you with missionary materials, we need the information requested on the blank below. Will you please fill out the blank in full and send to Mission Board Office as early as possible. This will not obligate you in any way in case it is impossible to carry through the project as you plan.

CHILDREN OF MISSIONARIES

CHILDREN UNDER SIXTEEN YEARS OF AGE

Name	Address	Age	Parents
India			
Alley, Lawrence A.	Palghar, Thana Dist.	13	Howard L. and Hattie
Alley, Ralph D.	Palghar, Thana Dist.	11	Howard L. and Hattie
Alley, Erma F.	Palghar, Thana Dist.	7	Howard L. and Hattie
Alley, Raymond L.	Palghar, Thana Dist.	5	Howard L. and Hattie
Alley, Thelma Kathleen	Palghar, Thana Dist.	3	Howard L. and Hattie
Blickenstaff, David E.	Bulsar, Surat Dist.	14	Lynn A. and Mary
Blickenstaff, Stephen Claire	Bulsar, Surat Dist.	5	Lynn A. and Mary
Brooks, Betty Jeane	Vyara, via Surat	4	Harlan J. and Ruth
Ebey, Leah Ruth	Vada, Thana Dist.	15	Adam and Alice
Fox, Dallas J. Winfield	Bulsar, Surat Dist.	13	Dr. J. W. and Besse
Garner, Jasper H. B.	Ahwa, Dangs, Surat Dist.	8	H. P. and Kathryn
Garner, Warren Kenneth	Ahwa, Dangs, Surat Dist.	3	H. P. and Kathryn
Kaylor, Roy Delbert	Vada, Thana Dist. (now—1515-2nd St., Bakersfield, Calif.)	5	John I. and Ina
Kaylor, Myrtle Eilene	Vada, Thana Dist. (now—1515-2nd St., Bakersfield, Calif.)	2	John I. and Ina
Long, Magdelene	Anklesvar, Broach Dist. (now—Bridgewater, Va.)	13	I. S. and Effie
Long, Elizabeth	Anklesvar, Broach Dist. (now—Bridgewater, Va.)	5	I. S. and Effie
Miller, Josephine	Post Umalla, Via Anklesvar	10	A. S. B. and Jennie
Miller, Marjorie	Post Umalla, Via Anglesvar	8	A. S. B. and Jennie
Miller, Maurice	Post Umalla, Via Anklesvar	4	A. S. B. and Jennie
Moomaw, David R.	Anklesvar, Broach Dist.	5	Ira W. and Mabel
Moomaw, Richard Wilbur	Anklesvar, Broach Dist.	3	Ira W. and Mabel
Mow, Lois A.	Bujor Bag, Lunsikui, Navsari	5	Baxter M. and Anna
Mow, Joseph Baxter	Bujor Bag, Lunsikui, Navsari	3	Baxter M. and Anna
Shull, Lorita	Vada, Thana Dist.,	7	Chalmer G. and Mary
Shull, Gordon	Vada, Thana Dist.	4	Chalmer G. and Mary
Wagoner, Elizabeth Evelyn	Vyara, via Surat Dist.	17	J. E. and Ellen
Wagoner, Emma Josephine	Vyara, via Surat Dist.	15	J. E. and Ellen
China			
Bright, John C.	Ping Ting Chow, Shansi	14	J. Homer and Minnie
Crumpacker, Haven	Ping Ting Chow, Shansi	7	Frank H. and Anna
Flory, Wendel	Ping Ting Chow, Shansi	9	Byron M. and Nora
Heisey, Lowell V.	Show Yang, Shansi	14	Walter J. and Sue
Heisey, Wilbur L.	Show Yang, Shansi	8	Walter J. and Sue
Heisey, Frances Louise	Show Yang, Shansi	2	Walter J. and Sue
Ikenberry, Ernest Alva	Tai Yuan Fu, % Y. M. C. A., Shansi	5	Ernest and Olivia
Ikenberry, Olivia Susan	Tai Yuan Fu, % Y. M. C. A., Shansi	3	Ernest and Olivia
Ikenberry, Elizabeth Ann	Tai Yuan Fu, % Y. M. C. A., Shansi	1	Ernest and Olivia
Myers, Wallington Zigler	Tai Yuan Fu, % Y. M. C. A., Shansi	9	Minor M. and Sara
Myers, Donald Stover	Tai Yuan Fu, % Y. M. C. A., Shansi	5	Minor M. and Sara
Myers, Doris Ruth	Tai Yuan Fu, % Y. M. C. A., Shansi	2	Minor M. and Sara
Oberholtzer, Henry K.	Liao Chow, Shansi	12	I. E. and Elizabeth
Oberholtzer, Emma M.	Liao Chow, Shansi	10	I. E. and Elizabeth
Oberholtzer, Catherine	Liao Chow, Shansi	10	I. E. and Elizabeth
Smith, Pauline E.	Show Yang, Shansi	10	W. Harlan and Frances
Smith, Helen I.	Show Yang, Shansi	7	W. Harlan and Frances
Smith, Dorothy	Show Yang, Shansi	5	W. Harlan and Frances
Smith, Wm. Dwight	Show Yang, Shansi	1	W. Harlan and Frances
Wampler, Sara Anna	Liao Chow, Shansi	12	Ernest M. and Elizabeth

Sweden		
Graybill, Ruth Hildegard, Spangatan 38, Malmö	9	J. F. and Alice
Norris, Donald Carl, Spangatan 38, Malmö	2	Glen E. and Lois
West Africa		
Burke, Royce, adopted, 6317 Grand Avenue, Chicago	7 mos.	Dr. Homer and Marguerite
Gibbel, Frances Kathleen, Garkida, Nigeria, via Jos (now—Girard, Ill.)	2	Dr. J. Paul and Verda
Helser, Esther Mae, Garkida, Nigeria, via Jos (now—Thornville, Ohio)	4	Albert and Lola
Robertson, Jane Vena, Garkida, Nigeria, via Jos (now—Thornville, Ohio)	1	Dr. Russell and Bertha
Kulp, Philip Masterton, Lassa, Nigeria, via Maiduguria	3 months	H. Stover and Christiana

Suggested Programs for Women's Missionary Societies

BASED ON THE TEXT, "FROM JERUSALEM TO JERUSALEM"

Beginning at Jerusalem, Chapter 1

"We cannot believe in Christ ourselves without believing in him for the world"

Devotions

Hymn: "Faith of Our Fathers"

Scripture: The Missionary Commands of Jesus as found in the four Gospels and The Acts, pp. 19-21, given by five women.

Prayer: For a missionary spirit in ourselves; for our church and its missionary program.

Chapter Outline

1. God's Plan of Salvation, pp. 13-23. Speak briefly of (a) The Plan, page 13, also page 15 beginning "We are to see the Plan," (b) Nature of the Plan, (c) The Plan revealed in the Old and New Testament.
2. Map Study: The Spread of the Faith. The discussion will be more real if a world map is used. Maps may be obtained from Travel Bureaus or our General Mission Board. See quotation from Harnack, pp. 23. Characterize the churches.
3. Story of the Conversion of Constantine, pp. 31, 32. If possible get a portrait of Constantine.
4. Reasons for the Spread of Christianity. An Exercise. Have written on a chart the five reasons as found on pp. 32-35 and let the women read in unison. Or, let five women present in turn five placards on which are printed the five reasons. Announce, "These are the five reasons for the rapid spread of Christianity." Each in turn holds up her placard. Then have the audience read the five reasons in unison.
5. Character of Apostolic Preaching. Mention the five characteristics pp. 35-42, with a short discussion of women's work in the early church.

Hymn: "We've a Story to Tell to the Nations"

Sentence prayers, concluding with first prayer, page 194.

Expansion to the East and South, Chapter 2

"Christ hath sent us into all the world that men may find in him eternal life"

Devotions

Hymn: "In Christ There Is No East or West"

Scripture: "The Wise Men from the East" Matt. 2: 1-12.

Prayer: For the growing churches of the Orient and Africa.

Chapter Outline

(Two methods of presentation are suggested. If the second is chosen plans should be made weeks in advance. Make it a big public meeting of the year and invite the community.)

1. Christianity's First Home in the Orient, pp. 47-49.
2. Early Missionary Growth, pp. 49-52. Map study.
3. Legend of Abgarus, pp. 53-54. This shows the interest of the rulers of the time in religion.
4. The Story of the Armenian Church, pp. 55-58.
5. The Nestorian Church and Its Two Missions in India and China, pp. 59-63.
6. Roman Catholic Missionaries Go to China, pp. 67-73.

Discussion: Is the Christian Church of today guilty of any of the things that caused the downfall of the Nestorian and early Roman missions?

Hymn: "Fling Out the Banner"

A Demonstration; a Journey

(In announcing the program suggest that each one read the book of Acts, at least chapter 9.)

Rooms in the church should be arranged to represent the countries to be visited. Readers, in costume (long cheese-cloth robes arranged so as to give a dignified appearance to the Reader) should read from a typewritten copy the message of the country she represents.

Room I

(a) In one corner of the room place a cradle or manger. Mary, as Madonna. A Star. Wise men come with their gifts.

Reader. First paragraph, page 47.

(b) In another corner of Room I, a Korean scene as described at bottom page 47. Make a mill with cardboard. The bed may be made with a comforter, folded lengthwise, rolled, tied with a string, and a block of wood for a pillow. Make a shrine. Prayers should be written on paper and tacked on the wall. People walking by stop and read the prayers. Costumes are described page 48. Have a witch doctor.

Reader: Page 47, second paragraph.

Room II

(a) In one part of room, three young men represent Paul, John, and Peter. They carry scrolls.

Reader. Page 49, paragraph beginning "As Palestine is the stragetic."

(b) In another part of Room II, spades and earth.

Reader: "I will read you a letter found in Pliny's letter to the Emperor Trajan, when he was governor of Bithynia and Pontus, written A. D. 112 or 114." Read from scroll part of letter pp. 50-51.

Two other readers give the legend and the answer of Jesus, page 53.

Room III

An Armenian scene. Get Near East posters if possible, also Armenian lace.

Reader. Page 54, "Here the Bible was translated," etc., to line 3, page 55. Short sketch of Gregory and the Armenian church, and the Remnant, to middle page 59.

Room IV

Use a Chinese setting—flags, scrolls, and Chinese costumes. Make a tablet, page 64, and write a few sentences from the translation.

Reader. Story of the Nestorians, page 59. On the map trace the expansion to India and China.

WORLD DAY OF PRAYER

March 7

"And I, if I be lifted up from the earth, will draw all men unto me."

You are earnestly invited to join with Christians of all lands in a World Fellowship of prayer on March 7. Attend the service in your community on that day; also unite with others in daily prayer with one accord during anniversary of Pentecost.

Last year Christians of thirty-two countries observed the World Day of Prayer. One leader in the Orient, who recognized that the women with whom she was working knew very little about the women of other lands, prepared a pageant in which the different nations appeared in costume. This helped the women visualize the women and nations for whom they were praying. One African woman who had forgotten for what she was to pray, said, "Lord, I have forgotten what I am to pray for but you have the letter before you and will know." A woman of Persia said, "How wonderful to think that just before our meeting the people in China have been in prayer, and in a few hours women in America will be praying for us."

Because of the 1900th anniversary of Pentecost and of the birth of the church, 1930 is a year of unusual significance and opportunity.

A Call to Prayer

The following subjects for prayer, which were outlined for us by a young woman of the Philippines, may well claim our waking moments each new day:

SUNDAY. That all those in the Church of Christ may, in preparation for the World Day of Prayer, March 7, 1930, give themselves earnestly to the ministry of intercession.

MONDAY. That we may be filled with the spirit of the Master, and may manifest the devotion and sacrifice of the early disciples, among them, women, who followed him.

TUESDAY. That the Light of God's Word may dawn upon the minds and guide the lives of all earnest seekers after righteousness.

WEDNESDAY. That there be an awakening among Christians to their opportunity to witness for Christ, and that those who have not yet come to know the Lord may find him through a vital Christian experience.

THURSDAY. That the Youth of the World may consecrate all their powers to the building of God's Kingdom and may with rejoicing testify to him and his power through their lives and message.

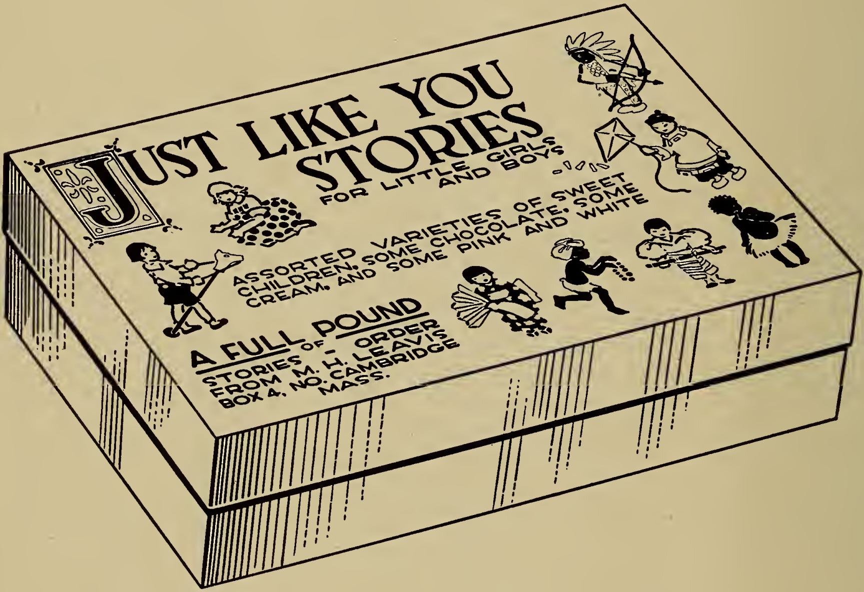
FRIDAY. That the spirit of love may rule in the affairs of men, and that through a better understanding all races may be drawn into a universal brotherhood.

SATURDAY. That in 1930, on this 1900th anniversary of Pentecost, the Christian Church in all lands may experience anew the power of the Holy Spirit, and that Jesus may again be lifted up through a revival of the simple daily witnessing of his followers.

MISSIONARY ENVELOPES AND BANKS

A certain Junior Department has a novel plan for taking the missionary offering. Each child is given a small envelope, on the face of which is pasted an appropriate picture. These are taken from old missionary magazines, special-day folders, and other literature. A missionary text is written opposite the picture, and underneath: "This is to hold your missionary offering next Sunday."

(Continued on Next Page)


JUST LIKE YOU STORIES
FOR LITTLE GIRLS AND BOYS
ASSORTED VARIETIES OF SWEET CHILDREN. SOME CHOCOLATE, SOME CREAM, AND SOME PINK AND WHITE
A FULL POUND
STORIES OF ORDER FROM M. H. LEAVIS BOX 4, NO. CAMBRIDGE MASS.

JUST LIKE YOU STORIES

By Lucy W. Peabody

These little books of stories are for children 3 to 7 years of age. Mothers will use them for good-night stories, teachers in primary or kindergarten classes will find them right for Sunday-school. Junior leaders may have them for the younger group. They may be used as birthday and Christmas presents for the little folks everywhere. They teach world friendship.

Book I JUST LIKE YOU (all varieties), in rose color covers

Book II TARO AND UME, Japanese children, in blue covers

Book III DAVID AND SUSI, in Africa, black and white covers

Book IV LITTLE LORD JESUS, in bright red Christmas covers

Book V PEDRO AND THE BELLS, Philippine Island children, in green and gold covers

Book VI PRAYERS FOR LITTLE CHILDREN, in blue, rose and gold

Sold separately or in a set in a lovely box. Each story book has 60 pages, strong leatherette covers, many pictures and stories that children love. Price per copy, 25 cents, price for six in decorated box, postpaid, $1.50. Order from M. H. Leavis, P. O. Box 4, North Cambridge, Mass.

MISSIONARY ENVELOPES AND BANKS

(Continued from Page 88)

In another Junior Department each child was given a home made bank, in which to place his share of earnings or allowances for missions. With an empty box (a baking powder can is appropriate), some lacquer or enamel, a brush, and something to make a slit through which the coins are dropped, a bank may be made in a few minutes. These little banks were constant reminders to the boys and girls to share with their brothers and sisters across the seas.

AFRICAN CURIOS APPRECIATED

The five packets of African curios, received last summer from our missionaries in Africa, have been kept busy among the Junior League groups since August. The finest expressions of appreciation have been received.

Among the many interesting meetings held in connection with the exhibition of the curios was the special missionary program given by the juniors of the Brick Church, Southern Indiana. The program was given at the Sunday-school hour before the whole school. Both old and young were interested in the curios. At the close of the program each child who had taken a mite box came forward with his box and told how he had earned his money for missions. Some children tithed their allowances; others ran errands, trapped, and raised chickens, ducks, and potatoes. Total amount contributed, $20.30.

A packet of the curios, with suggested program material, will be sent to any church upon request. Write the General Mission Board, Elgin, Illinois.

NEWS FROM THE FIELDS

(Continued from Page 81)

the wondrous event. It was a long time before things were quiet in the school court after the gifts were presented on Christmas eve. At three o'clock in the morning, in spite of the cold weather, all were up and out again, singing Christmas carols under our windows. The sound of Christmas voices on the midnight air always prompts a renewal of one's vow of consecration to him who was born, lived among men, died and rose again that we might have life and have it more abundantly.

Children Race to Deliver New Year's Greetings

This is New Year's Day, and while we are writing these lines, the school girls have come in a body, according to their custom, to deliver their "Happy New Year!" And see! The boys follow in quick succession, but the girls beat them this time.

Shall Mission Schools Be Discontinued?

With much regret we are compelled to announce either the closing of our mission schools in the very near future or the continuance of them under state control, which will mean a complete reorganization of the schools, placing Chinese men and women at the head, with perhaps missionary advisors. Which shall it be? This is the question which must be decided in the immediate future. To continue on the present basis would be doing it in direct opposition to the new government, which would make Christianity very unpopular in China, and lessen our possibilities as well as our opportunities, for teaching the Word.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1929. As of January 31, 1930, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:

Cash received since March 1, 1929	$249,591.08

(The 1929 budget of $363,000.00 is 69% raised, whereas it should be 91.6%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on January 31, 1930:

Income since March 1, 1929	$299,846.49
Income same period last year	249,129.11
Expense since March 1, 1929	243,090.74
Expense same period last year	259,087.08
Mission deficit January 31, 1930	43,615.72
Mission deficit December 31, 1929	67,527.82
Decrease in deficit for January, 1930	23,912.10

January Receipts. Contributions were received during January by funds as follows:

	Receipts	Total Rec'd since 3-1-29
World-Wide Missions	$19,637.55	$68,765.33
Student Fellowship Fund 1928-1929	402.91	2,979.10
Aid Societies' Mission Fund—1927	612.00	3,733.86
Home Missions	902.86	12,458.80
Greene County, Virginia, Mission	57.50	335.77
Foreign Missions	610.62	4,684.16
Junior League—1928	69.98	589.47
Junior League—1929	1,819.23	4,672.73
Junior League—1930	46.30	46.30
B. Y. P. D.—1929	445.55	2,272.50
Women's Deficit Fund	2,292.97	4,775.33
India Mission	528.15	2,194.58
India Native Worker	175.00	490.25
India Boarding School	145.75	1,143.97
India Share Plan	553.75	4,196.46
Anklesvár Churchhouse	7.92	61.92
India Hospitals	5.00	57.00
India Missionary Supports	4,383.75	22,213.89
Vyara Church Building Fund	5.00	3,939.89
Ahwa Church Building Fund	10.00	60.62
China Mission	691.00	2,332.51
China Native Worker	12.68	244.93
China Boys' School	5.00	90.52
China Share Plan	189.53	1,646.53
China Missionary Supports	1,796.42	10,863.04
Africa Missionary Supports	1,477.46	7,350.31
Africa Mission	1,430.42	5,799.38
Africa Share Plan	198.67	1,613.11
Near East Relief	50.00	561.39
Sweden Relief	10.00	10.00
Flood Relief	46.35	92.00
China Famine Relief	500.00	1,265.33
Conference Budget Donations	1,217.52	75,400.56
Conference Budget Designated	37.36	385.68

JUNIOR MISSIONARIES AT HOME — JUNIOR MISSIONARIES OVER THERE

The Child of Two Nations

The Missionary Child

Because I am a child, I enter homes where my parents could not go, and open the way for them.

Because I am a native of their land, speak their tongue naturally, I find an easier path to their hearts.

Because my home is a home where there is the patter of little feet, it is loved the more by the foreigner.

Because another land is my land, its people my people, I am not a stranger among the natives.

Because of my youth, my lips can tell the Old, Old Story, and sing His praises without offense.

Because of my education in two tongues, I will mean more to the mission field than my parents, later.

Because I come back to you through the school years, I seal friendships between nations.

Because I come to you orphaned at an early age, homeless, you must be to me a father.

Because I am a loan to you—child of your missionary—you must guard well the years spent there.

Because my life is an investment of God's time, God's money, and God's workman—

Build well the America to which I come,
Bind close the tie between my countries,
Guard well the school to which you send me,
Be true to the parents who give me up.

—*Mrs. Rosalee Mills Appleby.*

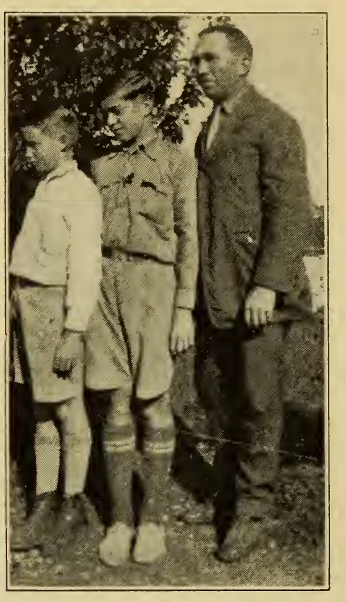
Betty Jeanne Brooks

Erma, Raymond, and Thelma Alley

Starting to School

Leah Ruth Ebey Fifteen years old. Born at Anklesvar, India. Junior in the high school at Woodstock, Landour, Mussorie, U. P., India. She likes imaginative games, is fond of reading, likes to write verses, and loves hiking and camping. She has a roommate, an English girl three years older than she is, of whom she is very fond, and a girl whose father is a Swedish missionary is another particular friend. She is happy in the boarding school. It was hard for her to leave her friends in America, and she keeps up a regular correspondence with eight or ten of her school-mates. She is very fond of ice cream and candies. She weighs 100 pounds, is about five feet tall, has dark brown hair and eyes.

This snap-shot was taken just as she was starting down the long, steep hill to school from Prospect Point one day last May while her mother was with her.



Lawrence and Ralph Alley, with their father

Winners of the Missionary Picture Story Contest

Come over to the Mission Rooms and take a peep at the pile of stories that have been received! There are long ones and short ones, neat ones and good ones, and a very few that could hardly be included in any of these classes. This we can say for all of them—they are very interesting and we wish you could have a chance to read them all. You will have opportunity to read six of them at least because the best six will be printed—three in this department of the Missionary Visitor, April issue, and three in Our Boys and Girls, April 6.

Can you guess how many stories were written? More than a hundred, or even two hundred. T-w-o h-u-n-d-r-e-d t-w-e-n-t-y! That is fine. To each one writing a story there will be sent a coin from India and some foreign stamps. Each of the winners will also receive a game, " Across Africa with Livingstone."

Following are the names of the six writing the best stories:

Virginia Stoner, 10 years, New Lebanon, Ohio.
Barbara Anna Roller, 12 years, New Market, Va.
Frances K. Deardorff, 13 years, Lanark, Ill.
Vernon Gearhart, 12 years, McVeytown, Pa.
Ira Meyers, 11 years, Lindsay, Calif.
Dortha Marie Boyer, 9 years, North Manchester, Ind.

Missionary Worship Program for Juniors

To Be Used in Presenting Junior Missionary Project

EDITH BARNES*

Call to Worship (by leader):

> "O Father, you have given me
> So much of love and joy today
> That I am thinking joy and love
> To other children far away."

Leader: "Jehovah reigneth; let the earth rejoice. Say among the nations the Lord reigneth."

Children: "Declare his glory among the nations."

Hymn: "From Greenland's Icy Mountains" (first stanza).

Hymn: "In Christ There Is No East or West."

(Notice the advance in thought of world brotherhood in Reginald Heber's hymn written more than a hundred years ago and John Oxenham's written not much longer than twenty years ago. Perhaps we are nearer our brothers across the sea than we have ever been.)

Scripture: Isaiah 32: 16-18; Nahum 1: 15.

Story: "What a Little Girl Can Do."

Call to Prayer: "Let all the earth keep silence before him."

Prayer (silent, followed by audible sentences by boys and girls if they are accustomed to praying aloud, followed by short prayer by leader.)

Offering Service.

Leader: "Of all that thou shalt give me I will surely give the tenth unto thee."

Offering received by two juniors.

Prayer-Hymn (sung by all, softly):

> "Take these gifts and let them be
> Consecrated, Lord, to thee;
> Helping children everywhere
> Feel and know thy loving care."

Tune: "Take My Life and Let It Be"

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* Superintendent Junior Department, Elgin Sunday-school.

What a Little Girl Can Do

EFFIE V. LONG*

IN a village in India lived a little girl who was so untidy—in fact her mother was, and most of the folks of that village were too! It was a dirty place. Our little girl seldom combed her hair, and she didn't bathe very often because she didn't want to—didn't know any better. And what little clothing she wore was **so** dirty! The whole place seemed God-forsaken and self-satisfied.

The little girl's name was Prem. That means **love.** Wouldn't you like to have a name like that? But, poor girl, she scarcely knew what **love** meant.

Her mother was afraid of the gods, so she would sometimes go out and bow down to a red stone under a tree near by. All the village folk called this their God. The boys and girls would be taken there too, for fear something would happen to them. They rather liked to go for they usually got a small piece of the cocoanut broken over the idol.

So life went on, day by day, in the same way, till one day a wonderful thing happened! A **white** man came to the village. All gathered around to see him and to learn what he had to say. He chatted pleasantly with them, and showed them pictures, and later suggested opening a school for the boys and girls of that dirty little village. After much talking and planning, the school was opened—but only **one** little **girl** sat in school with the boys the **first** day. She kept coming every day, and kept right at the head of the class. She saw the missionary lady often and wished she could be just like her.

Prem finished work in her little village school and then said, "May I please go with you to the Mission Boarding School?" Of course she could! There she was just as nice and clean as any of the other girls, and she combed and oiled her black hair till it shone. She would often wear a fragrant white jasmine flower in her hair roll. With a clean skirt and jacket, her only clothing, and with a bath often, she looked as neat and clean as any little girl could look.

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* Missionary to India, now on furlough in America.

And how hard she worked at her lessons! When she had finished her Boarding School, she still was not satisfied. She wanted to go to college. She said, "If boys can go to college, so can girls." This pleased the Missionary lady. She wanted her to go, but there was no college for girls near them, so the missionary had to take her work along and sit with Prem day by day, as she was the only girl in a college for men, and folks thought it not proper for her to go. Don't you feel glad that she had the courage to go?

Prem was a Christian now, and during vacation she had helped the Lady Doctor Missionary to care for the many sick folks who crowded up to the Hospital doors. "How like Jesus her work is," she thought. "If only I could be a Doctor too, I'd help all these poor, sick people day and night!" But where was the money to come from? She was a poor girl without a cent! She kept thinking of this, however, as she went back for her last year of college work. She worked so hard now that she got a scholarship, that is money to go to school some more. So she said to the Lady Doctor, "Do you think I could work like Jesus did, and cure the lame, the diseased and the blind? I would rather do that for my own people than anything else in the world! Then I could tell them about Jesus and they would understand at once. Oh, if only I could go back to my own dirty village, and tell them about Jesus' love, and help them to clean up **inside** as well as **outside,** why, Doctor dear, I'd be the happiest girl in the world!"

"That would be the finest work for you, my dear, and this money will help you go on. I'll help you arrange and get started, and I'm sure the Lord will help you succeed in this noble work. You will come back to us a real doctor, ready to help your people."

And she did! After four years of hard work in London, our Prem was graduated with honors. She was ready to go back to her people. They had never seen an automobile, no, not even a train, nor knives, forks or spoons, nor pretty pictures on the walls and carpets on the floors. Prem had become accustomed to such things, but she was going back to her dirty people in that dirty little village! And she was not puffed up by knowing so much! No indeed, she sat on the floor among the very poorest and unlovely ones, in the dirtiest huts, and cared for their ills. How the light of Jesus shone in her face! They all loved her!

But she could not stay there. Why? She was such a good Doctor and so kind and honest, that she was sought after. They called her to take charge of the Lady Dufferne Hospital, a place of great honor and responsibility.

So she is there, doing the work Jesus did, and people flock to her. Her good work is still going on.

(Continued on Next Page)

JUNIOR LEAGUERS, Thornville, Ohio

Juniors and Our African Brothers

Idaho Junior Leaguers

Fifty boys and girls of Nampa, Idaho, were busy last year working for our African Brothers. A letter from the Junior League leader. Mrs. F. J. DeCoursey, tells how they raised their money.

" Some of the children raised chickens, pigs, potatoes, corn, and some did piece work. The largest amount received from one child was $5.00 from chickens. One Sunday-school class of seventeen boys were given dimes to be invested. The returns from these were $16.65 which was put in our fund. The largest increase from a dime was $4.90. Two offerings from older folks were added to our fund also, making it a total of $78.00. We hope to do even better this year. May the groups of boys and girls all over our land set an example in mission work that will not let the older folks fall down on their job."

⁂

A Live Junior League

The Junior League of Laton Church, Calif., sent $57.10 for the 1929 project, Our African Brothers. Last year they raised $44.00, so they set their goal for $50.00 this year, thinking they could reach that with a little more effort. They use a small cedar chest for their offerings each year, and they are always wishing that some year they can have it full to the brim. Mrs. Verna DeHart is the junior leader.

The children sold calendars, raised chickens, picked and cut fruit, helped mother in special ways, and various other things.

⁂

Junior Church League, Dayton, Va.

This Junior League has an enrollment of twenty-five boys and girls. It includes children from the Primary and Junior Departments of the Sunday-school, ranging in ages from seven to twelve years.

Their work during the year showed the splendid coöperation of the group. A study of Africa was made through stories, pictures and maps. Various programs were given. Scrap-books were made and sent to the black children of Africa as Christmas gifts. Each child made a mite box (which represented an African hut) in which to deposit his earnings for Our Black Brothers Project.

A dime was given by the leader to each child. This was increased during the summer by earnings which included raising chickens, ducks and lambs, picking bean beetles, selling berries and vegetables, and helping mother.

At the end of the year the mite boxes were brought in and opened. All were happy to find that the earnings had increased to the amount of $27.15, which was sent in as their share in the work for the African Brothers.

⁂

Philadelphia Juniors' Self-Denial Offering

The juniors of the First Church, Philadelphia, are busy at work for their African Brothers. They are greatly interested, which is evidenced by their giving. They started a self-denial offering. Each Sunday this offering was put in a little bank which is made in the likeness of a little African boy. At Easter time they sold chocolate eggs. In this way they have raised their share for the African project.

We have an interesting group of boys and girls. They know the books of the Bible very well. Each boy and girl is given the name of a Bible book and as the books are called they arise. They are always anxious for this roll call. Sometimes we choose sides and the Superintendent calls out a book.

Mrs. Fred Wetter, Superintendent.

(These juniors raised $25.00 for Our African Brothers. They also sent $10.00 to a local orphanage, and $7.50 for the general missionary deficit.)

WHAT A LITTLE GIRL CAN DO

(Continued from Page 93)

Children, don't you admire her? Don't you love her? This is a really, true story, for I traveled with her on the boat for days on the great ocean, and she is still the sweet, humble follower of Jesus, almost too modest to tell us about her work.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin and Edna, 1919
Knight, Henry, March, Va. 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmõ, Sweden, 1911
Norris, Glen M., and Lois, Spangatan 38, Malmõ, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d. Covina, Calif., 1924
Pollock, Myrtle, 520 E. Kansas Ave., McPherson, Kans., 1917

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C., 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923
Flohr, Earl W., and Ella, Vienna, Va., 1926

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916

Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna, 1912
Miller, Sadie J., 1903
Moomaw, I. W., and Mabel, 1923

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Butterbaugh, Bertha, 3435 W. Van Buren St., Chicago, Ill., 1919
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Kaylor, John I., 1911, and Ina, 1515 Second St., Bakersfield, Calif., 1921
Long, I. S., and Effie, Bridgewater, Va., 1903
Roop, Ethel, 1926
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Wolf, L. Mae, Franklin Grove, Ill., 1922
Woods, Beulah, 1924

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Missions and Church Promotion

March 1, 1930—February 28, 1931

Conference Budget

General Mission Board	$275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
Total	$311,000

Send remittances to General Mission Board, Elgin, Ill.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1889
Elgin, Illinois

THE
MISSIONARY
Visitor

Church of the Brethren

Vol. XXXII APRIL, 1930 No. 4

Christ's Giving

The spirit of self-sacrifice
Stays not to count the price.

Christ did not of his mere abundance cast
Into the empty treasury of man's store:
The First and Last
Gave until even he could give no more;
His very living,
Such was Christ's giving.

—*Anna E. Hamilton*

The Deficit Is Paid

THIS is the last chance to read about the deficit from the typewriter of the Visitor editor. A very bold statement! I make it to express a hope, a wish, yes, even more, a conviction. To make it come true two things are necessary.

First, contributions from the church will need to continue in a normal way. By this we mean there dare be no slump in giving because the deficit is paid. The Mission and Church Promotion program costs $1,000.00 per day. If receipts from the congregations were to fall below the average for the past five years we would be endangered with a deficit.

Second, expenditures by the General Mission Board will dare be no larger than receipts. It is the purpose of the Board to control its program on this principle. There will come crying needs from the fields. The Board being responsive to world needs will want to respond. Yet the Board will feel to make only such commitments as can be paid by funds expected to come in. Some would say the Board should spend money only after it is received. A good principle but with more than 100 missionaries on the field their budgets for a year ahead must be approved long before the funds are received.

Some commentators on the deficit situation have ventured the guess that a deficit was a good club to help raise mission money. We earnestly hope this is not true. The Visitor wants to present the cause of missions, the needs, the plans, the work being done and the achievements. The deficit is a worn out theme. Yes, we are done talking deficit. Please, everybody, help us to stick to our statement, No more talk about the deficit!

* * *

Life, in its clearest and finest analysis, is a Stewardship. To recognize this places one in the range to get the right angle of vision for the interpretation of life in all its proportions and all its perspective.

* * *

"The first principle of stewardship is the admission and the proud claim that we and God are partners; that God has work which he wants done and which will not get done unless we do it."

Meeting the Mission Challenge

(These are preliminary figures at time of going to press before the final closing of books)

RECORD OF CONGREGATIONS

Receipts from living donors March 1, 1929, to February 28, 1930, credited to congregational sources	$343,486.92
The goal was	313,547.00
Amount in excess of goal	$ 29,939.92

RECORD OF CHALLENGERS

Pledges paid before February 28, 1930	$ 17,592.58
Unpaid pledges	19,910.00
Cash and pledges from the challengers	$ 37,502.58

GENERAL MISSION BOARD TREASURY STATEMENT

As of February 28, 1930:

Income since March 1, 1929	$408,951.24
Income same period last year	298,023.04
Expense since March 1, 1929	274,655.43
Expense same period last year	300,989.87
Mission surplus February 28, 1930	33,924.34
Mission deficit January 31, 1930	43,615.72
Decrease in deficit and increase in surplus, Feb., 1930	77,540.06

Swept In by the Tide

Thousands Die from Famine

A committee of Chinese and foreigners has been recently organized to care for some children from the famine region. In the adjoining province of Shansi famine conditions are so terrible that many thousands have died and many more thousands will die before next harvest. The good people here felt helpless to cope with a situation of such magnitude, so a group organized themselves to bring a hundred or more children out of that region and care for them here.—Sara Myers.

Dr. Koo Discusses Attitude of Chinese Students

Dr. T. Z. Wellington Koo, head of the Student Department of the Y. M. C. A. in China, who has lately returned to that country from Europe, has been making an informal study of the influences affecting student life. He reports that politics are still the absorbing interest. As to the students' reading, he concludes that there is a great interest in books that have a proletarian bias and that there is a great impatience with anything of the romantic type, for which there was much enthusiasm ten years ago. He is especially impressed by an almost complete lack of Christian literature in the libraries, which he thinks is due, not so much to skepticism as to its value, as to an unwillingness on the part of the Chinese librarians to compromise themselves in the eyes of the public by putting Christian books on their shelves.

Missions Versus Flower Memorial

The Men's Bible Class of the Mount Morris Church of the Brethren raised a mission offering of $27.00 which they contributed to missions in memory of E. P. Trostle, a loyal member of their class who recently joined the class on the other shore. Brother J. P. Holsinger, in writing about it, says that the class felt that if Brother Trostle could have been consulted, it would have met his approval for them to give this mission money memorial rather than to purchase flowers for his funeral. Brother Holsinger says they remembered him with flowers while he was living and could enjoy them.

Friendship Exhibits Received from Mexican Children

An exhibit of Mexican art work, prepared by the pupils in industrial schools of Mexico as an expression of their friendship for the children of the United States, was presented to the Committee on World Friendship Among Children, March 1, at the Museum of Natural History, New York.

The sending of this exhibit of the arts and industries of Mexico has been under the direction of Dr. Saenz, Vice-Minister of Education in Mexico. There are forty-nine separate cases of children's art materials and of the products of expert workers in lacquer and pottery, one case being detained for each state of the Union and one for the District of Columbia.

The preparation of the exhibit has been shared in by 1,250,000 children of Mexico as their response to the great expression of friendship on the part of the children and young people of the United States in 1928, in sending 30,000 friendship school bags, all carrying goodwill letters, to the Mexican children. On the placards accompanying each of the forty-nine exhibits are words of greetings and expression of sincere thanks for the "Goodwill Bags" sent to them.

The plan which was followed in the case of the friendship dolls sent to the American children by the children of Japan, in accordance with which they were sent throughout the country and were made the occasion of more than 1,000 receptions in all parts of the land, is to be followed also in the case of these Mexican art exhibits. The Committee on World Friendship Among Children, 289 Fourth Avenue, New York, is now arranging such an itinerary and church groups or communities which would be interested in having an exhibit may secure it merely by assuming the expense of shipping it to the next stopping place.

It is expected that the wide attention which the Mexican exhibits will receive in this country will do much to create a larger appreciation of the Mexican people. The

Committee on World Friendship is now engaged in carrying out a new "friendship project," this time with the children of the Philippine Islands.

Gandhi Asks for Milk

Mahatma Gandhi, known as the greatest soul power of India, has sent a plea to America to assist in improving the cattle and increasing the milk supply for the children. This subject will be given much study by Dr. Kenyon L. Butterfield, agricultural leader, now on his way to India on behalf of the International Missionary Council. Gandhi writes:

"What American friends may do in giving constructive help for the Indian children is not to send doles of charity but to send expert knowledge in dairying—true philanthropists who will give knowledge for the sake of giving it, and who will study the condition of India's cattle and show us the way of improving our breed and the supply of milk from the existing cattle. This idea, if it is entertained in a proper spirit, can be considerably amplified."

Rules for Treatment of Foreigners

The California Commission on Immigration has issued the following rules for the Treatment of Foreigners:

Don't snub foreign people. Make friends of them.

Don't laugh at their questions about American life. Answer them.

Don't profit by their ignorance of American law. Help remove it.

Don't mimic their broken English. Help correct it.

Don't call them offensive nick-names. How would you like it yourself?

Don't make the immigrant hate America. Make him love America. In other words, be an American—and be a Christian.

Medical Missions

Dr. Olpp, of the Institute for Tropical Diseases in Tuebingen, publishes in his last report some very interesting figures about medical missions.

He says that Protestant missions own and control 858 hospitals with 31,264 beds. In these 389,712 patients have received medical attention, out of which 198,844 were operative cases. There are 1,686 dispensaries in which last year 10,441,539 consultations were held, while there were also 137,152 house visits.

There are now 513 native doctors (male) and 99 female doctors in the various fields, together with 2,597 male assistants and 2,861 female, besides 1,085 trained nurses.

For every 25 mission workers there is now one medical missionary. The largest number are working in Asia where there are 596 male and 321 female doctors, and 640 foreign nurses. China and India are the preferred countries, having in China a total of 499 doctors and 327 hospitals with 16,608 beds. India has 297 doctors, two medical schools for women, recognized by government and enormous hospitals. Africa with its 140 million natives has however only 157 doctors among whom 15 are women with 282 foreign nurses. These few have to fight sleeping sickness, yellow fever, tuberculosis, syphilis, the evil effects of the slave trade, alcohol and the most unhygienic conditions.

The rest of the missionary medical forces are divided among Turkey, Australasia, Latin America and the United States. In China 279 of the hospitals are self-supporting.

The European participation in this magnificent work is small in comparison. The entire continent furnishes only 89 doctors. Great Britain 518 and the United States and Canada 700.—Missionary Review of the World.

Recent College Graduates and Students Take Notice

The office of Indian Affairs of the United States Department of the Interior is very desirous to improve the Indian Civil Service and is looking for well-qualified college graduates with a spirit of service, to teach in boarding schools for Indians. Students interested may get further information from the Office of Indian Affairs or from the Civil Service Commission, Washington, D. C.—Christian World Education News Service.

❧ ❧

"When the dust of business so fills your room that it threatens to choke you, sprinkle it with the water of prayer, and then you can cleanse it out with comfort and expedition."

Sarda Bill Protects from Child Marriage

The Sarda Bill which was passed recently in India and is to become a law April 1, 1930, is a great move in the right direction. A Hindu wrote in the Times of India, "The Sarda Bill is very good but it provides only for girls and in no way touches the sad condition of the Indian widow." He hopes that some one will bring in a bill making it obligatory for widowers to marry only widows. That too will do away with the dreadful condition of an old man marrying a young girl. It is singular that in 1829 Sati was prohibited by law. Both of these bills are reforms protecting the womanhood of India: one prohibiting widows from burning themselves alive on the pyre with their husband when he dies, the other freeing her from the curse of child marriage. It is hoped that other needed reforms will follow soon without undue delay.

Wholesale Marriages to Avoid Sarda Bill

The illiterate and those opposed to the Sarda bill are marrying their children wholesale before April 1. Anklesvar alone is having over 500 weddings before that date. One day there were forty. Other cities are doing as badly. Surat with a population of 60,000 we are told are having 6,000 marriages to avoid the Sarda bill, and Ahmadabad a still larger city is having 9,000 marriages. Even babies a few weeks old are made victims of their rash parents.

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H. Spenser Minnich, Editor

Ada Miller, Assistant Editor

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Membership

OTHO WINGER, North Manchester, Ind., **1912**-1933.
J. J. YODER, McPherson, Kans., **1908**-1934.
H. H. NYE, Elizabethtown, Pa., **1923**-1932.
J. B. EMMERT, La Verne, Calif., **1924**-1931.
LEVI GARST, Salem, Va., R. R. 1, **1925**-1930.
J. K. MILLER, Cedar Rapids, Iowa, **1928**-1933.
L. C. MOOMAW, Roanoke, Va., R. R. 2, **1928**-1932.

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H. SPENSER MINNICH, Assistant Secretary and Editor Missionary Visitor, **1918.**
M. R. ZIGLER, Home Mission Secretary, **1919.**
CLYDE M. CULP, Treasurer, **1920.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

"Don't Let Loose"

During the speech of King George, opening the late Disarmament Conference, some one tripped over the generator wires of the Columbia Broadcasting Company, tearing them all loose and interrupting the service. The chief operator quickly grasped the loose wires in his bare bands and for twenty minutes the current passed through his twitching flesh while repairs were being made. His hands were slightly burned, but through his body the words of the King passed on to the millions of listeners and were heard distinctly. Without his courage and endurance, the King's message would have failed to reach its destination.

The King of heaven has chosen to send his message to a lost world through human wires. Every faithful missionary, and every Christian who gives his support, is a human wire through which the King's Voice is reaching the lost with a message of peace, vastly more important than the message from London. The Church of God needs more men who are willing to TAKE HOLD and HOLD ON.—The Brethren Missionary.

Our Most Difficult Task in China

E. M. WAMPLER*

WITH all great opportunities and tasks there come problems. Some problems are of a physical nature and can be solved rather easily; others have a spiritual or internal bearing and are therefore much more difficult of solution. We often see statements in regard to the hardships that the foreign representative who does mission work has to endure, and we get the idea that he has a number of hard things to bear for the sake of his Master. There are a number of difficult things to overcome both physically and spiritually as one enters the mission field; but when they are all grouped together they are as nothing in comparison to the joys and pleasures which we have.

At this time let us think together on some of the problems we have to face in China today. The one which is the most difficult for me can be solved only by consecrated Christians working together for the expansion of Christ's kingdom.

The most difficult problem is not the language, yet all of us at times find it difficult to be understood. How we wish to be more fluent with the language and be able to convey our meaning without the shadow of a doubt to those among whom we work. When we use every expression we know and say it in several different ways, to have the individual turn away and say, " I don't understand," is discouraging. In a mission group you often hear prayers for unstopped ears so that we can hear the proper tones, and then loosened longues so we can pronounce them properly. There are many beautiful bits of verse and proverbs which mean so much to us, yet language fails when we try to translate them. It is difficult to express one's cherished thoughts in another language, so they are often left unuttered.

Neither is our most difficult problem living conditions. We at times long for some of the good things our friends have at home—telephone, radio, cars to use in visiting our friends, and most of all good lectures and sermons, fellowship in song, and good music. In our small group we have some of these gifts but we are not experts along these lines and, too, we soon get out of practice and feel the need of refreshing. The houses we live in are very comfortable, as much so as many of the houses in America. We appreciate these very much for when we are out traveling in village after village we are glad to get back home and have the privilege of a bath. We are able to appreciate a rocking chair, a bed with springs and free from pests. Along with this some of us have to face the problem of having our children away from home in school nine months out of a year. It takes a letter a week to come and with the fastest car you can take it requires two and one-half or three days to get to your child. All parents who have children have to face this problem sooner or later but this is by far not the most difficult one.

Our most difficult problem is not illiteracy. When we travel through the villages preaching we find so many who cannot read that we often wish China had more and better schools and teachers. We think, " If these people could only read we could place tracts and Bibles in their hands and they soon would become Christians." Their inability to read slows down the work of evangelism very much. This is a problem which we have to face, but it is not our most difficult problem. Neither is the persecution which the Christians must endure the thing that hinders most the advance of the church in China. Most men and women think several times before they break away from their social and racial customs and take on Christian principles. If they are not persecuted so much physically they are persecuted socially. The village is always ready to make it hard for the men or the women who leave their theatricals and their contributions for the same, and other community activities in which a Christian cannot participate. His influence is lessened and every one seems to think he has a right now to impose on this one who has made a stand for Christ. But men and women in China are willing to undergo all this for their Master.

(Continued on Page 118)

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* Missionary, Liao Chou, Shansi.

Stewardship and Missions

FREDERICK A. AGAR*

IN presenting this analysis and discussion of the relationship between Stewardship and the Missionary Enterprise, five main topics are brought to your attention:

1. What is Stewardship? 2. What is the relationship between Stewardship and Missions? 3. What are some of the causes for the failure to produce adequate support for missionary enterprises? 4. Would genuine stewardship produce adequate support for missions? Here are some conclusions and suggestions:

It will be seen at once that this discussion not only concerns foreign missions, but the whole of the missionary enterprise. This is necessarily so because the demand for larger support on the part of foreign mission leaders is echoed by the leaders of every other missionary enterprise connected with denominational life.

> If under proper stewardship every church member separated the first-fruits of all increases to the extent of at least a tithe and on the first day of the week presented himself and his substance before God and gave in balanced proportions to the gospel work at home and abroad, there would be money enough in hand in five years to preach the gospel to all the world.—*Frederick A. Agar.*

What Stewardship Is

Stewardship is the Lordship of Christ recognized and acknowledged. To enlarge this definition it might be put in this manner: Stewardship is the absolute acknowledgment of the Lordship of Jesus Christ with the consequent administration of life and all its ways under the will and love of the Father Owner. If this definition is correct, stewardship first of all concerns and is vitally related to life and all of living. Stewardship should produce a separated portion for all gospel purposes of the time, energy, talent, personality and substance or property. Stewardship, therefore, concerns far more than a steward's money. In fact, it is seldom possible to produce a steward's money with regularity and proper balance until first of all there has been produced a worship, witnessing and working Christian life. To elicit the money only without these is a violation of proper stewardship purposes and tends to the ultimate loss of the money. Stewardship is not only individual, but group. A church is a group steward. A foreign mission board is a group steward. It is possible in an individual capacity to be a good steward, and yet fail in one's group stewardship, or vice versa. A steward, individual or group, is a servant under the orders of an owner. He is either faithful, or a robber and betrayer. The failure properly to apply the principle of stewardship is the real cause for the failure to supply the proper financial resources for the missionary mandate.

Relation Between Stewardship and Missions

Stewardship is essential to Christian living and the acceptance of the Lordship of Jesus Christ. The same is absolutely true concerning missionary living. Primarily, missionary living is not a matter of individual belief or of like or dislike, but is essentially part of the Lordship of Jesus Christ that relates itself to every believer. In the teachings of God's Word it seems plain that the acceptance of the Saviorhood of Jesus is an essential acceptance of his Lordship because he is at one and the same time both Savior and Lord. The rejection of his Lordship is vitally and essentially the rejection of his Saviorhood. Missions comprise an essential, vital fulfillment of the person, plan, and purpose inherent in the Lord Jesus Christ. Is not the repudiation of missions an actual denial of Christ's Saviorhood and sovereignty? Stewardship and missions bear the same relation to each other in the spiritual life that veins and blood bear to each other in the physical realm. Without veins, blood would be of little use and without blood the veins would be but a dead channel.

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* Secretary of Stewardship and Church Efficiency, Northern Baptist Convention.

Inasmuch as missions or the salvation of the world was the effect of a great cause in the person of the Lord Jesus Christ, it would seem impossible to differentiate between stewardship and missions, or missions and stewardship. They are one and the same. To be a good steward is to be missionary. To be missionary is an acknowledgment of good stewardship. Missions and stewardship are not matters of voluntarism, but part of the Lordship of Christ. Can there be a basic right to voluntarism in missions when there is a specific command to every individual from their Lord Jesus Christ? Voluntarism was exercised and surrendered in the giving of oneself to the Master. To accept the Saviorhood of Jesus and reject his Lordship is trifling with life and love. The plan of Christ to save a lost world is inseparable from the person of Christ. To accept one is to accept the other; to reject one is to repudiate both. A steward carries the cross given by his Master. The missionary enterprise is essentially a part of the stewardship of life and is vitally part of cross-bearing.

Why the Local Church Fails in Mission Support

The failure of the local church to produce adequate support for the missionary enterprise is partly due to conditions in the local church. The one great first cause is an undisciplined, untaught, easy-going, compromising church membership. Here are some other related causes and effects:

(1) Expensive new edifices. They entail increased overhead. These are essential to the future kingdom enterprise.

(2) Disintegration of the unity of the local church. Segments of the local church tend to become self-sufficient and unbalanced in their collection and distribution of money. Often they are strongly anti-missionary. They are easy marks for itinerant sob stories. These church segments distribute large sums of money which do not always appear in church records.

(3) Disloyalty of local members to the denominational program. They have joined, but have not united in every case. Undenominational and independent missions get much money as they often have freedom of approach.

(4) Cowardice in dealing with incoming members. Missions are not considered essential to Christian living. A profession of faith in the Lord Jesus Christ should essentially compel participation in missions.

(5) Fear of present members. A compromising attitude which allows them to reject the plans of the Lord Jesus Christ. In the face of a mandate from the Lord Jesus Christ the church trifles with cowardice and fear and as a result, the members are saying with one side of their mouth a word of acceptance and with the other side of their mouth they are saying the opposite, a thing of rejection. Therefore, in logic they have said nothing.

(6) Untrained, unenlisted lay leadership, due often to an unprepared, self-seeking clergy.

(7) Failure to realize a relationship between the center and the extremity of the body of Christ. A man may die at the center from a simple injury to an extremity.

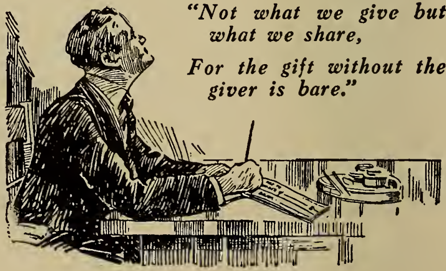
(8) Easy-going rather than a cross-bearing discipleship.

(9) It is not understood that primarily missions is not a matter for our belief or our like or dislike, but is essentially a matter of the Lordship of Jesus Christ.

(10) A divisive educational program, much of which is harmful because directly related to money production. Educational values are almost always slighted for present production of moneys.

(11) Men are too often charged with the sole care of the local church finances and consequently local church maintenance and missionary production get out of balance, or the local church gets its money at the expense of missions.

(12) A fair amount of mission money is



"Not what we give but
what we share,
For the gift without the
giver is bare."

constantly being misappropriated by church officers for local church expenses.

(13) The individual of more than ordinary possibilities has often been neglected and "protected" against personal solicitation. Many well-to-do people will not give all they have to distribute through local church channels. Here lies a large field for personal cultivation.

(14) Too often we have used high pressure methods which tend ultimately to lose both the person and his or her money. Emotion and need are secondary; love and obedience are first. We have gone after the same people again and again.

(15) The present beggar is more obvious than the faraway unsaved. But the near-by beggar is often a fraud or grafter, while the distant unsaved is in fact the one whose real keeper we are. The near-by orphanage can often be sold easier than the one across the water, unless the basic functions of a Christian steward have been reached.

(16) Missionary education and stewardship are in reality like the two lungs intended to produce proper respiration. One has been neglected, while the other has made unsupported advance.

(17) We have gone after money instead of the person. Get a life right with the Lord and money must be produced by that life for all kingdom purposes. Churches have sought money and neglected people, whereas a proper spiritual cultivation and education would produce people and their money for all purposes.

(18) A plea based on needs and vision alone is unsound and defeats itself in the end. Obedience and love are basic and essential to Christianity.

Without the local churches and in the missionary organizations are found some causes for the present failure to provide adequate resources for the missionary enterprise.

Missionary organizations have tried to erect a superstructure of missionary information and interest without having built a foundation on which to stand the superstructure. Here is the proof:

(1) Less than five per cent of church members have any vital relation to missionary work in their own neighborhood.

(2) Less than thirty-three per cent of church members invest any money in missionary enterprises Half of that group pay only a small inadequate amount. Just enough to "get by with."

(3) Missionary organizations often promote group production through segments of the local church while practice tends to destroy the processes of proper individual production paid through the church missionary treasury.

(4) Concreting is dangerous except where there is a developed stewardship obedience. It has a tendency to develop narrowness and pride rather than breadth of character and internationalism. It is one of the "easy ways" of producing immediate moneys.

(5) Some missionary leaders often are not averse to encouraging the production of moneys by illegal, unjust, unspiritual and profit-seeking means. This defeats spiritual production very quickly and ultimately destroys it.

(6) Money needs have often obscured a greater need of life and love. Money has been sought regardless of life and love. There must always be spiritual compensations for money invested by any child of God. We are trying to sell missions on the basis of needs and opportunities, or emotions and prejudices (likes and dislikes) rather than upon Lordship, oneness with him, obedience, and love. These are the basic needs of stewardship.

The missionary cause has a divided front in the face of its constituency, but there is improvement in this direction.

(1) Home as against foreign. There has been competition rather than coöperation.

(2) There is danger in the teaching, "For Ourselves—for Others," when used harmfully to differentiate between two phases of what is one essential kingdom task.

(3) The piratical approach of irregular undenominational and interdenominational pieces of work have a deleterious effect on the denominational enterprise. Loyalty in love needs to be taught in the churches. I have no right to support any other woman, not even my mother, at the expense of my wife's proper and necessarily first support.

(4) The chaotic divisive condition of the present missionary appeal is still very apparent. Each cause is still largely seeking to fill its own needs regardless of others.

(5) It is tragically true that two-thirds of 24,000,000 people in the churches virtually

reject Christ's world plan and yet expect a salvation for themselves through the rejected plan of world salvation.

(6) Theological differences. These tend to disloyalty in money support and lead to the diversion of God's moneys.

(7) Emotional production or the sob story. This often leads to regret and anger. Does not basically build character.

What a Real Stewardship Would Do

Finally, let us ask the question whether a real stewardship on the part of the church members would produce adequate support for missions. The stewardship teaching is perhaps a matter of quite recent development. At least, this is true concerning the intensive presentation of stewardship principles and practices. Before this period, stewardship existed in many a life, but it had not become generally articulate. Since this intensive presentation of stewardship began, the production of money for Kingdom and church purposes has largely increased. This is true even when one remembers the lessening of dollar values and the smaller spending value of the dollar. If under a proper stewardship every church member separated the first-fruits of all increases to the extent of at least a tithe and on the first day of the week presented himself and his substance before God and gave in balanced proportions to the gospel work at home and abroad, there would be money enough in hand in five years to preach the gospel to all the world.

More money is being produced from some church members than ever before, but the range of distribution is wider than ever and more unbalanced than in previous years. Part of this advance can be definitely credited to stewardship and church efficiency teaching.

The range in distribution covers: local church maintenance; local church buildings; denominational missions and beneficence in the general program; schools and colleges; local denominational institutions such as orphanages and hospitals; sectional church group giving. Most of this is wasteful of resources. A camera for a doctor when he needed bandages through an increased budget; undenominational and interdenominational causes properly constituted; waste causes, such as cannot obtain support through regular channels, so are presented irregularly. Competitive, individual or fraudulent pieces of so-called missionary work; charities not connected with gospel channels. At least six of these channels of distribution are related to forms of foreign mission work. It needs, therefore, to be recognized that there is a problem of distribution as well as a problem of production. To produce, and then distribute improperly is to face defeat. Only a real constructive stewardship will cause a proper balance to be maintained in individual distribution.

Conclusions and Suggestions

When a full understanding of all the facts involved has not been arrived at, any presentation based on partial figures of misunderstood conditions will not help the situation, but will hinder the realization of what is really to be desired. Conditions are far more revealing than figures that can be misunderstood or misapplied. Special pleading based on a presentation of partial statistics does more harm than good. The study that needs to be made must not be simply on behalf of one great phase of our whole task, but in the interests of all phases and the whole missionary task of the local church. The seat of most of our difficulties lies in the life of our local churches and in the places from whence comes their leadership. If this little presentation should lead up to a thorough study of all that is involved in missionary support, the purpose of the United Stewardship Council will have been accomplished. To such an end we pledge our support.

There are several suggestions that might be offered here in ending this preliminary analysis.

1. There is an immediate need of keeping up the interest of present producers by constant cultivation and information, separate and apart from a definite appeal for money.

2. It needs to be made plain that our missionary agencies are not beggars appealing for charity, but are in fact the individual stewards in the membership of the local churches, obeying their Lord's dearest desire and essential will through a group stewardship.

3. Our missionary forces must assume a vital share in the task of reaching for all of the Lord's purposes the unenlisted part of the local church membership. About seventy per cent of 24,000,000 church members are in this class. To this group no primary approach can wisely be made for money alone. The quest must be for all of life and love. Yet from this group must largely come the added and adequate resources needed to do a complete piece of gospel work around the world. They constitute today the undiscovered, unopened gold mine in the kingdom of God.

4. The basic causes in the local churches behind present tendencies of distribution need to be studied and better understood, then correction must follow. Now many of them are basically wrong and unwisely wasteful of God's moneys and are generally misunderstood.

5. We need to focus attention on methods of receiving and dismissing church members. There is not Scriptural teaching for any method, but there is an expectation that these things will be done decently and in order so that God will be honored and his kingdom purposes served. Here is a chance to make practical the repeated utterances concerning church union. Until we can work together for such an objective, there is no use in planning a mechanical union.

6. Finally, the hope is expressed that before it is too late a basic and sound policy of stewarding incoming members of missionary churches will be insisted on, in order that those faraway groups of nationals shall not be troubled by the careless handling of new-born souls that prevails at home, and that on the threshold of the new and spiritual life the native Christians may be taught to be good stewards of all of life and of its elements of time, energy, talent, personality and money. If we can save the missionary churches from the tragic money condition that confronts us at home, we shall greatly advance the kingdom of God. To these ends the United Stewardship Council again pledges its persistent and loyal support.—Watchman Examiner.

A Christmas in Sweden

LOIS D. NORRIS*

WE have always been told that Santa Claus is a very busy fellow, but we didn't know how much he really has to do until we spent a Christmas in this interesting country of Sweden. Since the sun sets here much earlier than in the United States, Santa must come to Sweden before he visits the boys and girls in America. Santa Claus is known here as Jul Tomten and he prefers to come into the homes at six o'clock Christmas eve while the family is gathered about the tree. Then he can ask father and mother if the boys and girls have been obedient during the past year so he will know how many gifts to leave.

But Santa is not the only one who has much preparation to make for Swedish Christmas. Two weeks before Christmas mother must buy "lutfisk," a dried fish, and put it to soak, until a few days before Christmas, in an alkaline solution made with lime. Then it is put into clear water until December 24 when it is prepared for the evening meal. After such treatment the lutfisk would be rather tasteless alone, but it is served with a good mustard sauce, potatoes cooked in salt water, and rice cooked in milk and seasoned with salt and sugar and a generous sprinkling of cinnamon.

Besides this preparation there must also be a thorough housecleaning before Christmas. Floors must be spotless, windows, curtains, and woodwork all clean, silverware and brass door knobs and water faucets polished—everything must be spick and span. But labor must cease at six o'clock Christmas eve to be ready for the Jul Tomten's arrival and the distribution of gifts from the big clothes basket that has been set near the tree. This is a jolly time as the youngest member of the family carries to each a mysterious package. Then there must be candy, nuts, and cookies.

For the dinner on Christmas day ham takes the place of the American turkey or chicken. There must be a variety of breads, too, but special dinners are generally more simple here than in American homes.

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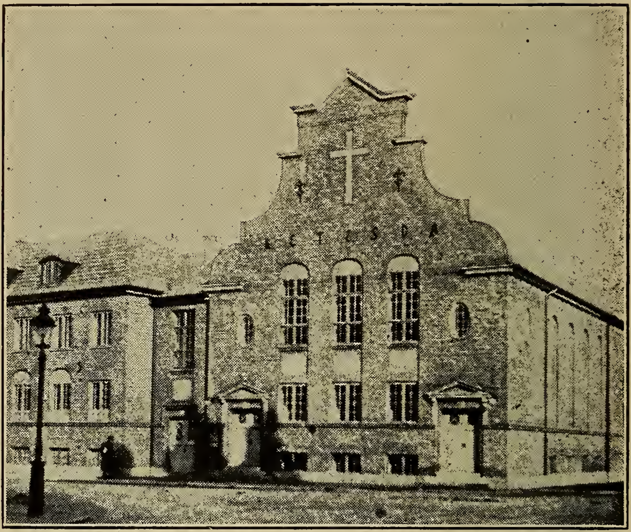
* Began work in Sweden, August, 1929.

However, Christmas does not end December 25. In Sweden it continues for twenty days, and here in the city of Malmö the band plays music in the city square to usher in the great celebration, and again on January 13 it plays to remind us that Christmas is past. Perhaps this long duration can be explained by the fact that Sweden takes this occasion to do some of the things that are done in the States at other times of the year. For instance, the cemeteries, which are well kept throughout the year, must have additional flowers, evergreens and wreaths. During these twenty days and the preparation for them, the city takes on a holiday appearance. The already splendid markets are made more attractive and the shop windows are made to look their best. In fact the displays are so special for the two Sunday evenings preceding Christmas that many people cannot go to church. Streets are crowded with sight-seers.


BETESDA, the Church of the Brethren in Malmö, Sweden

These attractions, however, do not keep all the people from church, for true Christians in Sweden as in other lands desire to have a Christian Christmas. All the churches observe Christmas, but we can tell best about our own services since they are the ones in which we have participated. Special programs were held at Betesda, the Church of the Brethren in Malmö, Christmas day at seven A. M. and five P. M., and special meetings continued averaging about one for each of the twenty days of Christmas.

On the second day of Christmas, the children of our Sunday-school gave their program. There were recitations, exercises, and special music. Most of the singing was accompanied by guitars. At the close of this program each boy and girl received a paper bag containing candy, nuts and an orange.

There was a place in the Christmas celebration for the older people, too. For several weeks, poor, aged people have been coming to the parsonage for tickets which entitled them to a warm meal served on the evening of December 30. Other features of the occasion were a talk by Brother Graybill and music by the young people.

The young people also had meetings of their own, including a feast for the Young People's Bible Class held in our home. These young people contribute to most of our service by furnishing special music. They like to sing to the accompaniment of guitars.

We heard the greeting "God Jul" until it sounded as familiar to us as "A Merry Christmas," but when Christmas day was past the Swedish greeting changed to "A Good Continuation." We trust that the true Christmas spirit may continue through the year throughout the world where the Gospel of Christ is preached and that it may speedily extend to those places where his name is not known.

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"There is a place upon some distant shore
Where thou canst send the worker or the Word;
There is a place where God's resistless power
Responsive moves to thine insistent plea;
There is a place, a simple trysting place,
Where God himself descends and fights for thee.
Where is that blessed place? Dost thou ask where?
O soul, it is the secret place of prayer."

The Duplex Envelope System

MRS. MARGARET J. FACKLER*

THE Duplex Envelope System has been used in churches of several denominations for many years, and has proven very successful. The term "duplex" means exactly what the word implies—two divisions. One division of the envelope is usually labeled "For Others," for "Thou shalt love thy neighbor as thyself" (Matt. 22: 39); and the other division, "For Ourselves," "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him" (1 Cor. 16: 2). "For others" signifies benevolences; "For ourselves" takes care of current expenses of the church.

A plan of systematic giving which is approved by general church boards is also practical for church organizations. Realizing this, the Women's Missionary Society of the United Lutheran Church in America has recommended the use of the duplex envelope to local missionary societies, in the hope that it will stimulate greater and more whole-hearted giving.

The most important thing about all our giving, whether it be to the church, the Sunday-school, or the missionary society, is what we put into it of ourselves. James Russell Lowell, in his beautiful poem, "The Vision of Sir Launfal," says:

"Not what we give, but what we share;
For the gift without the giver is bare.
Who gives himself, with his alms, feeds three:
Himself, his hungering neighbor, and Me."

It is the heart of the giver, not the size of the gift, that counts. The Lord can multiply a small gift as he did the loaves and the fishes; but he does not need a large gift if it is given without love and prayer.

The aims of our Women's Missionary Society may be defined as follows: to extend the Kingdom of Christ at home and abroad; to coöperate through the established Boards in the missionary activities of the church, especially those relating to women and children; and to train for missionary service the young women and children of our church. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world" (Matt. 28: 19).

The offerings of the missionary society are largely for missionary causes—foreign, home, or inner missions. Our missionary duplex envelope has two clearly defined divisions: one known as the general fund; the other, as the contingent fund.

The general fund, upon which the budget of our women's missionary society depends for its maintenance, is administered by the executive board of the general society, with headquarters at Philadelphia. Under the heading of foreign missions, the general fund provides the maintenance of kindergartens in Africa and Japan; girls' schools in Africa, China, India, Japan and South America; three hospitals in India and one in Africa; dispensaries and clinics connected with these hospitals; industrial training schools; nurses' homes; and the salaries of thirty-three women missionaries in India, eight in Liberia, four in China, and ten in Japan, besides over two hundred native Bible women, helpers and teachers.

On the home field, the general fund supports the Kounarock Training School in the mountains of Virginia; workers among the Jews, and among immigrants; nurses and teachers in Porto Rico and the Virgin Islands; settlement workers; and assists in the erection of churches.

The contingent fund has three divisions: first, **the expenses of the local society;** second, **the synodical fees,** consisting of the conference fund of fifteen cents per member per year (to defray conference administration and convention expenses); the synodical fund of twenty-five cents per member per year (to defray synodical administration and convention expenses); and the biennial convention expense fund of ten cents per member per year (to defray the expenses of the general national convention, which meets biennially); third, **synodical and conference specials.** The various state conferences and synodical groups of the Women's Missionary

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* Vice President Women's Missionary Society of the Evangelical Lutheran Church, Wisconsin Conference.

Society of the United Lutheran Church in America have individual "specials." For example, the Wisconsin conference pays the salary of a teacher in the Kounarock Training School in Virginia. The synod of the Northwest consisting of the Wisconsin, Central, and Western conferences, respectively, pays the salaries of a woman missionary in Japan, and a woman teacher at the Rocky Boy Indian Reservation in Montana.

To those who are unfamiliar with the Duplex Envelope system, it may seem rather complicated; but it is in reality, a most businesslike and satisfactory means of gathering funds. There are many who pledge a definite sum for each side of the envelope; however, we feel that the ideal gift is a free will offering "as the Lord hath prospered us."

With our old system of gathering funds, each member paid specified monthly dues. Then, many societies took additional offerings: some, a "birthday offering," others, a "sunshine offering." As one woman very plainly stated it, "There's no use going to the missionary society meeting unless you have a full pocketbook. There's always an offering for one thing or another." Furthermore, there were women who actually refused to join the missionary society because as they said, "They're always asking for money for a dozen different things."

The modern business man uses the budget system. The income of a church is budgeted. Housewives run their homes on the budget plan. Why then, should not the missionary society maintain a budget? All money received through the general fund side of the envelope is sent by the local treasurer to the treasurer of her conference; she in turn sends it to the synodical treasurer; who forwards it to the general treasurer, to be added to the budget. The contingent fund also is budgeted; and there is enough to meet all needs.

Just as we, as individuals, give special gifts at Christmas, Easter, birthdays, and so on, to our loved ones, so too, through the channel of the Women's Missionary Society, we give special offerings throughout the year to our Lord. In the Women's Missionary Society of the United Lutheran Church, these are: first, the thank offering, which is a tangible expression of gratitude for special blessings, received through our thank-offering boxes; second, the Christmas offering which is a gift of love, contributed in December to the cause of missions, in recognition of God's best gift to the world—the Savior of mankind; and third, the Lenten self-denial offering, received during Lent, a love and self-denial offering, in recognition of Christ's supreme sacrifice on Calvary. These three offerings are not received through the duplex envelopes.

Quotations from letters received from officers of local societies will show the enthusiasm that is felt because of the duplex envelope system.

One woman writes: "Our society was one of the pioneers in adopting the use of the duplex envelopes. They have been in use for four years, and our members are very enthusiastic over them. From the very first our receipts began to increase, until during the past year our income has more than doubled. We think giving through the duplex envelope is the most satisfactory and profitable way of making a free-will offering."

Every Gospel message that reaches a human heart must be spoken by human lips. We cannot all carry the Gospel to foreign lands; we cannot all enter active missionary service; but through our gifts and through our prayers we can all have a part in **helping** to carry and send the Gospel to the uttermost parts of the earth.

Some witty person once remarked, "There are three kinds of givers—the flint, the sponge, and the honeycomb. To get anything out of flint, you must hammer it, and then you get only chips and sparks. To get water out of a sponge you must squeeze it, and the more you squeeze, the more you get. But the honeycomb just overflows with its own sweetness."

And so, as we place our offerings in our monthly duplex envelopes, so much for the general fund, and so much for the contingent fund, and as we take note of the objects of the offering as printed on the envelopes, there will come to our minds these words, "Other sheep I have which are not of this fold; them also must I bring" (John 10: 16); and then, we shall sing,

"Take my silver and my gold,
Not a mite would I withhold;
Take my intellect and use
Every power as thou shalt choose."

UNITED STEWARDSHIP COUNCIL STATISTICS, 1929

A blank was sent to the officials of the communions named below and the statistics are from their replies. These statistics are from living donors. Interest and legacies are not included. Budget benevolences are those in the denominational national budget. Denominational benevolences include budget benevolences and such other contributions as are made for denominational missionary and beneficent work outside of the budget. The statistics are for the denominational fiscal years.

The column headed "Total Gifts for All Purposes" in some cases contains gifts from living donors which were given either from non-budget denominational benevolences or for non- and interdenominational benevolences, and there is no method of dividing them.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O
	Per Capita Gifts													
Communion	Budget Benevolences	Non-Budget Denominational Benevolences	Denominational Benevolences	Non- and Inter-Denominational Benevolences	Congregational Expenses	All Purposes	Total Gifts for Budget Benevolences	Total Gifts for Non-Budget Denominational Benevolences	Total Gifts for Denominational Benevolences	Total Gifts for Non- and Interdenominational Benevolences	Total Gifts for Congregational Expenses	Total Gifts for All Purposes	Membership in United States and Canada	End of Year
1 Baptist Convention of Ontario and Quebec	(7) $5.04	(2) $3.72	(3) $8.76	....	(8) $22.24	(1) $40.10	$277,338.00	$205,000.00	$482,000.00	....	$1,223,000.00	$2,205,338.00	55,000	Sept. 30, 1929
2 Baptist, North	(10) 3.68	....	....	....	(15) 18.42	(15) 22.72	5,154,079.00	....	....	....	25,765,538.00	31,767,086.00	1,398,963	April 30, 1929
3 Baptist, South	(21) 2.00	....	....	....	(25) 8.78	(25) 10.77	7,402,788.48	....	....	....	32,525,121.80	39,927,910.28	3,705,876	1928
4 Brethren	(14) 2.90	(13) .99	....	(10) .33	(23) 10.18	(22) 14.40	391,040.00	132,750.00	....	$44,250.00	1,339,000.00	1,907,040.00	133,751	Feb. 28, 1929
5 Christian	(19) 2.19	(11) 1.29	(16) 3.48	(12) .11	(22) 10.62	(23) 14.20	208,094.00	122,488.00	330,582.00	10,429.00	1,010,118.00	1,351,128.00	95,158	Sept. 30, 1929
6 Congregational	(12) 3.22	(15) .70	(15) 3.92	(6) .51	(5) 23.12	(10) 27.55	3,025,420.00	660,215.00	3,685,635.00	481,317.00	21,713,328.00	25,880,280.00	939,130	1928
7 Disciples of Christ	(23) 1.58	(18) .44	(19) 2.02	(14) .04	(24) 9.77	(24) 11.83	2,490,630.80	687,610.65	3,178,241.45	64,895.86	15,371,702.53	18,614,839.84	1,573,245	June 30, 1929
8 Evangelical Church	(17) 2.65	(9) 1.56	(12) 4.21	(8) .47	(4) 25.38	(8) 30.07	586,727.00	345,193.00	931,920.00	105,025.00	5,617,833.00	6,654,778.00	221,314	Aug. 31, 1929
9 Evangelical Lutheran Augustana Synod of N. A.	....	....	(8) 5.76	....	(14) 18.65	(12) 24.41	....	....	1,307,257.01	....	4,231,925.23	5,539,182.24	230,700	Dec. 31, 1928
10 Evangelical Synod of N. A.	(20) 2.01	(14) .96	(18) 2.97	(11) .28	(9) 22.03	(11) 25.28	508,199.18	241,406.74	749,605.92	71,613.73	5,553,329.95	6,374,549.60	252,130	Jan. 31, 1929
11 Lutheran, Other Synods	(8) 4.46	....	....	....	(19) 14.95	(19) 19.03	4,453,168.00	....	....	....	14,915,363.00	18,981,497.00	997,428	Dec. 31, 1928
12 Lutheran Synodical Conference	(9) 4.21	......	....	....	(17) 15.23	(18) 19.68	3,679,376.00	....	....	....	13,308,894.00	17,193,450.00	873,666	Dec. 31, 1928
13 Methodist Episcopal	(11) 3.39	(16) .67	(14) 4.06	(4) .64	(12) 19.46	(14) 24.16	13,566,918.00	2,708,679.00	16,275,597.00	2,565,671.00	77,978,608.00	96,819,876.00	4,007,824	May 31, 1928
14 Methodist Episcopal S.	(15) 2.74	(4) 2.20	(10) 4.95	(15) .015	(21) 12.11	(20) 17.34	7,099,454.90	5,717,010.56	12,816,465.46	38,875.00	31,364,448.00	44,897,110.46	2,588,868	Dec. 31, 1928
15 Moravian, North	....	(1) 7.43	(4) 7.43	(5) .55	(7) 22.63	(7) 30.55	....	136,272.23	136,272.23	10,067.74	414,235.75	560,575.72	18,348	Dec. 31, 1928
16 Presbyterian, U. S. A.	(5) 5.26	(5) 1.78	(6) 7.04	(1) 1.88	(3) 25.95	(3) 34.89	10,298,214.00	3,482,310.00	13,780,524.00	3,690,298.00	50,804,547.00	68,278,079.00	1,956,918	Mar. 31, 1929
17 Presbyterian, U. S. (S.)	(1) 9.01	(10) 1.52	(1) 10.53	....	(10) 21.38	(6) 31.91	3,669,142.00	692,832.00	4,361,974.00	....	10,123,182.00	14,485,156.00	453,988	Mar. 31, 1929
18 Protestant Episcopal	(12) 3.22	(12) 1.18	(11) 4.40	....	(1) 35.32	(2) 39.72	3,917,750.15	1,438,435.40	5,356,185.55	....	42,929,318.98	48,285,504.53	1,215,383	Dec. 31, 1928
19 Reformed in America	(4) 5.68	(6) 1.65	(5) 7.32	(2) 1.12	(2) 25.97	(4) 34.42	906,265.00	262,999.00	1,169,264.00	178,990.00	4,146,809.00	5,495,063.00	159,662	April 30, 1929
20 Reformed, United States	(18) 2.51	(7) 1.59	(13) 4.11	(9) .34	(16) 15.37	(17) 19.82	892,248.96	565,377.04	1,457,626.00	121,045.00	5,458,096.00	7,036 767.00	355,053	Dec. 31, 1928
21 United Brethren in Christ	(16) 2.70	(17) .51	(17) 3.21	(13) .08	(20) 13.30	(21) 17.00	1,057,869.00	201,552.00	1,259,421.00	31,269.00	5,218,196.00	6,659,115.00	392,367	Oct. 1, 1929
22 United Brethren in Christ (Old Constitution)	(22) 1.74	(3) 3.68	(9) 5.42	....	(18) 15.16	(16) 20.59	29,845.65	63,149.01	92,944.66	....	259,751.82	352,746.48	17,129	April 30, 1929
23 United Church of Canada	(3) 6.35	....	(7) 6.35	(6) .51	(11) 21.20	(9) 27.96	3,798,037.00	....	3,798,037.00	304,085.00	12,671,958.00	16,717,758.00	598,140	Dec. 31, 1928
24 United Lutheran	(6) 5.20	....	....	....	(13) 19.02	(13) 24.21	4,932,265.00	....	....	....	18,051,503.00	22,983,768.00	949,188	Dec. 31, 1928
25 United Presbyterian	(2) 8.49	(8) 1.58	(2) 10.07	(3) .86	(6) 22.87	(5) 33.81	1,512,891.00	282,454.00	1,795,345.00	154,161.00	4,074,001.00	6,023,507.00	178,131	Mar. 31, 1929
	$3.43	$1.22	$6.72	.58	$17.38	$22.04	$79,857,761.12	$17,945,733.63	$72,964,897.28	$7,871,992.33	$406,069,808.06	$514,992,105.15	23,367,360	

Brethren referred to above is the Church of the Brethren.

Compiled for the United Stewardship Council,
Harry S. Myers, *Secretary*,
152 Madison Avenue, New York City.

The essence of Christianity is in one's attitude toward God and his kingdom in the world. The essence of Christian living is unselfish service to others that is an expression of love. Because of the conditions and organizations of modern life, most men are limited in their opportunities for actual service, especially to those who live in other parts of the world, to the use of their money. What one does with his money, then, becomes the acid test of his Christianity.

News from the Fields

CHINA

Tai Yuan

Sarah Myers

Bank Notes Brought Back to Par

The people of Tai Yuan and the province were made happy last week, January 24, when the bank notes in circulation, which had depreciated twenty-five cents on the dollar, were brought back to par. All who wanted to could exchange paper money for silver. We hope the soaring prices will drop a bit which will be a great help to the many, many poor people.

Chinese Asked to Observe Solar New Year

The Chinese New Year, Lunar Year, has for centuries been the most important holiday season of the year for the Chinese. The Nationalist Government recently issued a mandate for the people to observe the Solar New Year, and not their old one around which so much sentiment, tradition and custom has gathered. However, here in Tai Yuan the old New Year was kept with all its joys, feasting, worshiping of the gods, and settling of accounts. A stroke of the pen cannot change an age old custom.

Churches Unite in Evangelistic Effort

The Christian churches here are looking forward to an interesting and valuable week of coöperative evangelistic effort. We are hoping very much that many will learn of Christ as Lord.

Bible Class Continues Over Holiday Season

A Bible class at the church, composed of non-Christian students of the government schools of the city, has continued right through the holiday season. This is very unusual as practically all classes and all schools close for at least six weeks over the New Year period.

Liao Chou

Sunday Afternoon in a Neighboring Village

On Sunday afternoon, Jan. 19, Mr. and Mrs. Oberholtzer and Mr. and Mrs. Wampler went to a village about seventeen miles from Liao Chou. A couple of hours were spent there with some of the Christians and their neighbors. Before dark they returned to a prosperous little village about two miles away, where there are several Christians. An evangelist is stationed there to help them in their Christian growth. The Gospel story was gladly told to those who do not yet know it, and an effort made to strengthen the faith of those who have it already planted in their hearts.

Bible Class for Women of Country District

Work among the women in the country district moves slowly on. A small class convened in Chin Chou this winter for Bible study. The little group eagerly pursued their studies for about two months under the direction of Mrs. Li, one of the Chinese evangelists.

Many Villages Reached by Chinese Evangelist and Missionaries

Mrs. Jen, the elderly lady evangelist, continues her visits in the village homes in Chin Chou. This fall she visited seventeen different villages and stayed a few days at each place. Miss Senger accompanied her to a number of these villages, and went to six others unaccompanied.

In Yu She, Misses Senger and Ulrey traveled to ten different villages, visiting Christians. The women and children are responding more freely to teaching and Christian contacts. A trip was also made to Ho Shun by the same parties, where three places were visited. The people are eager for more help by the women evangelists.

Two women have been working in the Ma Tien district visiting the villages where they are invited. They got to six villages, staying a few weeks at each. It takes many trips and many days at a place among the same people to sow the seed that will grow into a Christ-like character. They are learning a little more each trip.

Purpose of the Five Year Forward Movement

With the opening of 1930 a movement has begun in the Christian church throughout China. It is called, "The Five Year Forward Movement." Its purpose is to hasten the fulfillment of Christ's great commission, to foster more Christ-like living among the members of the church, and to meet the deep religious needs of the people.

Liao Chou Pastor Enlists Help of Members to Promote Movement

In behalf of this new movement our Liao Chou Chinese pastor, Mr. Chang Tzu Hsiu, was sent to Peiping a few months ago to attend a conference promoting this cause. Since his return he has preached a couple of enlightening sermons on the purpose and hope of the movement, and has called several meetings of our Liao members to enlist their help in this work and make plans for the same.

Special Prayers for the Five Year Forward Movement

Our several mission schools in Liao, the Boys', the Girls' and the Women's School, have each given over every Wednesday morning chapel service for special, definite prayer in behalf of the above mentioned program. Special classes have been opened among both the men and women of the city for reviving lukewarm Christians and for instructing prospective converts.

Bible Class Women Plan Program of Personal Evangelism

A number of the women of our Liao Women's Bible School have chosen an individual, either in the school or outside, for whom they are especially praying and definitely working to lead them to Christ this year. Their efforts are first directed in behalf of the unsaved in their own families. They have each chosen one who desires to read, that they might personally do the work. These women are those who cannot leave their home and go to school because of home duty. While teaching them to read they will make a specialty of teaching the Christian doctrine, looking forward to leading them to Christ. The one passion and prayer of these workers, as well as others throughout this great land, is, " Oh Lord, revive thy Church, beginning with me."

Ping Ting Chou

Emma Horning

Week of Prayer Observed in Women's School

The **New Year** was opened with the **Week of Prayer.** The Christians gathered each afternoon in the women's school chapel and joined their prayers with like services all over the world. Their earnest prayers for love, peace and righteousness in the church here as well as in other parts of the world, certainly will bring forth fruit in the coming year. Jan. 29 a similar joint prayer meeting was held. The theme was religious education in the home, led by Sister Schaeffer. Many earnest prayers were offered for the Christian parents, that they may teach the children to live the Christian life in the home as a foundation of their future living.

A New Generation in the Church—Tragic Death of One Child

A new generation is growing up in the church for many of the young people are now being married. Some of them already have fine little families from which we can expect much in the future. Recently four such babies came to brighten the hearts of their parents and receive Christian training. Another was taken from us. In a moment of carelessness the child fell off the kong, at the same time pulling a kettle of hot water over itself. It was taken to the hospital but lived only a few days. It was the first born child and the mother and grandmother had practiced all the rules of hygiene on it with success and he was a beautiful boy. He was born on Christmas day, a year ago, so they considered him a special blessing from heaven, but now he is gone and they are very sad.

Vacation Season for Pupils—Mothers Continue Their Work

All the schools closed the middle of the month for the holiday season. Most of the boys and girls have gone home for a good time over the Chinese New Year, however most of the women of the Bible school continue to live with their children in the school court and ply their needles night and day, making the beautiful applica work to send home for the various aid societies to sell. It is a means of making the work on the field more self supporting.

Assistant Principal of Girls' School Is Married

As soon as school closed Miss Teng, assistant principal of the girls' school, was married, but will still continue teaching for us in the spring. She is a fine, sincere, earnest Christian and her quiet, unassuming, humble, life has meant everything to our school this year. This is the second assistant principal of the girls' school to be married within a few months. Miss Wang was married and went with her husband to Nanking where he is in business.

Missionaries Assist City Official in Leaving City

Our city official has been appointed to a higher office in Tai Yuen. He left some days before his family. His wife is in delicate health, so when she left they asked us if we would take her to the train in our auto. The car is in a very dilapidated condition and we were rather ashamed to use it in their departure but it was the best to be had, in fact the only one in the city, so we consented. Our streets are so narrow and winding that we very seldom attempt to enter the city with the car, but on this occasion we made an attempt to get as near their home as possible. Bro. Flory succeeded in getting it to the foot of the cliff on which the upper city is built, not far from the official residence, from which she was brought in a rikshaw. They were very grateful for our assistance in getting the family to the train. We are sorry to have them leave for they have given ten years of faithful service to the city. But the new official who is to arrive next month is much the same kind of a man and favorable to Christianity, for which we are very thankful.

News of the Mission Family—Mission Station in Darkness

Sister Edna Flory and the head Chinese nurse of the hospital have gone to Shanghai to attend the Nurses' Convention, which meets the first of next month. Sister Cripe spent a week visiting the workers at "Wisteria Cottage" during the holiday season. It was most interesting to hear her tell of the opening of her work at Yu Hsien. Sister Schaeffer spent ten days visiting friends at Tai Yuen and Shou Yang. Verna Ruth Flory has been sick for over a month. Her condition was a mystery to the doctors. Finally they gave her treatments for malaria and also rheumatism and now she is improving and able to be up part of the day. All of our institutions and hopes were plunged into darkness for some time because of trouble in the electric plant. Bro. Bright made a rush trip to Tientsin for repairs and now we have the usual amount of light again.

INDIA

Anklesvar

Sadie J. Miller

McCann Memorial Church Nearing Completion

The new church building at this station is gradually nearing completion. It is located about half-way between this place and the Vocational School, as fine a location as could be found anywhere. We are specially glad to mention this on account of the good brethren and sisters in America who have contributed to the building and also the land upon which the church is built. This you recall is to be the McCann Memorial Church in honor of the missionary who so nobly started the work at this station and gave his life for the people about Anklesvar and in Rajpipla State. It is very fitting that there should be a church in his name.

Four Leave on Furlough—Other Workers Fill the Ranks

We are always loath to see our workers leave us even on much needed rest and furlough. Anklesvar has been called upon to bid adieu to six of their number—Bro. I. W. Moomaw and family, Bro. Long and Beulah Woods. They all left us in November and December but we are glad for Bro. Lichty and wife who are here to help fill these ranks. Miss Widdowson was asked to take the place of Miss Woods until Miss Shickel arrives. This has made a vacant place in the work at Umalla, in Rajpipla State, but we trust not for a long time.

Offering Taken for Poor, Blind Christian

At the Sunday school teachers' meeting mention was made of a poor Bhil Christian in a near-by village having gone blind and must go begging from house to house for food to keep himself alive. A few days later one of the girls came to the bungalow with quite a nice little collection, saying, "We have made up this offering for our poor blind brother in Kosamadi, so please see that he is sent to Bulsar to the hospital for an operation that may restore his sight. We expect to see to it that a general solicitation is made and the brother be sent for the needy operation." You see by this that there is a response to needy conditions of our people, for which we are very grateful indeed. The Lord bless them and help them to have such a fine spirit growing which insures the type of Christian character that the Lord delights to see.

Vada

Alice Ebey

Dispensary Service Encourages Friendliness

There were 22,494 patients served in the little dispensary here at Vada during 1929. This service increases friendliness among all classes and should open hearts for the Great Physician.

Presenting the Gospel Through Hymns

Mr. Gaikwad, of Ahmednagar, spent a week here in the Bible school giving instructions in Indian music. His aim is to use the native instruments and the native tunes to draw the people and to sing the Gospel. The students received inspiration to present the Gospel in this attractive form to the villages round about and they are planning weekly meetings of this sort in several villages.

Young Christian Mother Called by Death

There has been much sickness around during the past few months. It has tended to lower the interest in the Bible School. The death of the young mother who daily met with us in Bible classes cast a gloom over the school. The bereaved husband is bravely trying to care for three little children in addition to his daily class work. Perhaps one purpose of sorrow is to enable those who put their trust in the Father to press on bravely doing the daily work which he appoints with the sure knowledge that no trials or reverses can hinder God's own from going forward to the goal.

The Spirit of Christmas—Giving to the Needy

At Christmas time the little congregation decided to use their offering for several very poor people outside of our own group. A blind woman and her child, a woman whose hands are badly crippled, and an old man too feeble to work, each received a cheap cloth. These days when it is almost frosty, the poor suffer from lack of clothing.

Dahanu

Verna Blickenstaff

Hospital Building Donated by Hindu Friend

Dahanu station seems to be moving forward with the repair work and new building that is going on. The new building mentioned is the one for a family line of rooms connected with the hospital. The money for this building was donated by one of our Hindu friends of th town. He received his share of criticism from some of his Hindu fellows but there were others who stood for him. Speaking of those who find fault, one Hindu gentleman said, "They look for the mote in their brother's eye but cannot see the beam in their own eye."

Medical Touring Hindered by Lack of Workers

While we rejoice at the progress of our work we feel keenly that we are unable to care for the medical touring work this year, due to furloughed missionaries. Many of you know that we use a Ford car for this touring and we have used it to great advantage in such work for two years. We trust it will not be long until we can resume that work again for it reaches the masses.

Dr. Metzger Attends Medical Conference at Bombay

Dr. Metzger spent two days in Bombay attending the conference of the All India Medical Association. She reports a profitable and enjoyable conference.

Ahwa

Kathryn Garner

Women and Young People Organize to Fight Intemperance

Miss Navalkar, national Temperance Organizer for the W. C. T. U. from Poona, has been with us several days. She gave us two lantern lectures. The next evening she gave Pilgrim's Progress. During the day she talked to the school children and women, showing the evils of drink and tobacco. Forty-three signed the pledge. We organized the women into a W. C. T. U. and the boys and girls into the Young People's Branch. Intemperance is one of the besetting sins of the people of the Dang State. This work is therefore opportune. We trust this will help to keep the people from the drink curse.

Dr. Fox Examines School Children

Dr. Fox and family made a visit to Ahwa which we greatly appreciated. The examination of the school children found them in a good condition physically. A few had enlarged spleens, otherwise there was general good condition of all which is another proof that The Dangs, and especially Ahwa, being 2,200 feet above sea level, is a healthful place and has a good climate.

Bible Class for Boys— Preparation for Baptism

A Bible class is now being conducted, preparing a class of boys for baptism. The same was done last year and because of it the boys themselves requested to have one this year. There are a dozen in the class.

Vyara

Ruth Brooks

Christian Message Given at Annual Fair

One of the village Christian groups is preparing to give a Biblical play. The interest in this line of work is growing. The annual fair has been going on the last week in the town of Vyara. Boys and girls of our schools have taken their turns in singing at the tent which is located in the midst of the fairground. The Christian message has been given in song, stereopticon slides and personal testimony. The crowds ranged from 300 to 600.

Wagoner Family on Evangelistic Tour

On December 25 the Wagoner family, with their evangelistic group of helpers, started for the district. They pitched their tent in a well-chosen spot. Here for nearly a week the Jesus message was told in the afternoons and nights to splendid audiences. Four villages have been thus visited to date. They have had a splendid welcome at all of them. Pray for this work as it continues through the touring season.

Excavating for New Church Building

Excavation for the new church building is in progress. Workers, village Christians and missionaries have been digging side by side. It is a joy, indeed, to think the church is to be built at last.

Umalla-Vali

Mrs. A. S. B. Miller

Dr. Fox Busy with Vaccinations and Examinations

On January 3 Dr. Fox and his family came to spend a few days at Umalla and Vali. They did, however, not find much time to visit. Smallpox being in the vicinity caused many of the Christians who needed it to be vaccinated and all young babies and children to come for vaccination. The extra supply of vaccine became exhausted and still there was demand. At this time also the boys of the Vali Boarding and children of the school were all given a thorough physical examination. Many came from surrounding towns also.

Groups of Boys in Evangelistic Campaigns

The Umalla-Vali congregation decided to carry on a special evangelistic campaign during the week Jan. 12-19. One team of fifteen boys from the boarding and Vali village, with two teachers traveling on foot by Nandod into Gardeshwar, visited twenty-two villages and held twenty-five meetings having 1,335 listeners. They sold two New Testaments, seventy-five books in all besides thirty-one tracts. The people of this area for the most part are uneducated.

Another group of boys numbering fifteen, with one of the teachers, starting out in the opposite direction from the first group. They held meetings in fourteen villages, with 650 listeners. They sold one Bible, six New Testaments and a number of such good books as Chandra Lela, Sadhu Sunder Singh, song books and 10 Gospels.

Still another group of an average of fifteen in number, composed of teachers, farmers and school boys, went with Bro. Miller from Vali each night to near-by villages. They report good meetings in six villages to 270 listeners. Five New Testaments were sold to five non-Christian shopkeepers in Umalla. We are glad when people are willing to buy the Gospel and read for themselves.

Women and Girls Conduct Evangelistic Tour

Likewise a team of women and girls with myself, number ranging from ten to fifteen, went out five mornings of the week to near-by villages. Most of the women of Vali could not go because of their work in the fields. This is harvest season and women seem indispensible around such work. Grain on the threshing floors must be watched from crows and so forth and cotton must be picked, but the school girls and others in the village came along with us. Several of the girls gave up a chance to work and earn towards their living. We can admire them for it. Certainly the Lord will bless such who went in his team. They were very helpful in meetings. Their action songs, always religious, are well received. After each song some woman explained the meaning. Most of our audiences are uneducated women and children. Some heart to heart talks were enjoyed. Some 140 heard our messages. After nine o'clock no women can be found so we must be out early even though it is cold.

Educating for Christian Homes in India—Does It Pay?

Experience in this land convinces me that the ignorance, superstition and indifference to be found, will vanish only as we succeed in getting the people educated beyond all this. Maybe our educational program has helped to make the deficit, but on the other hand it is helping to start Christian families for the future. Such homes are not built in a day. The influence of a good Christian home, of a real live-wire Christian life cannot be measured—especially in a land where many do not know Christ.

Bulsar

J. M. Blough

Officers and Committees Elected for New Year

Council Meeting was held on the last day of the old year and heard the reports of committees and elected officers and committees for the new year. Elder G. K. Satvedi was reëlected pastor for 1930. After the business meeting was finished, the watch meeting was held in which there was a short sermon appropriate to the occasion, singing of songs and prayer. As the new year came in we were bowed in prayer and praise for the blessings of the year that had gone and consecration of ourselves to God for the year that was just beginning.

Evangelistic Effort—Bulsar Library

The Bulsar church is managing the evangelistic work of this area and appoints an evangelistic committee of five members to care for it. During the first week of January this committee met and reviewed the work of the previous year and arranged to advance the work in the new year. It was encouraging to hear the report of the library in Bulsar which was established in 1929. It seems to be effective in drawing readers daily. The location is not a good one so the committee is seeking a better place. The pastor reported very interestingly about several caste men of Bulsar who are diligently seeking for the Truth and who come to his house every evening for Bible study and prayer. Pray that they may be led fully into the light of Jesus Christ.

Health Conditions—Hospital Report

Smallpox is rather bad in India this year and has broken out in Bulsar also, so the whole community has had a turn at vaccination. So far there are no cases in the Christian community. The work in the hospital and dispensary is going on as usual, the doctors and nurses being busy continually. Last year Dr. Cottrell expended on hospital supplies $8,008.00 but received for fees and medicines $8,223 which means that the receipts were $215 in excess of the expenditures. This is the first time in the experience of this hospital that this has occurred, and it is due to a larger number of operations being performed for which patients were able to pay.

Dr. Fox and Wife Busy with Language and Visits to Mission Stations

Dr. Fox and wife are busy studying the language. They have visited the other mission station and he helped in vaccinations and in the annual medical inspection of boarding school children. At most of the stations there were many patients who claimed his time and attention. We are very glad for this addition to our medical force on the field.

W. C. T. U. Organizer Gives Lectures

January 22 Miss Navalkar of Poona, W. C. T. U. Organizer for Bombay Presidency, was with us and gave us three temperance lectures. One to the Bible School students, one in the women's meeting and one to a general meeting in the church. These lectures were well received.

AFRICA

Esther E. Beahm

Missionaries Attend Conference of Northern Nigeria

The Gibbels spent a few days at Garkida on their way to the coast and America. They and the Helsers left Garkida Nov. 18. It was a few days earlier than they needed to leave for their boat, but it was planned to attend a missions conference of Northern Nigeria at Miango, which is near Jos. The Beahms went along to attend the conference.

We found about seventy missionaries at Miango. There were a number of home secretaries of some of the leading societies there as well. They were a real inspiration to the conference. Some of the things discussed were Christian literature, native customs which affect the Christian church, and the relation of missions to government. We believe there will be much help from this and like conferences.

Personals—News of the Mission Family

The Beahms were glad to get back to Garkida after seeing the furlough party off for America. Brother Heckman made a hurried trip to Gardemna the day the truck got back to Garkida. The next day Dr. Robertson started for Lassa to get his wife and Jane Vena who had been there nursing the sick. Sister Kulp and baby Philip came along back in the truck and Brother Kulp followed in a few days.

Heckmans Meet Furlough Party and New Missionaries

Brother and Sister Heckman left for Jos to meet Clara Harper and Sara Shisler returning from furlough, and Elnora Schechter and the Rupels. The Ford truck has been a great blessing during these two months. The hearts of the givers of such blessings would be made glad many times if they could know how it aids our work.

Friends from Neighboring Mission Receive Medical Aid at Garkida

Mr. and Mrs. Hansen of the neighboring Sudan United Mission came to Garkida in December to receive medical attention from our doctor. They incidently spent Christmas with us.

Bible Society Secretary Visits Garkida Mission

Mr. and Mrs. Banfield came to us Dec. 23. They came to Nigeria as missionaries about twenty-eight years ago. At present Mr. Banfield is secretary for W. Africa of the British and Foreign Bible Society. They brought cheerful messages to our Christians. He gave slide lectures on the Life of Christ and the Bible in West Africa. These added greatly to the usual cheer of the Christmas season. Brother Kulp brought us a message on Christmas morning.

Anxiously Awaiting Arrival of Party from America

We looked in vain throughout the last days of the year to see the Heckmans and party arrive. At such times as these we miss the daily mail, the telegraph and the telephone.

* *

"GOOD WILL TOWARD MEN"

"To love and serve all men is to delight the eternal one."—Confucius.

"Humanity is one. There are different races, but the higher a race the greater its duties."—Gandhi.

"I know that all men everywhere are brothers and equals and that my true welfare is found in my unity with the whole world."—Tolstoi.

"Give the children a true idea of war in their history books and the next generation would no more want a war than they would want an earthquake."—Israel Zangwill.

"Is not the world wide enough to hold men whose natures are widely different? Those countless stars of the sky, do they fight for the mastery of the one?"—Tagore.

OUR MOST DIFFICULT TASK IN CHINA

(Continued from Page 102)

The financial shortage and decrease in our budgets seem to be a handicap in all our work in China. There are many opportunities for evangelism if we had more money to secure Chinese preachers and workers. The financial situation has compelled us to work only the villages which we have been working in the past, or merely holding our ground without taking any backwater. We have not been able for the last few years to advance. At this time, when China is destroying some of her idols, it seems that the church ought to bend every effort to teach those who have been robbed of their object of worship. The financial shortage is holding us back but we are trying to make it a stepping stone towards China's indigenous church.

Our most difficult problem is, transmitting to the Chinese Christian the desire to tell others of his new found blessing. A number will testify to a great peace of conscience and exceeding joy in their new faith. Fathers will be very zealous in their church work, sacrificing in order to attend church and give of their scanty living to promote the church work, yet the children and wife may still have the faith of the people around them. Or, it may be vice versa. They do not feel the necessity of preaching Christ and him crucified to even their own relatives. For some reason we have not been able to create a zeal for the church as they have for nationalism. The Chinese farmers, as we have them in our territory, do not have much money and can not support the church very heavily financially, but outside of a few months during the year they have much spare time and if they had a zeal for talking their religion they would be able to carry a very extended church program. The Chinese church must be a church with a lay ministry, similar to our church in the States fifty years ago. And if we could get the enthusiasm and fervor into some of our Chinese brethren similar to some of our church workers in those pioneer days, the church in China would go forward regardless of the other handicaps mentioned. There is only one solution to this problem as I see it, that is the Spirit of Christ in the heart and life of everyone of his followers. The church in America and workers here on the field can pray for this filling. God is not limited. We who come to him properly can be heard. Will you pray for this, our most difficult problem in China? In the words of our Master himself, I would like to say to you, "The harvest truly is plenteous but the laborers are few: pray ye therefore that the Lord of the harvest send forth [Chinese] laborers into his harvest."

Enlarging Your Missionary Horizon

1. What per cent of mission workers are medical missionaries? Page 100.
2. Does the Sarda Bill protect the womanhood of India? Page 101.
3. According to Dr. Koo, what are the influences affecting Chinese student life? Page 99.
4. How have the Mexican school children recently expressed friendship for children of U. S.? Page 99.
5. Missionaries in China face five difficult problems. Which is the most difficult? Page 102.
6. What is stewardship? Would proper stewardship promote adequate support for evangelization of the world? Page 103.
7. Why does the local church fail in mission support? Page 104.
8. How was Christmas observed in the Church of the Brethren in Sweden? Page 107.
9. What are the advantages of the Duplex Envelope System? Page 109.
10. How does the Church of the Brethren compare with other denominations in missionary giving per capita? Page 111.
11. What is the purpose of the Five Year Forward Movement in China? Page 112.
12. What is the program of personal evangelism planned by the Bible School women in Liao Chou? Page 113.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Suggestions for Organizing Women's Missionary Societies

NORA M. RHODES

PROMOTION

ANY missionary minded woman may take the initiative in interesting the women of her congregation in organizing a Woman's Missionary Society for the purpose of interesting them in the mission work of the world. It will be advantageous for an interested group to meet and submit their plans to God before the first general meeting. Plans invigorated through prayer are different than when we trust to human powers alone.

ORGANIZATION

A Missionary Society interests old and young. Give all the women of the church an invitation to attend the first meeting and to become members. The meeting and its purpose should have plenty of publicity. A suggestive constitution will be found in the January, 1930, Missionary Visitor. Select the officers and set a definite time for the monthly meetings. The program committee may consist of the officers of the society. It is well to make out the year's program in advance. Assign the devotions and lessons to different women in order that as many of the members as possible may appear on the program sometime during the year. Since all text books and program helps are available in the early fall, it is recommended that the societies begin their new year in October

PROGRAM MATERIAL

Each year new mission texts for use in women's groups are issued at a very reasonable price. Best results will be had by a number of women buying their own texts. (In this way a missionary library will be built up.) The devotional and chapter helps based on these texts are usually found monthly in the Missionary Visitor, generally beginning with the September number. It is contemplated that complete outlines on the texts will be prepared and may be had in advance by writing to the General Mission Board. Interesting and instructive lessons may also be given on various phases of our denominational work in India, China and Africa. Missionary news items by the members at each meeting add interest. The Missionary Society should be the means of enriching the prayer life of every earnest Christian woman. It will be found helpful if each woman will take the name of a missionary to remember daily at the throne of grace.

FINANCE

The mite-box is recommended as a method of giving into the Lord's treasury. Some societies have yearly membership dues. The amount is optional with the local society. Many enjoy a social period at the close of the lesson when a light lunch is served and each one contributes ten cents. These combined contributions give a society quite a sum for missionary purposes.

The above are merely suggestions and should be adapted to suit local conditions.

Any group of women, no matter how few in number, with an interest in the "first great work of the church" and time given for well-prepared programs, may have a fruitful society. May God bless the efforts of every Woman's Missionary Society.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "From Jerusalem to Jerusalem"*

The Winning of Europe, Chapter 3

> "Ours the task sublime,
> To build eternity in time."
> —Edwin Markham.

Devotions

Hymn: "Fling Out the Banner"

Scripture: Lydia the First Convert from Europe, Acts 16: 9-15.

Prayer: For fellowship through the Gospel among people of every race.

Chapter Outline

1. Condition of the World When Jesus Came, pp. 81.
2. Map Study. Let the leader with the aid of the map show how Eastern Europe was evangelized from Constantinople and Western Europe was evangelized from Rome.
3. Missionaries of the Eastern Church (Greek), pp. 83-89. Let six women tell briefly about the following: Ulfilas, Severius, Cyril, Methodius, Olga, Vladimir.
4. Missionaries of the Western Church (Roman), pp. 90-105. The various countries may be represented by women who tell briefly of the missionaries and mission work done in their own countries. Much interest will be added if the women can appear in the native costume of their country. Various flags may be displayed. Leader introduces each country. For instance, "We have with us an assembly of the nations and we have asked each nation to tell us about when or by whom her people were won to Christianity. I summon France, eldest daughter of the church, to tell us the story of her conversion."
    France, pp. 90-91, emphasizing the part played by Clotilda.
    England, pp. 92-97, tells of Monk Augustine.
    Ireland, Holland, Germany, Scandinavia, emphasizing the work of women, pp. 98-105.

Exercise by two women. Questions and answers, first two stanzas, page 11.

Hymn of St. Patrick in unison:

Christ with me, Christ before me,
Christ behind me, Christ within me,
Christ beneath me, Christ above me,
Christ at my right, Christ at my left,
Christ in breadth, Christ in length, Christ in height.
Christ in the heart of every man who thinks of me,
Christ in the mouth of every man who speaks to me.
Christ in the eye of every man who sees me,
Christ in the ear of every man that hears me.

⁂

WOMEN'S MISSIONARY SOCIETY AND THE CHURCH PROGRAM

One Missionary Society is planning a special Sunday-school missionary service for the first Sunday of each month, with a special program each quarter. They tried the plan last year with success and hope to do even better this year. One member of the missionary committee writes: "Please send me Missiongrams and other helps on missionary work."

You might be interested in a part of the answer to the above request: "We have placed your name on the Missiongram mailing list; also we are sending some program material and the catalogues of missionary literature. In the catalogue which lists our denominational literature, you will find a list of plays on pages 5 and 6, also a list of books with helpful program material, page 6. If you have not used the slide sets, 'The Missionary Character of Christianity,' and 'Our Mountain Work,' you will find them worth while. We have a new song slide set, 'Where Cross the Crowded Ways of Life,' which is not listed in the catalogue."

⁂

HIS BOOK

A Play for Juniors or Intermediates

His Book, by Elizabeth Edland, is a simple one-act play of great power. Shows the effect of the gift of the Bible on a Mexican boy. Six speaking parts; possibility of using additional children in the scene. The true story out of which grew this dramatization is so interesting that it is printed by way of introduction. About twenty minutes. Price ten cents. Order from Brethren Publishing House, Elgin, Ill.

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* Order from Brethren Publishing House, Elgin, Ill. Cloth, 75 cents; paper, 50 cents.

HANDWORK MATERIAL FOR JUNIOR GROUPS

Mexicans in the United States Picture Sheet. A twelve-page folder of pictures for notebooks, posters or class work. Paper, 25 cents.

Philippine Picture Sheet. Consists of twelve-page folder of interesting pictures of life in the Philippines. Useful for notebook work, posters, and lesson illustrations. Paper, 25 cents.

Picture Map of the Philippines. A decorated map in bold outline with a separate page of pictures to be cut out, colored and pasted on the map at proper places. Very popular. Paper, 50 cents.

⁂

MONTHLY FINANCIAL STATEMENT

(These are preliminary figures at time of going to press before the final closing of books)

Conference Offering, 1929. As of February 28, 1930, the Conference (budget) offering for the year ending February 28, 1930, stands as follows:

Cash received since March 1, 1929, ...$361,079.50
(The 1929 budget of $363,000.00 is 99.5% raised, whereas it should be 100%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on February 28, 1930:

Income since March 1, 1929, ...	$408,951.24
Income same period last year, ...	298,023.04
Expense since March 1, 1929, ...	274,655.43
Expense same period last year, ...	300,989.87
Mission surplus February 28, 1930, ...	33,924.34
Mission deficit January 31, 1930, ...	43,615.72
Decrease in deficit and increase in surplus, February, 1930, ...	77,540.06

February Receipts. Contributions were received during February by funds as follows:

	Receipts	since 3-1-29 Total Rec'd
World-Wide Missions	$43,406.07	$111,423.12
Student Fellowship Fund 1928-1929	601.83	3,580.93
Student Fellowship Fund 1929-1930	723.80	723.80
Aid Societies Mission Fund—1927	1,742.10	5,475.96
Home Missions	925.89	13,384.69
Greene County, Virginia, Mission	71.90	407.67
Foreign Missions	1,017.67	5,334.83
Junior League—1928	30.00	619.47
Junior League—1929	1,059.24	5,731.97
Junior League—1930	50.00	96.30
B. Y. P. D.—1929	828.42	3,100.92
Challenge Fund	11,042.58	17,592.58
Women's Deficit Fund	6,616.39	11,391.72
India Mission	611.98	2,806.56
India Native Worker	60.00	550.25
India Boarding School	130.16	1,274.13
India Share Plan	1,099.80	5,166.26
India Missionary Supports	8,713.80	30,927.69
Vyara Church Building Fund ...	247.00	4,186.89
China Mission	161.00	2,493.51
China Native Worker	100.00	344.93
China Girls' School	25.00	51.03
China Share Plan	687.50	2,334.03
China Missionary Supports	5,686.25	16,964.78
Sweden Missionary Supports	1,054.17	2,154.17
Africa Missionary Supports	4,109.55	11,459.86
Africa Mission	5,383.76	11,183.14
Africa Share Plan	331.25	1,444.36
Near East Relief	18.05	579.44
Flood Relief	56.50	148.50
China Famine Relief	2,187.37	3,452.70
Conference Budget Donations	9,351.58	84,752.14
Conference Budget Designated ...	140.00	525.68

MEXICAN ART EXHIBITS READY FOR DISPLAY

Any church group or community interested in securing the exhibit of Mexican art work may do so by writing to the Committee on World Friendship Among Children, 289 Fourth Avenue, New York, and assuming the expense of shipping it to the next stopping place. Details concerning the exhibit are given on page 99.

⁂

EASTER

I crave your pardon, that I did not know—
But for you told me so,
Being a stranger here—
This festival you celebrate each year
I took to be a sort of dress parade,
And fashion promenade—
The matter of a hat, and gloves, and gown;
But for your telling me, I had not known
It had to do with linen grave-clothes laid
From the awakened Dead;
And with a napkin, folded by itself,
From the aroused Head.

—Gertrude McGregor Moffatt.

⁂

A BALLAD OF TREES AND THE MASTER

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to him,
The thorn tree had a mind to him
When into the woods he came.

Out of the woods my Master went,
And he was well content.
Out of the woods my Master came,
Content with love and shame.
When Death and Shame would woo him last:
'Twas on a tree they slew him—last
When out of the woods he came.

—Sidney Lanier.

⁂

EXTERIORS

I've longed for cake and eaten bread;
I've worn brown slippers, wanting red;
I walk sedately down the street,
My heart runs on the sun to greet;
And no one knows and no one cares
What gorgeous colors my soul wears.

I look at every plain, drab being
And wonder what his soul is seeing;
If I, who seem so slow and staid,
Can be inside a gypsy maid,
Then what might not those others be
Who look so dry and dull to me!

—Anne Abbot Dover.

THE JUNIOR MISSIONARY

"No feet are more swift and beautiful in carrying the gospel of peace and glad tidings of good things than those of the missionary child."

Since the Junior Missionary Project this year is the support of children of missionaries, pictures of the children will appear each month in this department. The pictures may be used for posters.

Lorita and Gordon Shull

Lorita Irene Shull was born at Bulsar, Nov. 5, 1922. She is 47½ inches tall, weighs 50 lbs., has brown eyes and brown curly hair. Her playmates are the children who attend the Bible school. They build bungalows and do landscape gardening in the sand pile, and play on the teeter-totter, bars and swings. They will play house with her when she will play Indian house, but when she wants to play house like American girls she either plays alone or with her brother. During the last three or four months she has been interested in working out programs. When she discovered that her parents were not available for an audience just any time, she said, "I will have my programs in Marathi and invite the Indian children. They will come." So she made her plans. She even agreed to bring the smallest ones herself, going after them with a lantern. She gathers flowers for decorations, spreads rugs on the ground, rings a bell for them to come and the program is on.

Gordon Lichty Shull was born at Bulsar May 17, 1925. He has brown eyes and medium light brown hair. Sometimes his days are spent by playing "father" to his dolls and teddy bear, and a very attentive father he makes. Again he will spend days as a railroad man or motor driver. For diversion he will go hunting and will find a deer hiding in the plants. The game is brought and the family feast on venison for two or three meals. In the meantime he is obsessed with the urge to measure things. With one object or one person as a standard he determines whether other things are larger or smaller. He is 41 inches high and weighs 37½ lbs. His favorite food is rice and curry—not too hot, if you please.

Jasper Garner was born at Bulsar, Nov. 7, 1921. On his eighth birthday he had a tea-party for a number of his Indian playmates. He is 47 inches in heighth and now weighs 56 lbs. Cookies is his favorite food. He is especially interested in tools and machinery, such as automobiles, engines, and planes. Hunting tiger is a game frequently played. He has dark hair and dark eyes. His full name is Jasper Henry Barkdoll Garner.

Warren Kenneth Garner was born at Dahanu, June 27, 1926, and consequently is now more than half-past three. He has dark eyes and light hair. His weight is 36 lbs. and heighth 38½ inches. His playmates are Patros (Peter), Shunker, Pretu (Love), Jewanrao, Shshela Gopal, and others, all of which are Indian. They usually play some horse game or hunt tigers as the older ones do. When asked what he likes best to eat, he says, "Cornflakes."

Jasper and Warren Garner

Prize Stories of the Missionary Picture Story Contest

Note: Prizes for the best six stories for the Missionary Picture Story Contest were awarded to the following:

Virginia Stoner, age 10, New Lebanon, Ohio
Barbara Anna Roller, age 12, New Market, Va.
Frances K. Deardorff, age 13, Lanark, Ill.
Vernon Gearhart, age 12, McVeytown, Pa.
Ira Myers, age 11, Lindsay, Calif.
Dortha Marie Boyer, age 9, North Manchester, Ind.

Three of the prize stories are printed below. The other three appear in Our Boys and Girls, April 5.

OUR AFRICAN BROTHERS

Barbara Anna Roller

Age 12

We came across the desert to Garkida. What an interesting trip we have had going over the ocean, and when we met the missionaries and saw the African people it was much more interesting.

After finding the missionaries we started to a mission school for our African brothers which was a small distance out in the country. First we met some boys who seemed to be grinding something with long handles which were crooked at the end. I wondered what this was and upon coming closer I found it to be a kind of corn.

A little further on was a woman with a baby strapped to her back and carrying a large basket of the corn away. The fat, little face of the baby sticking out of the funny carriage made us smile and try to talk to the baby, who only turned its head and the queer carriage went on.

There was an African boy there who had a queer, little animal which did lots of tricks. Bro. Paul Rupel told us that it was a kind of monkey which the boy had found out in the forest, and tamed. We enjoyed watching the animal do some stunts.

In the distance was the mission school. There were but few openings except the door, but the thatched roofs let in a great deal of light. Just to the side of this hut was a group of black boys listening to another white man whom we soon got acquainted with. The boys in their clean suits and happy faces were gladly taking orders for physical exercise.

Next we came to the schoolhouse. It was so interesting to see the few things that furnished it. Before we came back home I think we appreciated the many blessings we have while those black people who are now being helped do not have them to enjoy.

As I thought of home while in Africa, I could plainly see in my imagination the whole family working hard gathering in potatoes and other crops to help our Black Brothers in Africa.

New Market, Va.

* *

NORMA VISITS GARKIDA

Virginia Stoner

Age 10

One day Norma and Norman were playing, when their mother said, "Come, children, we are going to make a garden for the African Brothers. Norman spaded a little patch of ground, while Norma pulled weeds with all her might. Soon they were ready to plant. They planted beans, potatoes, corn, tomatoes, and other vegetables. Each day they worked steadily. Soon they saw small sprouts from the plants. Every day they worked in the garden; corn had ears on, cabbage had small heads on, and tomatoes were green.

One day Mrs. Blake said, "Get some baskets and sacks." They were busy gathering vegetables.

Norman said, "I am going to make a sign and sell some vegetables." The sign read, "Vegetables for Sale." There was enough traffic passed their home for good sale. Quite a few people bought. In two weeks the twins had one dollar apiece. At the end of the season they had $4.35 each. The twins said, "We are going to give our money to the African Brothers."

That Sunday the twins put their money in the offering. The same night the twins went to sleep quickly.

The next morning when Mrs. Blake called the twins, Norma said, "Oh, Mother, I didn't want to get up. I had the best dream. Do you want to hear it?" "Yes," was the reply. "I dreamed about Africa. Their queer looking houses were made of mud with a grass roof. There were palm trees by their home. A missionary took me to a home where an African mother was getting supper. They ground the corn for mush. The soup was made of beans and leaves. They put the mush and soup in gourds.

"Next I saw some women hoeing corn with odd looking hoes. The missionary was going to take me to the missionary home when mother called us."

Norman said, "I wish I could dream like that."

New Lebanon, Ohio.

MY FIRST TRIP TO A STRANGE COUNTRY

Dortha Marie Boyer

Age 9

My parents told me one day that we would take a long trip to a strange land where our African brothers live. We packed our trunks and boarded a large steamer, which was to be our home for some time. After traveling many, many miles, we landed in Africa. Brother and Sister Helser and Sister Clara Harper were waiting to meet us. They took us many more miles in their Ford truck over rough, country roads to their home. Their home is on the mission compound of the Brethren Church at Garkida, Africa. It was a three days' journey and every thing we saw seemed strange. The missionaries live in little huts with grass roofs, just like the natives have.

They have a school on the compound and a hospital which the American boys and girls helped to build. Do you see in the picture how hard the American boys and girls are working, raising and selling vegetables to earn money to send to help their African friends?

The long building is the Boys' School and the boys are out learning to make tools and many other useful articles which will make their work lighter. Others are studying lessons. They are so grateful for the missionaries' work and for the help that comes from America. While the missionary teachers are teaching them their school

(Continued on Page 126)

Missionary Worship Program for Juniors

To be used in presenting the Junior Missionary Project

RUTH SHRIVER

Note: The Junior Missionary Project for 1930 is the support of missionaries' children. Explanation of the project, also a list of the children under thirteen years of age, appeared in the March Missionary Visitor. For further information write to General Mission Board, Elgin, Ill.

Quiet Music

Call to Worship:

Leader: Who shall ascend unto the hill of the Lord and who shall stand in his holy place?

Children: He that hath clean hands and a pure heart; who hath not lifted up his soul unto falsehood and who hath not sworn deceitfully.

Hymn: "I Would Be True"

Unison Prayer:

O God, our Father, give me clean hands, clean words, and clean thoughts;
Help me to stand for the hard right against the easy wrong;
Save me from habits that harm;
Teach me to work as hard and play as fair in thy sight alone as if all the world saw;
Forgive me when I am unkind; and help me to forgive others who are unkind to me;
Keep me ready to help others at some cost to myself;
Send me chances to do a little good every day, and to grow more like Christ. Amen.

Suggestive Hymns: "We've a Story to Tell to the Nations"
"Fling Out the Banner"

Scripture: Matt. 25: 34-36

Story: "Nanu Comes to the Mission School"

Brief talk by the leader calling attention to the Missionary Project. (See March Missionary Visitor. If you have not ordered your materials write to General Mission Board at once.)

Offering Service: Have two juniors lift the offering.

Offering Prayer: (Hymn, "Take My Life and Let It Be," 1st stanza)

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* Director of Children's Work, Church of the Brethren.

Nanu Comes to the Mission School

A True Story

MARY D. BLICKENSTAFF*

NANU sat in front of his father's house playing happily with some bits of broken water jars, sticks and pebbles. The sunshine felt good to his thin body. Although it was the Indian winter season Nanu was arrayed in only his sunny smile, a nondescript rag about his hips and brass rings in his ears. Nanu's grandmother dozed in the sunshine beside the door of the wretched mud hut which housed not only Nanu and his father and mother, but his paternal grandparents and an uncle and aunt as well. From the inside came the sound of his mother's low singing, blended with the whirl of the mill as she ground the daily supply of grain for the family's bread.

The sound ceased, and the mother appeared in the doorway. "Nanu," she called, "Go to the jungle and tell thy father that the head man of the village is calling him to work on the road this afternoon." "May I stay until my father comes home at noon?" "Yes, child, and be sure to take the right turn in the path as thou goest."

Nanu hurried away. He loved being in the jungle with his father and he loved the sound of the axe as he watched the big chips fly when his father was cutting down a tree. Nanu took the turn to the right and guided by the sound of chopping, soon found his father and delivered his message. Then he perched himself astride a near-by log while the chopping continued. Presently, tiring of this he ran about collecting chips that happened to meet his fancy. Seeing a nice smooth one near his father he darted to get it just as a sharp splinter flew from the axe. The father shouted, but it was too late, for the wood hit Nanu in the face, and made a deep cut across his cheek. Nanu was as much frightened as hurt, and cried most lustily. His father quickly picked him up and carried him home to his mother. When she saw the little boy with his face covered with blood, she too was frightened. She plastered some mud over the wound and it stopped bleeding.

That evening the mother was careful to go to the little stone idol painted red, set up under some trees at the edge of the village, taking with her a handful of rice and some pieces of cocoanut. She placed these on the ground in front of the idol as an offering to the god who she thought lived there, that her little Nanu's face might be quickly healed. "O, if only I had a chicken or a goat to bring, then the god would be more pleased," she thought as she bowed again and again before the lifeless stone.

She had never heard of the true God who is always ready to help those who come to him in time of need.

Nanu was now quite content to play about the house and to help his mother with small tasks. The wound on his face was a long time healing, and many were the visits made to the little red god. At last when Nanu was well again, the mother did not forget to go with her thank offering and prostrate herself again and again before the unseeing, unknowing idol.

One day there was an accident in the jungle. Nanu's father was crushed under a falling tree. Other workers carried him home. There all the relatives gathered about him wailing and crying, but nothing could arouse the poor man. His life had gone. Nanu scarcely understood what had happened and he was terrified by all the noise that was going on.

After that his mother was always very sad. All the pretty beads and bangles that she had worn were taken away from her and she had to work so much harder than before. No one was kind to her. All the aunts and uncles, and the grandparents too, said that she had done some great sin either in this life or a preceding one. Now the gods were angry with her and that was why her husband had died.

From overwork and cruel treatment Nanu's mother became ill, and no one wanted to take care of her. Nanu helped her all he could, but he was little more than a baby.

Finally all of the relatives said, "If you are going to be sick and can't work, get out of here. There isn't enough food anyway." Without the meager earnings of Nanu's father, the food had been scarce indeed, and Nanu, like so many other children of India, had grown stoically accustomed to the pangs of hunger.

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* Missionary to India.

It was then that they heard about a hospital in a city many miles away where there were queer foreign doctors who were kind and did wonderful things for poor sick people. The mother resolved to go there if possible. There was no way to go except to walk, so taking Nanu by the hand she set out early one morning.

Nanu had no trouble in keeping up with his mother for she was too tired and too sick to walk fast. They had nothing to eat all day except a handful or two of parched grain. Night came and they lay down together under a tree. Nanu snuggled close to his mother to keep warm and he slept, but she only moaned and shivered through the long dreary hours until dawn.

They continued on their weary way. Nanu was hungry, but he did not complain. He was used to that. They had to stop more often to rest as the sun climbed higher and passed the meridian. After a long rest the woman tried to rise, but sank back gasping, "I can go no farther. O, my poor little Nanu!" She lay back on the dry hard earth and closed her eyes. At first Nanu did not notice but when he came running to her with a bright pebble she neither spoke nor moved. "Look, mother, what a pretty stone! Don't go to sleep." She had always responded to his call before. "Mother, mother, wake up," he cried, but there was no answer. Her voice was stilled forever, but Nanu did not understand. He only knew that she was strangely quiet, and he raised his voice in a loud wail.

Just beyond was a cluster of huts by the roadside. Hearing the cry of a strange child the people came out to see what was wrong. They understood at once but no one dared to risk defiling himself by touching either the dead or this child of low caste. They looked on helplessly until one said, "Let's go to the Christians who live there by the little school house. They'll know what to do." So someone ran off to call them. The Indian Christian in charge of the school came with his wife. They had no fear of defilement. The good motherly woman, taking Nanu by the hand, spoke soothing words and led him still sobbing to her home. There she washed the dirty little hands and face and put food before him. In his surprise at seeing so much food all at once, he immediately forgot to cry and began to fill his empty, little stomach.

Many efforts were made to find out from where Nanu had come, but without success. Since the kind Indian woman who fed and comforted him had a large family of her own, she could not keep the little fellow. But she knew that the Mission would care for him, so she took him to the missionary who had charge of the boys' boarding school. The missionary listened to all that was known of his story, and placed Nanu in charge of the house father of the school, instructing him to bathe the boy, give him clean clothes and make him as happy as possible.

It all seemed very strange to Nanu at first, and of course he was often lonesome for his mother. But he soon began to play with the other boys and to feel that this school was his home. There were so many interesting things to learn in the kindergarten class. He was learning too, about a wonderful kind God, so different from the god of the little red stone.

All this happened several years ago, and Nanu is still in the boarding school. He knows no other home than this and he has forgotten that he ever worshiped an idol god. It is the hope of the Mission that he may grow up to be a worker for the true God whom he has learned to love and serve.

⁂

MY FIRST TRIP TO A STRANGE COUNTRY

(Continued from Page 124)

studies, they are also telling them about Jesus and teaching them the right way. Aren't you glad we can help them by sending our gifts of money? Did you notice how happy the boys in the picture seem? I wonder if they might be singing, "Jesus Loves Me"? Aren't we glad that Jesus loves the African boys and girls just as much as he loves us? I want to work harder to earn more money to send to them, don't you?

North Manchester, Ind.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Chow Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie. 331 S. 3d. Covina, Calif., 1924

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C., 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Swartz, Goldie E., 1916

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Post Umalla, via Anklesvar, India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Kaylor, John I., 1911, and Ina, 1515 Second St., Bakersfield, Calif., 1921
Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923
Nickey, Dr. Barbara M., 3435 Van Buren St., Chicago, Ill., 1915
Roop, Ethel, 1926
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Wolf, L. Mae, 3435 Van Buren St., Chicago, Ill., 1922
Woods, Beulah, Spencer, Ohio, 1924

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* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Missions and Church Promotion

March 1, 1930—February 28, 1931

Conference Budget

General Mission Board	$275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
Total	$311,000

Send remittances to General Mission Board, Elgin, Ill.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII MAY, 1930 No. 5

PENTECOST means power—power to forgive injuries, to keep an unsoured spirit amid the deepest injustices, to overcome evil with good, hate by love and the world by a cross.

PENTECOST confronts us with the issue of a thornbush, a cross, a self-giving. We reluctantly take it, and lo, we find that we have found not a cross—not a fading Christ, but a Christ of eternal freshness.

Selected from "The Christ of Every Road"
By E. Stanley Jones

Mission Board Meeting

THE General Mission Board met April 9 in a three day session to transact business for the mission interests as well as the Publishing House. The April meeting is the heaviest one of the four held during the year. All of the budgets from the various fields are presented at this time so the Board can consider the whole range of need and make decisions in the light of the resources expected from the congregations.

More missionaries than usual were present, namely, Brother and Sister A. D. Helser and daughter Esther May, Mrs. Homer F. Burke, and Dr. Paul Gibbel from Africa; Brother and Sister John I. Kaylor, Dr. Barbara Nickey, Beulah Woods, and Mae Wolf from India; and Dr. D. L. Horning, returned missionary from China.

Final authorization was made for Dr. and Mrs. Burke to return to Africa this year.

Requests from the fields call for new workers this year as follows: From India, one man trained for educational work, one lady with training in elementary education, two nurses and one man for educational work in the Marathi language area; for Africa, two nurses (one for leper colony), one builder and wife, one doctor and wife, one ordained minister and wife; for Denmark, one man and wife. The Board approved of these calls, subject to sufficient funds to grant the workers and finding suitable applicants. Five new workers were tentatively appointed to go to Africa this year. Their names will be announced after final examinations and other investigations are completed.

The Board passed a motion, asking its secretary, Brother Bonsack, to write a letter to the secretary of the India mission, Brother Blickenstaff, expressing appreciation for the movement of the India churches in assuming an increased financial and personal responsibility for their evangelistic work. This movement for the India church to become indigenous is very gratifying to the home Board.

Furloughs for India workers for 1931 were granted as follows: B. M. Mow and wife, Kathryn Ziegler, Jennie Mohler, Eliza B. Miller and Anetta Mow.

The report on ministerial and missionary relief prepared jointly by a committee, with representatives from the General Ministerial and General Mission Boards, was approved. Very likely this committee will present this report to Conference for further action. They are looking toward a more adequate ministerial and missionary relief system.

The Board elected Edward Frantz to continue for another three-year term as a member of the Gish Fund Committee. The other members are J. E. Miller and J. W. Lear. This committee selects the books which are placed on the Gish fund list, available to ministers in our church at reduced rates.

A vote of thanks and appreciation was given to all members over our brotherhood who helped to make the mission challenge campaign a success.

The General Mission Board prepared its budget for the year which will end February 28, 1932. This budget, together with budgets from the other general Boards, will be presented to the Hershey Conference for consideration and authorization. It is the intention to present a budget less than what has been prepared in previous years. The larger budgets were made in light of the great need. Year after year the giving was less than the sum authorized by Conference. While the need is as great as ever the new budget is made smaller with the definite intention that it be raised in full.

The missionaries in China are greatly in need of new church property in the capital of the province, Tai Yuan Fu. We have a fine group of members there who worship in rented quarters that are not at all satisfactory. The Board, however, felt that because of the unsettled political condition in China and inadequate funds, no grant could be made now for this church.

The Board feels deeply the loss of Brother S. Z. Smith, whose recent death causes a discontinuance of the fine evangelistic work which he has been doing in the homeland under the direction of M. R. Zigler, the Board's home secretary.

Recognizing the value of the Vanderbilt Rural Life School, the Board will encourage a number of ministers to attend in 1931.

The treasurer's report for the year past indicated that both contributors in the home church as well as missionaries on the fields were very zealous to wipe out the long standing deficit. The contributors gave much more than usual while the missionaries reduced their expenses considerably under previous years.

Many phases of the Board's work are very encouraging and we look forward to the future with much hope. The fine response from the brotherhood in the recent financial effort indicates the strong missionary spirit of the Church of the Brethren. Since the beginning of the business year, March 1, receipts of funds have been very light and generous contributions are immediately necessary or the balance of funds on hand will be wiped out and a new deficit wil accrue.

H. S. M.

Gandhi Passes Through Church of the Brethren Mission

The secretary of the Missionary Education Movement in New York City, recently wrote to us, enclosing a clipping from the New York Times, April 7. He stated: "The Church of the Brethren certainly came in for some good advertising in the New York Times this morning. This is almost the first time within our memory that the New York Times has had anything favorable to say of foreign mission work."

The clipping tells of Gandhi's march to the sea with 156 volunteers who dipped water from the ocean and let it evaporate and collected the salt in defiance of the English government's salt monopoly. The part of the clipping of special interest to Visitor readers follows:

"This morning the correspondent visited a pretty two-storied bungalow on the outskirts of Jalalpor, only eleven miles from Dandi. Here the Church of the Brethren mission, which has its headquarters in Elgin, Ill., has carried on invaluable work since 1893. The present superintendent is Miss E. B. Miller, native of Waterloo, Iowa, who for thirty long years has toiled under the tropic sun on a labor of love.

"The correspondent found her this morning seated among the pretty brown-skinned children who are her special care. She said that when the Mahatma decided to march on Dandi many missionaries in other parts of India wrote imploring her to take refuge from what appeared a possible danger spot. Other friends from her own country wrote, expressing their alarm that she should be in such a troubled country, but the gallant little woman stuck to her post, her faith in the good sense of the Indian people being justified when Mr. Gandhi's volunteers swept through Jalalpor with not even a street brawl."

Most stories written by newspaper correspondents contain the possibility of presenting only part of the truth. Aside from suggesting that Miss Miller is a little woman, this correspondent has been more accurate than might be expected. We are sure he was right in the use of the word "gallant." Now it is either a case that the New York Times let this favorable missionary story slip in by accident or else the editors do not disdain missionary work as much as many are led to believe.

Swept In by the Tide

Economic Depression in India

Bulsar is no exception to a reported economic depression throughout India, which it appears may become serious. Not only the cotton industry is on the verge of collapse, but farmers report that practically everything they can raise for sale brings in less than the cost of production. Unemployment is on the increase, resulting in a decline in earnings and purchasing power of the people. Trade therefore is seriously affected, and many people suffer for the want of the bare necessities of life. Added to such distressing conditions are railway strikes, and hungry men respond, walk out and even refuse pay which was due them before the strike was called. In this kind of soil, political unrest and opposition to the Government grows into serious proportions. The picture is not good to look upon. Indian Christians generally support the Government and are loyal, but many are unemployed and find it extremely difficult to procure sufficient maintenance for themselves and families.

Medical Missions in India

At a meeting of the Medical Missionary Association in Calcutta five years ago the need of a survey of medical missions in India was presented to the members present. This survey has been completed recently and the following facts are quoted from the report: At least one hundred million people in India are without medical relief of an approved sort. For example: in Central India there are 26 small states, with a total population of 4,533,305, in which there are no medical missionaries. As for prevalent diseases: the death toll from plague and cholera in one decade alone (1915-24) totalled 2,375,857 and 3,187,885 respectively. The record for "fevers" reached 50,327,407 for the same period. Dysenteries and diarrhœas claimed 2,382,298 victims. Smallpox gives an average of over 17,000 deaths a year. Leprosy is more prevalent than formerly believed and probably affects nearly 1,000,000 people. Filarial disease is widespread; hook worm incidence in some regions is over 80 per cent; the round worm, or ascaris, has been found in certain places to affect more than 95 per cent of high school boys. The universal diseases—tuberculosis, influenza, syphilis, gonorrhœa, pyorrhœa and the eruptive fevers of childhood—scarlet fever excepted—produce much havoc. In 1918 the influenza epidemic caused more than seven million deaths. Under the Government classification for Respiratory Diseases, where pneumonia must be a large agent, 3,230,963 deaths were recorded for the decade formerly mentioned. The conclusion reached is that medical work is not and should not be a mere adjunct to the work of preaching, but is an integral part of the mission of the church.—Dnyanodaya.

Famine Preventive Measures Depend upon Peace

The editor of a Chinese periodical, The Week in China, comments on the attitude of the people of China, as well as the entire world, concerning famine conditions. He states: "Five to six thousand famine refugees gathered for a mass meeting and parade at Kaifeng, Honan Province, on February 13, with the slogan, 'Save Us!' They will have to shout much louder than that before they can be heard! They shall have to shout above the war cries now being raised in China.

"The entire world—China included—apparently has listened to their endless appeals so long that they no longer create interest. Famine victims are being accepted as inevitable, with the same callousness that is shown toward the poor. 'The poor, they are always with us,' and now it is, 'The starving, they are always with us.' This state of mind underlies the persistent failure of famine campaigns to create a popular appeal. The impossibility of reaching the famine victims with supplies also has added to the callous attitude adopted by the entire world.

"Famine preventive measures are desperately needed in China. But these depend wholly upon peace."

Near East Foundation Organized

At a recent meeting of the National Board of Trustees of Near East Relief, they were faced with the following questions: Should they plan to safeguard in the future the life and character of these children already placed in rural communities in the Near East? And, should they carry to those communities the principles of education, industry, health and general welfare which have meant so much to our own orphans? As Near East Relief was organized for emergency relief only, the trustees authorized that a permanent organization be formed to conserve the opportunities growing out of the constructive activities of Near East Relief. They have incorporated under the name "Near East Foundation" to do this work.

A survey of the Near East reveals that eighty-five per cent of the people are working on the land, endeavoring to make a living under conditions described as "utterly miserable." Some of the projects now in operation or planned by the Near East Foundation are as follows: Itinerant health wagons with American-trained nurses and local doctors giving treatment and instruction in health measures; tuberculosis prevention camps; American health workers; coöperation with native branches of Red Cross; maternity centers; child health clinics; itinerant farm instruction and school of vocational agriculture; public field demonstrations; working boys' and girls' homes; recreational centers; instruction in child care and day nurseries; training of teachers and pastors in community welfare; model school for deaf; and leadership training.

Chinese Methodists Elect First Bishop

The first Chinese to be elected a Bishop in the Methodist Episcopal Church is Wang Chih Ping, whose elevation to this office is the result of putting into effect the decision of the last General Conference of the Methodist Episcopal Church, allowing the conferences in Asia to choose their own bishops. This is understood to be the first time in the history of the Methodist Episcopal Church that a bishop has been selected by any other body than the General Conference. The new step has been taken in order to allow the Oriental churches a larger opportunity in determining their own policies.

Lord Lytton on Missions

Lord Lytton, formerly secretary for India, Governor of Bengal and Viceroy of India, has this to say of the work of the missionary:

All the missionaries whom I have known throw themselves into their work with the devotion of a lifelong consecration to the high task. This atmosphere of surrender to a great purpose pervades all this work. When one visits, as I have done, their mission colleges, mission schools, mission hospitals, mission orphanages, or mission technical schools, one realizes how completely different is the orientation of life in these institutions from that of corresponding government establishments. In the latter, all work is done as part of an official duty, the regular routine that must be accomplished. In the missionary undertakings it is impossible not to realize and to appreciate the spirit of service to humanity inspired by the Christian ideal that pervades the whole life and work of the place.

I have felt it a privilege on a few occasions to bear testimony in public to the noble and self-sacrificing work of these men and women who have gone to India for the sake of her people, and will live and die in that country in discharge of their noble vocation. I may best sum up my feeling about them by repeating what I wrote home soon after I arrived in India: "The red carpet which is spread for me at official functions would be more fittingly laid under the feet of the missionary men and women whom I am meeting from time to time."—Missionary Review of the World.

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.
H. Spenser Minnich, Editor
Ada Miller, Assistant Editor

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Membership

OTHO WINGER, North Manchester, Ind., **1912**-1933.
J. J. YODER, McPherson, Kans., **1908**-1934.
H. H. NYE, Elizabethtown, Pa., **1923**-1932.
J. B. EMMERT, La Verne, Calif., **1924**-1931.
LEVI GARST, Salem, Va., R. R. 1, **1925**-1930.
J. K. MILLER, Cedar Rapids, Iowa, **1928**-1933.
L. C. MOOMAW, Roanoke, Va., R. R. 2, **1928**-1932.

Officers

OTHO WINGER, President, **1912**-1933.
J. J. YODER, Vice-President, **1908**-1934.
CHARLES D. BONSACK, General Secretary, **1921.***
H. SPENSER MINNICH, Assistant Secretary and Editor Missionary Visitor, **1918.**
M. R. ZIGLER, Home Mission Secretary, **1919.**
CLYDE M. CULP, Treasurer, **1920.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

* * *

Don't Miss the June Visitor

The June number is always an annual report but this year it will be a special Five Year Report.

The
Conference Offering

Who does not know the meaning of the Conference offering? Who will read this page and has not in previous years contributed to this great outpouring of life for the church work!

The Conference offering is for the work of the church assigned to the four general Boards. It is largely missionary. The other phases of work help build the strength of the church so she can be more truly missionary in spirit.

Conference Budget 1930-31

General Mission Board	**$275,500**
Board of Religious Education	**21,500**
General Ministerial Board	**8,500**
General Education Board	**5,000**
American Bible Society	**500**
	$311,000

THE CONFERENCE OFFERING IS A GIFT OF LOVE. Men, women and children will give, generously and gladly. They will not ask, "What do I get back for this gift?" They will say, "**WHAT CAN I DO FOR OTHERS?**"

Here is the answer to their question:

One hundred three missionaries will be kept on the fields of service, in Africa, China, India and Scandinavia. They will do their best proclaiming the gospel of Christ to three million people among whom no Christian teachers are at work.

Nearly $40,000 will be used in Home Mission work. Certainly there is much work to be done at home as well as abroad.

The Board of Religious Education is promoting better Sunday-schools and literature for the workers. The children and young people have a better chance because of work done in their behalf. Christian ideals of righteous living, peace, simple life and moral welfare are being taught.

The Ministerial Board is helping make the ministry more effective. They face the task of securing, selecting, training, and placing ministers, also the work of ministerial relief for aged ministers and widows.

The Education Board is supervising the great field of Christian Education. Many students have a chance because of the Board's Rotary Fund.

The American Bible Society has gained a great reputation for making the Word of God possible in places where it was not the common possession of every man before.

MAY 25 THE OFFERING

This date or some other should be used to bring the program of the church before every member. Let congregations strive to do better than before. Isolated members should send their gift direct to

GENERAL MISSION BOARD
Elgin, Ill.

China's Annual Meeting

I. E. OBERHOLTZER*

THE outstanding news of the Liao Chow station for the month of February is the fact of the Annual Meeting (Nien-i-hui) of the Church of the Brethren in China, held here in the city of Liao Chow, from the 13th to the 15th, three days. This conference is made up of two groups of delegates: standing committee delegates and delegates sent up from the village and city churches. The standing committee consists of eight members of whom one half are foreigners and the other half Chinese. This body functions much as does the standing committee of the conference in the states, with the additional responsibility of passing upon all matters of finance before going to the General Mission Board. Each year the conference selects its own standing committee. The second group of delegates are selected on the basis of one delegate for every fifteen members. These are predominantly Chinese who represent their own local village churches.

The conference this year was unusually small in attendance, due largely to the remoteness of our city as well as the season of the year, although the weather happened to be ideally warm throughout the meeting. The membership of our church has not yet grown to the point of church loyalty and spirituality, when they will make great efforts and sacrifices to attend. Three and four days of donkey travel away from home represents a greater undertaking to our brethren than the same number of days on a limited express from east to west in the states. Some came heaving in on bicycles, tired and exhausted, and others came in autos. When the roll was called there were forty-two voting members.

The day before the opening of conference was taken up by standing committee business, finance committee business and school board considerations. All the budgets for the year 1931 and estimates for needed expenditures that would arise by that time, were carefully considered at this meeting. However, the question of greatest concern at this time was the one of registering our primary schools of the mission with the Chinese government. The question was under advisement for several years, but only received its final approval at this meeting. The proclamation has gone out from responsible authorities that all mission and privately owned schools would have to register by the end of March, or close, so there seemed to be no other alternative than to register and give the system a trial. The question is involved in uncertainties, but the hope of all is that the change may go forward to a satisfactory issue.

The first day of the conference was entirely taken with the consideration of the Forward Evangelistic Movement, otherwise called the Five Year Movement. You will have already read of it in an article which appeared in the Messenger several months ago, written by Bro. Harlan Smith. We have talked of it for months, but we need to enlist the coöperation of our Chinese leaders, evangelists and delegate membership. The aim of this movement is the strengthening of the Chinese church. It is to be accomplished in two ways, defined as the deepening of the spiritual life of the members of the church and the outworking of that spiritual life in witness-bearing. It is to be an expression of the love of the members of the churches for their Lord. And it is to be an evidence to the non-Christians that the Chinese Christian church is in a very true sense indigenous. To this end it is planned to carry out a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled. Ways and means were considered whereby we might work more effectively and helpfully among the Christians and village people. The movement has nothing new in it. As said, it is just a vigorous attempt to do more effectively the job that has brought us to China, and then make this motive contagious with our brethren.

The second and third days of the conference were occupied with details of minor importance, such as the hearing of reports of work in the various departments of the mission and church, and the selection, nomination and election of officers and various committees for the ensuing year. Pastor Li, of the church at Tai Yuan Fu, was moderator of the conference; Mr. Koo, principal of the boys' school at Ping Ting, was Chinese secretary; and Minerva Metzger was English secretary. The officers for next year are: moderator, Dr. Hsing of the Chow Yang hospital; Chinese secretary, Mr. Koo; English secretary, Minerva Metzger.

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*Missionary, Liao Chow, Shansi, China.

During each day of the conference there was one hour given to subjects of a devotional nature. Evangelists Ch'en, Hutchinson, and Smith each led our thinking on subjects related to the deeper spiritual life. There is a tendency in these conferences to deal only with the machinery and finances of the church, but there came an urgent request that the conference program committee plan definitely to provide an atmosphere of worship and spiritual nurture that each delegate might take home with him and retain after the hard matter-of-fact items of the meeting were forgotten.

It is to be regretted that a number of delegates could not attend. It is to be hoped, too, that as the church moves forward in experience and grace, the pay-roll representation in the conference will give way to the influence of the lay membership, however unlearned and inexperienced they may appear. The missionary has gone great lengths in turning over responsibilities to the Chinese church during recent years; but the church will gain nothing in experience of self-government and cultivating the indigenous atmosphere if the educated class and those receiving a salary take aggressive leadership too freely. Our Chinese brethren are taking responsibility nobly and growing wonderfully in the art of working together. The meeting was seasoned with the finest spirit of coöperation and forbearance to differing opinions.

China is again on the brink of civil strife. Will you not remember the Chinese brethren and the church in her struggle for existence and survival.

A Day That Is Done

MRS. FLORENCE MOYER BOLLINGER*

AS of a day that is done, the memories of the past seven years of my life in the Church of the Brethren Industrial School unroll before me. A day with its hopes and fears, its joys and sorrows. For, indeed what complete day does not contain some of these elements?

This brilliant moonlight night on which I am writing recalls the many moonlight nights of rare beauty and splendor we have enjoyed in the Blue Ridge hills; nights of dazzling whiteness, lighting up the mountains and valleys and the wide expanse of starry heavens. Ere another moon comes along, the mountains will be arrayed in their springtime beauty, the white of dogwood, red of red-bud, yellow of clove and the tinted wild cherry; and the air will be perfumed by their fragrance. When other memories fade, these will still refresh my mind and soul.

Am I glad for the seven years I have spent here? Emphatically, yes! The experience has given me a liberal education in the school of hard knocks and an opportunity to put to use all greater or lesser talents. True, I am far from satisfied with my ability to cope with many of the problems which confront a school of this sort, but I have learned many valuable lessons and trust I have taught a few too—lessons that are not always found in books but in human contacts and association. Many flowers have been planted about the home where we have lived the past few years, and the question has often been asked me, "Aren't you sorry that you put so much into this home which is not your own, and leave it?" No, I am not sorry; if I have planted flowers where weeds grew before, then I am glad. I trust that in the soil of the young hearts I have touched, some weeds may have been uprooted or wilted, and the roots of better impulses nurtured. The twig does respond to bending one way or another.

A few years ago I climbed with a group of school girls to the top of Parker Mountain where a very fine view of the school and surrounding country lay before our sight. There flashed into my mind at once, "A city set on a hill can not be hid." The verse seemed to refer to C. B. I. S. How frequently we are asked, "Does the work pay? Are you getting results?" Who can say? Who can immediately measure the returns of that seed which is sown into the ground? Sower and harvester are seldom privileged to reap and rejoice over the same harvest. Most assuredly youth is the seed-time of life and if the laborers in the C. B. I. S. do their best with the youth entrusted to their care, there is a promise of a rich harvest.

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* Teacher in the Church of the Brethren Industrial School for a number of years.

In a few weeks or months I shall say good-bye to all associations in Greene County, and my stay here will be done. Having been one of the first workers in the school I have had ample chance to watch the changes and achievements which have been attained through the years. I believe God in his own good way blesses every worthy effort—that he will bless this school to a great and good end. Can we have any better watchword than "HOPE" to tide us over our difficulties and help us look toward the future and the realization of our ideal for the school?

Browning's thought for an individual might well be applied to an institution, when, in Rabbi Ben Ezra he says:

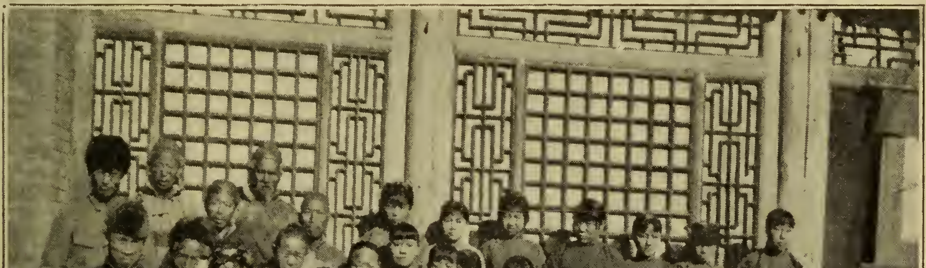
"Grow old along with me:
The best is yet to be,
The last of life, for which the first was made:
Our times are in his hand
Who saith 'A whole I planned,
Youth shows but half; trust God: see all, nor be afraid!'"

A Picture Study

F. H. CRUMPACKER*

ON your left as you face the picture you will see standing in the front row one of our lay evangelists and his wife. They have charge of this out-station and the surrounding country, about ten miles out in each direction. The evangelist's mother is sitting in front holding their youngest son. Their other son stands by the side of his mother.

The following incident was the occasion of this picture: We were holding a Bible class for members in the place and on Sunday just before the class closed the government school teacher, standing to the extreme right, who is one of our Christians but teaching in this county seat girls' school, brought her class of girls to the preaching service. They all sat for nearly an hour and listened very respectfully to a Gospel



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* Pioneer Missionary to China.

sermon that was preached by the man at the extreme left on the back row. This man is principal of our boys' school at Ping Ting and had come out here about sixteen miles to be at the love feast that was to be held on the next day.

He gave a sermon suited to school children and our older people who stand near him in the picture enjoyed it too. The day after this picture was taken we had a communion at which about thirty-five members communed. And thus ended one of our first attempts at a Bible class for members at this outstation. It was a beginning and we hope that as time goes on the folks will attend in larger numbers. It does one's heart good to see some of these young people taking part as they did here, the young man doing the preaching and the young girl who is a teacher in a government school bringing these girls to hear the Gospel. If our Christians will accept leadership it will be only a short time until many of the Chinese young people will be in the fold.

Activities of Student Volunteers, Manchester College

LO, the winter is past and the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle-dove is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell." This joyousness and life expressed by Solomon is the same that is felt by our little Student Volunteer Band of Manchester College at the opening of this spring term. Just as the beautiful things of nature are growing and opening up to beautify the earth for man, so this group of volunteers is endeavoring to beautify this earth for God by spreading the spirit of love, and giving service to mankind.

We have about twenty-six members in our group. Twenty have signed the pledge card for service at home, and six for service on the foreign field. Every Monday evening we meet in one of the society halls of the college to discuss and study some of the problems that every young person going into this type of work must consider. At the present time we are studying the book, "Roads to the City of God," by Mathews. This book gives a rather detailed account of the Jerusalem conference held in 1928 at Jerusalem, and all the problems discussed there by the religious leaders from all over the world. The students are taking an active part in this study and seem to enjoy it very much.

Just now we are busy with deputation work. We have two teams on the field and are recruiting another one. The first team has visited three churches in Southern Ohio, five in Northwestern Ohio, and three in Northern Indiana. Others have been scheduled. As a part of their program, this team has presented in each church, the play, "Ordered South." The message of this play is directed toward business men and the business world, with the attempt to interest them in missions and help them to see the necessity of the same. The second and third teams have five churches in Northeastern Ohio, five in Northwestern Ohio, and a possible three in Michigan. The second team is presenting the play, "The Color Line." The theme in this play is an attempt to abolish racial distinction between the Chinese and the Americans.

On February 21-23, a part of the Manchester group had the privilege of attending the Indiana State Volunteer Conference at the Anderson Theological Seminary. The opinion is unanimous that this was one of the most interesting and inspiring meetings that we have ever attended. The speakers, Miss Doreing, who has spent thirty years as a pioneer among the cannibal tribes in Africa, Mr. Hukeby, the national secretary of the Volunteer Movement in the U. S., Dr. Shute, the founder of the Methodist Theological Seminary in India, and Mr. Balwin, a missionary from Burma, stressed the fact that real Christian leadership is made by filling the souls of men and women with the light of Jesus Christ and His Gospel. We are also glad to state that one of our group, Mr. Roy Nicholson, has been elected state

(Continued on Page 144)

News from the Fields

AFRICA

Garkida

Esther E. Beahm

Furlough Party and New Missionaries Arrive at Garkida

January 5 was a happy day at Garkida. About 4:30 P. M. in drove Heckmans, bringing with them the Rupels, Elnora Schechter, Clara Harper and Sara Shisler from America. For days we had been looking for them. The Buras as well as the missionaries gave them a hearty reception. One of the newcomers was heard to say that never before had she experienced such joyous greetings. There followed a week of mission committee meetings, ending in the annual meeting of the entire staff. Then the Kulps and Rupels were off for Lassa.

Yola Chieftain Visits Garkida

The Emir of Yola gave us a visit and seemed very much interested in all our work. When he left he said that the most wonderful thing he had seen was Jane Vena Robertson. He had never seen a white child. She received a number of gifts from him.

New Life in Boys' and Girls' Schools

The Boys' School took on new life after Christmas since some of our faithful boys came from West Bura. They are an especially splendid group and we are happy that they have come here since we are not allowed to go over into their country. The Girls' School welcomed Sara Shisler back again.

New Workers in the Hospital, Garkida

The hospital has also received new help in the persons of Clara Harper and Nurse Schechter. Clara is working full time in the hospital. Nurse Schechter is staying at Garkida a few weeks to become acquainted with a few of the common African ailments and the way they are treated at Garkida. This will be just a short course in tropical diseases, which are all too different from those in the U. S. Clara is finding time to make the village calls that had to be neglected last year. She goes into the nearby homes where the patients cannot come to the hospital. She also feels that part of her mission to the hospital patients is to give them regular talks and personal spiritual help. The leper work has a shadow cast on it at present as some the patients are Mohammedan and are refusing treatment during their fast month.

CHINA

Shou Yang

Frances S. Smith

Sister Cripe Returns to Yu Hsien—Idols Torn Down

In the early part of November Sister Cripe went to Yu Hsien where there are about twenty-five Christians who need encouragement and help. She made a few trips out in the villages and visited many homes in the city. A splendid Christmas service was held at the Yu Hsien church, the Christmas message being given in the forenoon followed by a social hour. January 18 was the day set for taking down the idols from the temples in the city. This broadens our opportunities and increases our responsibility. Now after two months spent at Shou Yang, Sister Cripe has returned to her work there.

Men Reorganize Evangelistic Work

In the men's evangelistic work, Bro. Ho Wei will have general oversight of the itinerating evangelists, with special emphasis upon a systematic effort to give the Christians a better knowledge of the Bible. Bro. Smith will oversee the out-station organization, while Bro. Heisey will give most of his time to the local work in Shou Yang and vicinity. Bro. Smith has the difficult task of trying to make a work that has been subsidized, self-supporting and indigenous. We are electing committees in each place to have general oversight of the work.

Missionaries Requested to Intercede in Lawsuits

Since the foreigner in China has free intercourse with the magistrate, he is often beset with requests from the Chinese to intercede in their lawsuits. Bro. Heisey reports five such requests for February. In every case it is our policy to plead with the people to give up their idea of such quarrels. If we can intervene and thus help to settle out of court, we are happy.

Dr. Meng Joins Hospital Staff

Dr. Meng joined the hospital staff early in February. There are thirteen patients in the hospital now at the end of February, eight of whom are maternity cases. The county magistrate has asked the hospital to supervise the vaccination of children in the county this spring again.

One Christian Woman Touched by Story of Christ's Death

Those of us who have heard the sweet old Gospel story from childhood, sometimes because of being so familiar with it do not respond to it as do some of these simple-hearted folks to whom it is a new and wonderful story. The other evening following the women's worship hour, Mrs. Chao, a Christian woman of a bit more than two years said, "When I read about how Jesus suffered and died I can not refrain from weeping. I don't understand how folks can read about it and not be touched." Truly we can thank the Father for the way he is revealing the truth to these "babes" in Christ. The growth of this little Christian woman has been most remarkable. She is indeed being taught of God.

"Come Often" Is the Cry from the Villages

The week of evangelism was observed as usual this year. Groups of men and women visited the near-by villages where there were Christians or other interested parties. All felt that the special effort made was well worth while. One woman in a village which we had only touched each year during evangelistic week, is reported as saying, "If you would only come oftener so we could learn to understand this Gospel." This is the challenge of so many places.

Tai Yuan

Sara Z. Myers

Mr. Baker to Direct Relief Work in China

We are rejoicing, especially those who are working with the Shansi Famine Relief Commission, that funds have been and are being raised in America to relieve the famine conditions in Northwest China. Our province has two sections which will receive help. And on February 28, Mr. J. E. Baker, who was director of the American Red Cross relief work in 1921, arrived in Tai Yuan as Director of Relief Work in all China. Those of us who know him are more than pleased to have him in this work because of his experience in the same kind of undertakings and because of his extraordinary fitness for this task. While money will not be enough, and is coming too late to care for the situation adequately, very much relief will be given wisely under the direction of this capable man.

Children from Famine Section to Be Brought to Tai Tuan

A number of Christians and friends in Tai Yuan desired to help some way in relief work, so have organized and raised money to bring a hundred or more children from the worst famine section of the adjoining province, Shensi, to Tai Yuan and keep them for a few months. It was thought better to keep a small number over the whole worst period than to just extend the life of a larger number a few days or weeks and then let them die. This work is now well under way and we expect to have the children here in a short time.

Plans for Students' Activities During the New Year

The city is again lively with students from all over the province who have returned to resume their studies after the Chinese New Year Vacation, which extends from about January first to March first. The Y. M. C. A. is quite busy organizing and planning for its students and boys' work. A Boys' Secretary has joined the staff since the first of January. Mr. Ikenberry is busy arranging for English classes, and working with others to plan for the religious needs of interested students.

Mother and Son of Influential Non-Christian Home Accept Christ

Our Chinese and missionary workers were made to rejoice a few days ago when a mother in an influential non-Christian home told Mrs. Chang, our woman evangelist, that she and one of her sons wanted to accept Christ and unite with the church. This family has been cultivated for several years hoping and praying that the day would come when Christ would be accepted in their hearts. We are hoping other members of the family will follow. After a period of teaching and training we shall be happy to receive them into our church group.

Liao Chou

Ruth F. Ulrey

Heart-broken Mother Begs to Die

Recently Miss Hutchison was calling in one of the Liao homes, which has experienced one sorrow after another. The dear old mother, heart-broken with grief over the loss of her husband, two sons and just recently a grandson, refused to be comforted, saying, "I want to die. I have too much sorrow. What great sin have I committed that God is punishing me thus in my old age? Please pray God to let me die, no matter where I go, just so I leave this earth." She was told of Jesus, the sinless one, who had suffered and died for us and wanted her to go to that happy home above. She was also told that when she reached that home she could see Miss Hutchison's mother. She then hopefully replied, "When I get there, then I and your mother will be friends."

Problem of Registering Schools Requires Much Attention

The registering of schools, which has become almost a necessity due to recent government action, is now requiring a great deal of attention. A local Educational Board has just been elected to work out the necessary details. The members of this Board, who are non-faculty members, together with the assistance of the principals of the two schools concerned, are spending much time and effort on this question. The hope of all is that bigger and better schools will be the outgrowth of this venture.

Men's Evangelistic Department Makes Plans

The workers in the Men's Evangelistic Department are busy with plans for their work. A few days ago Mr. Oberholtzer met with the Chinese men who are helping him, giving them encouragement and advice before they start out for several more months of work.

Mr. Wampler just met with his helpers to make plans for the tent work which is opening about the middle of March. One of the aims of the meeting was to outline "subject material" to be used in this work. The ready response given by the Chinese evangelists showed an interest in the work on their part, as well as evidence of having gotten down to rock bottom, in part at least—such as could only come from their experience in work.

Death Visits Three Christian Homes

Our hearts are again saddened by the visit of the grim reaper—death. In passing he called a young wife and mother, Mrs. Ho, who was a graduate of our girls' school and had taught in this school for six years. She was faithful to her duty both in school and home, never giving up as long as her strength permitted her to be about her tasks. She had been a member of the Church of the Brethren since childhood. Our hearts go out in sympathy to the young husband and eleven months' old daughter. Will you pray for them that they may fully learn to realize their Savior's love and may lead many others to love him too? Two other Christian homes are laying their loved ones to rest at this writing.

Young Mountaineer Attends Annual Conference

February 13-15 the Chinese-foreign Annual conference convened at this place and a very enjoyable time was spent together in planning for the work, and sharing inspirational help. One of the delegates to the conference was a young mountaineer from the Ping Ting territory. He will have many new things to tell upon his return home. For the first time he saw a cart driven by animals, for the roads around his home are only mountain trails where pack animals are used. For the first time he saw a bicycle, an automobile, a foreigner's home and ate foreign food. Although this young man knows little about the outside world, he knows his Lord. He readily responded when asked to lead in prayer in the presence of elders, teachers and all.

Another delegate told of his experiences during the Boxer Rebellion. Six from his home lost their lives because they would not deny their faith in Christ. He, a young boy, escaped by hiding in the mountains until the danger period was over.

Progress in Education of Women in China

The spring term of our Women's Bible School has opened with brighter prospects than ever before. It is with joy that help is given to lead these needy women to the "Gospel Light." Some are ready and eager to learn; while others need much encouragement before they feel the need of such help, or feel that they can learn. Added to this, assistance must be given in helping them to overcome the difficulties and hindrances which arise in their own homes. However, with the general "Spirit of Progress" in China today, there is new interest in the education of her women. This influence is felt even in the interior of the country, and especially among the younger women.

Ping Ting

Emma Horning

Workers Volunteer for Evangelistic Work

Evangelistic week called forth a host of volunteer workers. Sixteen men and a number of school boys formed four groups and preached in eighteen villages around Ping Ting. Kao Lao formed three groups and preached in a number of villages around this city. Le Ping and Luan Lu each formed one band and worked in the villages around their station. This volunteer work not only helps to spread the Gospel but deepens the spiritual life of the church members.

The women divided into ten bands of two and three each and visited several hundred homes in the city. At each place they gathered in the neighbors and gave lessons on child training. Jesus and his home was used as the great example. The women returned from each day's work with glowing reports of the way their messages had been received. They reported that even the dogs did not try to bite them when they went in the homes.

Bible Classes Held in Near-by Villages

Mr. and Mrs. Crumpacker and Haven spent the last week of the month at Tien Ching Keo among the Christians there. They held a Bible class, and had baptizing and communion for the little group. Miss Schaeffer and Mrs. Chai are spending two weeks at Soa Fang, visiting in the homes and holding meetings for the Christians and non-Christians as well.

"Freedom of Women"—Theme of Mothers and Daughters' Organization

On Feb. 18 a Mothers and Daughters' Association was organized in the city. It is composed of 100 delegates from the various schools of the county. A delegate was sent from our girls' school who gave a report of the work done there. A woman was appointed chairman, but men teachers were there to assist and listen. Songs were sung, Sun Yat-sen's teachings were read, followed by meditations. Then speeches were made on the freedom of women. To have this freedom the children must be educated. Hygiene must be taught in the homes and footbinding must cease.

In the afternoon the meeting was continued, decisions were made and representatives appointed, with salaries, to carry out these decisions. Girls must go to school, mothers who kill the babies they do not want will be imprisoned, those who treat their daughters-in-law cruelly will be tried in court, women witch doctors will be imprisoned, villages that allow footbinding will be fined, and hygiene shall be taught in the villages. What we have been teaching for twenty years they are now attempting to enforce through this association of the government. Can you imagine what this will mean for the future of this county if these decisions are carried out? God is working through them to free these women. Pray that they may have strength to go forward.

School Girls Sacrifice for Famine Sufferers

Famine will be most severe these four spring months before anything can be produced. To help out in a small way our church has made monthly pledges to aid in this work. The school girls have no money to give so have decided to eat only cornmeal instead of flour and save the difference to give the starving. Others are making similar sacrifices to divide their meager living with the more needy. We hope to send some $200.00 a month.

Early Rain Is Welcomed

We were given a surprise Feb. 22 in the form of a rain. We can not remember ever having a rain so early. After a few days it turned colder and a heavy snow fell. Since that time it has been raining, sleeting and snowing according to the rise and fall of the temperature. Everybody is rejoicing over the amount of moisture that is falling but it makes traveling very bad.

Usual Spring War in China Looks Inevitable

Most of the soldiers have left the city, in fact most of them have left the province. The soldiers of all the provinces are moving towards Nanking. The usual spring war seems to be inevitable. General Yen seems to be doing all he can to hold it back but only time will tell what the final result will be. The thirst of the god of war may still call for the blood of thousands.

Personals

Mrs. Pollock spent two days with us on her way to Liao. She has just returned from her inter-furlough vacation with her parents at McPherson, Kans. Nettie Senger spent two days with us on her way to Peiping where she is doing some work in Yen Ching University. Mr. and Mrs. Bright spent two days on a business trip to Shou Yang. The Ping Ting Station gave a farewell dinner to the two Norwegian ladies of the Faith Mission. They are leaving for a much needed furlough. One of them has not been home for ten years. Sixteen delegates attended the mission meeting at Liao—six foreigners and ten Chinese—from Ping Ting.

INDIA

Kathryn Garner

Smallpox Epidemic in Bombay Presidency

In the last few months there was an epidemic of smallpox in a virulent form throughout all of Bombay Presidency. Anklesvar, Vali, Vyara and Bulsar are surrounded with it. There has been one case in Vali boarding school and one in the Christian community. One of our teachers near Khergam has four victims of the disease in his home. We had five cases in the Ahwa Boarding which the government doctor diagnosed smallpox but it was a very light form. In our schools we quarantined but in the country where no such regulations are observed it is very hard to keep the disease from spreading, so we must vaccinate and revaccinate. There have been 300 vaccinations in Bulsar dispensary besides 350 in schools and Christian communities at other stations. The government has also vaccinated many of our school children in some localities.

New Plan for Giving—Offerings Increased

At the council meeting of the Umalla-Vali Congregation, it was decided that the first Sunday of each month be Tithe Offering Sunday. Instead of giving one-tenth to the church each month, on this day each member brings his offering bag, supplied by the treasurer, containing one-sixteenth of his income for the month, and the remainder up to the tenth is kept for Sunday-school offerings and other benevolent purposes. This plan has proved to be an improvement over the one of last year, since by giving the tenth in a lump sum, some felt they had nothing to give at other times. The whole congregation takes part. The farmers put in their offering or bring cotton and grain, or promise to bring when crops are harvested. It is very inspiring on offering Sunday to see each family, widows as well, go forward and put their gift on the altar. As a result an offering of 51 Rupees and five annas (about $19.00) was lifted one Sunday. There was an increase in attendance on that Sunday and both Sunday-school and church offerings showed a marked increase.

School Boys Sacrifice Breakfast for District Meeting Offering

An offering for District Meeting is also being taken in this congregation. Many are denying themselves that the amount pledged might be raised. The boys in the boarding school have gone without food in the mornings for a month and have put the amount that would have been spent for that into the collection. The different classes in the school have had field projects of cotton and from their share of that they have given liberally too.

Educational Inspector and Executive Engineer Visit Vali

On Feb. 4 the Deputy Educational Inspector visited the Vali school. He brought with him the Executive Engineer of Raj Pipla State. This was the first visit from the latter. He was very much interested in the whole plant and promised us his help and coöperation.

Recently Baptized Christians Witness for Christ

The evangelistic workers of Anklesvar district felt a special blessing when seventeen persons from one village were baptized. The leaders of this group are especially brave and we look forward with interest to their life of faithfulness. Their testimonies even now are worth while; although most of them are illiterate, they know how to give answers to those who treat them unfairly. It is evident that the Lord gives them words to speak that both convince and surprise their persecutors. On Monday three others came from the same village for baptism, having been detained by their task masters the day before. We were glad for their determination. In all, twenty-two accepted Christ in those two days.

Girls' School Program Interrupted by Epidemic

The Anklesvar girls' hostel has been exceptionally free from disease this last year but there is now an epidemic of measles and chickenpox. It decidedly spoils the school program, as you may know, for we always have strict segregation with any sort of contagion.

Matron of Jalalpor Boarding School Is Married

After many delays Jivibai Makanji was married, having served in the Jalalpor Boarding as matron for six years. She was the first girl to be enrolled in the school when it was opened in 1918. She had completed fifth grade here and spent a year at Anklesvar in sixth grade.

School Children Take Examination in Sunday-school Course

Of the 120 children in the Machad school who entered the oral examination in the Village Sunday-school course, 118 of them passed.

Jalalpor Directs Evangelistic Work

The Jalalpor Church has taken over the direction of the evangelistic work in this area under the devolution scheme. B. M. Mow is chairman of the evangelistic committee and Chaganlal Virchand is secretary. The committee holds its meetings the last Saturday of each month.

Dates for District Meetings of India

The Jalalpor Church is getting ready to entertain the District Meeting of the First District of India to convene Feb. 28 to March 3. The Marathi District Meeting, Second District of India, will meet at Dahanu at the same time.

Wagoner Family on Evangelistic Tour in Vyara District

Brother J. E. Wagoner and family have been out in the evangelistic tent in Vyara District since December. They are now in their tenth camp. Each night pictures on the life of Christ are shown. As a rule all meetings have been well attended. In a number of places evidence of Arya Samaj opposition is seen but the Christian message is given in spite of such hindrance. In the distant village of Davelpadi five were baptized. Three of these were women, wives of men who have been Christian for a short time.

Vyara Students Find Time for Evangelistic Work

The Vyara school boys and girls have been going out over week-ends quite frequently to help in the evangelistic work. During part of the day the teachers and pupils in Wankal-Khergam boarding schools, as well as in the district schools, go here and there in groups selling and distributing religious literature. At the close of the day, and up until midnight, often these various groups conduct religious services. Our elder's wife, who has charge of the girls in the boarding school and is head mistress of the day school, besides her home duties finds time to come with the group of larger girls to the near-by night meetings. Our girls sing so well that when they go back to the villages whence they came it has a marked effect on those who do not favor education of girls and women.

Work of Bulsar Pastor and Student Hindered by Illness

For almost a year Bro. Covindji Satvedi, pastor of Bulsar Church, has not been able to do active work because of tuberculosis. Also one of the Bible school students, Bro. Ranchod Rama, has not been able to carry on his regular class-work. Both have made very satisfactory progress so that at this time the disease is in an arrested condition.

B. Mary Royer Welcomed at Ahwa

B. Mary Royer landed in Bombay Feb. 3. We are most grateful to have her with us at Ahwa. She arrived here Feb. 10 and has been busy getting settled.

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ACTIVITIES OF STUDENT VOLUNTEERS, MANCHESTER COLLEGE

(Continued from Page 138)

president of the volunteer groups for the coming year.

At the present time the members of our Volunteer Band are taking care of the Mission Chapel in the west part of Manchester. This gives the students, who aspire to do mission work, ample opportunity to carry out their aims and ambitions in a small way.

The world is full of need and we are glad that there are other volunteers like ourselves who are willing to sacrifice their mite that others less fortunate than they can find happiness in the truth of the light of Jesus Christ, the Savior of the world.—Student Volunteers, Manchester College.

INTERNATIONAL PEACE

Mrs. Ada C. Sell

Methought the days of which Isaiah dreamed
Had come, and I enraptured was to see
The little group, in which to me it seemed
The wolf and lamb were mingling peacefully;
The calf and the young lion were in play,
And o'er them all a little child held sway;
And some were beating swords into plowshares;
How gladly they did pound! while near at hand
Still others pruning-hooks did make from spears;
For strife and wars had ceased the world around;
I wakened, and I could not help but pray
That warring fleets of sea and air, and all
Of war should cease; no more the battle-call;
And peace among the nations come to stay!

Altoona, Pa.

* *

THE GOSPEL ACCORDING TO YOU

There's a sweet, old story translated for man,
But writ in the long, long ago.
The Gospel according to Mark, Luke, and John,
Of Christ and His works here below.

Men read and admire the gospel of Christ,
With its love so unfailing and true,
But what do they think and what do they say,
Of the Gospel according to You?

'Tis a wonderful story, this gospel of love,
As it shines in the Christ-life divine,
And O that its truth might be told again,
In the story of your life and mine.

Unselfishness mirrors on every scene,
Love blossoms on every sod,
And back from its vision the soul comes to tell
The wonderful goodness of God.

You're writing each day a letter for man,
Take care that the writing is true,
For the only gospel that some men read
Is the Gospel according to You.

—Selected.

* *

"Be strong!
We are not here to play, to dream, to drift;
We have hard work to do and loads to lift;
Shun not the battle—face it; 'tis God's gift."

Maltbie Babcock.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Rural Life Sunday, May 25

ON May 25, 1930, the Christian people of the world are asked to unite in a day of prayer to God for his blessings on the farmer and his fields and all those who may have to do with the rural life of the world. Rev. M. R. Zigler, Home Mission Secretary, is a member of the Committee on Rural Life Sunday of the Home Missions Council. This committee has published a pamphlet (five cents a copy) which gives suggestions for the observance of the day. Among the suggestions are the following:

Devote one or more services of the day to sermons, hymns, Bible readings and prayers on rural life. Arrange appropriate programs for the church school and young people's meetings.

Where there is more than one church in a "field," arrange a joint service for all churches in one church, with picnic dinner and suitable program.

Secure special speakers for sermon or address, e. g., extension leaders, leaders of farm organizations, and specialists on rural life.

Invite farm organizations to attend services in a body and perhaps take part in the services.

Have a "pilgrimage" to some rural field, with program, speakers and picnic dinner.

Present a play, pageant, or operetta on Rural Life in the parish hall or church.

In his letter to the Home Missions Council approving the observance of the fifth Sunday after Easter as Rural Life Sunday, President Hoover said: "The blessing of Heaven to be invoked by Christian churches, of all creeds and in all lands, upon the farmer and his work, will comfort many with the knowledge that their burdens are in the anxious sympathetic thoughts of men of good will everywhere."

Young India Learning to Work

A Project for Intermediate Classes

For a number of years the young people and juniors of the Church of the Brethren have assumed definite missionary projects. We have been reminded by a number of leaders that a large number of young people, the intermediates, are really not included in either of these groups. We believe also that the intermediates in our Sunday-schools are able and willing to carry a definite missionary project. Therefore, we are suggesting that the intermediates of the Church of the Brethren Sunday-schools assume as their missionary task the support of Vocational Training in our India Mission Schools.

This program, including the vocational or industrial training of five mission stations, costs $6,000.

Ira W. Moomaw, who has been closely associated with the industrial work in India, writes concerning the need for vocational training and what it is accomplishing.

VOCATIONAL TRAINING IN OUR MISSION SCHOOLS THE NEED

Vocational training, or industrial training as we find it in our mission schools, represents an effort to meet the wider needs of boys and girls who come to us from village homes. Their parents for the most part are farmers and the children upon leaving school usually reënter farm life. Almost from the beginning it was felt that if education is to touch the large rural areas of India deeply, the boys and girls while in school must receive a close grip on the problems of rural life. So Industrial departments were opened in nearly all our mission schools.

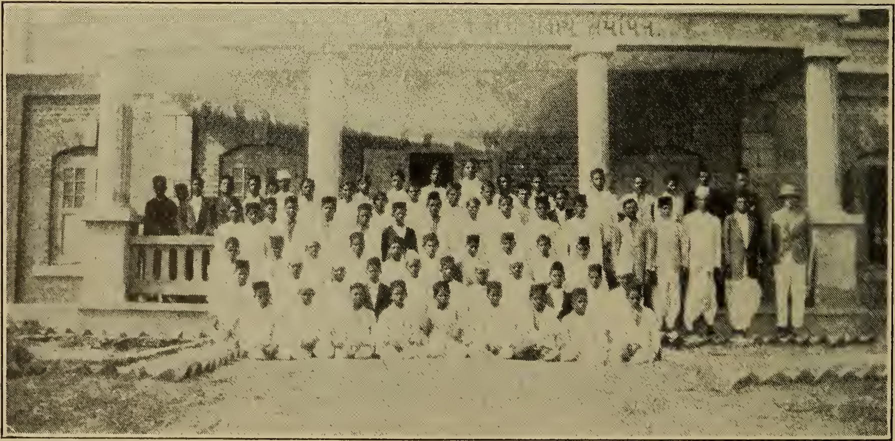
WHAT IT ACCOMPLISHES

1. It helps to maintain a healthy school environment. Children in boarding schools are happier and healthier and the school discipline is better where several hours are spent in industrial work daily. In our several schools, farming, gardening, poultry husbandry, tailoring, carpentry and blacksmithing are taught, although not all of these would be found in the same school. This gives the boys "chores" to do outside of school hours and tends to develop a sense of responsibility. The boys, whose task it is to care for the livestock, learn the value of work being done promptly and well. The school day is usually full of activity, a thing which growing boys need. Our doctors find that the boys who spend several hours of each day working out in the sun or in the school shop are healthier than those who do not.

2. Industrial work in mission schools enables the students to earn a part of their school expense. The produce from the school gardens adds not a little to the food supply needed to maintain the large group of growing boys and girls. In some cases buildings have been erected by the older boys who are in training as carpenters. In nearly every case the repairs on the mission and school property are done by the school boys. The tailoring students of one of our schools earn no small sum by making clothes for the pupils of other schools. The output of the school work shops has nearly always reached an encouraging figure. The boys are usually glad for this chance to earn a part of their education, since their parents are generally too poor and often too disinterested to help them much financially.

We must not exaggerate the income that may be received in this way from industrial work. The fact is that the children are young while they are in school and much time and effort must be spent in teaching them to do things properly. Also as soon as they acquire the skill needed for economical production, they are generally ready to leave school and start out for themselves. This, of course, is as it should be. A well ordered industrial school considers its teaching function of first importance and would not neglect this for the sake of a larger income from production.

3. Industrial training enriches the school curriculum. The purely academic courses offered in most government schools are not adapted to the needs of farm boys. Mission schools have done much pioneering in the field of industrial or vocational education. One happy result has been that agriculture, carpentry and similar occupations are now regarded in many government schools as valuable media of instruction. The teaching of these to farm boys especially, adds meaning to the academic subjects. As industrial training is worked out in our schools, each boy who is graduated knows a trade. A teacher completing the normal course has



ANKLESVAR INDUSTRIAL SCHOOL, 1929

also a working knowledge of agriculture, carpentry and blacksmithing. This broader training is important. For if rural education is to become popular in India, it will likely become so by the efforts of teachers who have a sympathetic and intelligent attitude toward the life and problems of the men and women who toil.

PLANNING THE PROJECT

To get started, we suggest that the leader of the intermediate group, the teacher, the superintendent, or a member of the intermediate Sunday-school class, call a meeting of the group and explain the project. It is best to set a goal towards which you will strive. However, since this is a new experience and it will be difficult to know how much your group can raise, we are suggesting that you merely decide as a group to help support the industrial work, then do your best to carry your share.

Leaflets explaining the project are available for each member of your intermediate group. Send your order soon.

EDUCATIONAL VALUE OF THE PROJECT

Groups taking part in the project will be kept in touch with the industrial school work in our India mission. Stories written by missionaries, and students who have been helped, will appear in the Missionary Visitor. Also stories and pictures will be sent direct to the groups. In the early fall an exhibit of India industrial school work will be available for use among groups interested in the project. Send the name of your leader in order that all materials may reach you promptly.

RAISING THE MONEY

Some intermediate groups plan a budget covering the expected expenses for a year or six months. This plan is commendable and where it is used the amount to be raised for the missionary project will be determined and become a part of the budget. Many young people will tithe or set aside some definite portion of their earnings for the missionary project. This is the best method. Offerings may be brought weekly or monthly as the group decides. An Every Member Canvass to secure each person's pledge for the year would bring the need definitely to every member.

Young people in rural communities may set out a field of grain. Several boys on an appointed day may prepare the ground for a field of corn. Working together they could plant and cultivate. The harvesting of the corn could easily be an enjoyable social event for the boys and girls, and the crop would bring financial profit.

Raising live stock, working definite days for the project, doing odd jobs, candy making, and food sales, may furnish money for this task.

This money should be sent to the General Mission Board, Elgin, Ill., designated for the Intermediate Missionary Project, Vocational Training in India.

YOUNG INDIA LEARNING TO WORK

Intermediate Missionary Project, 1930

Date ....

Congregation .... District ....

Name of Leader ....

Address ....

Number of intermediates participating ....

Goal (If one is set) ....

(A sum of money for your project of work may be indicated here.)

Be sure to send this report to General Mission Board, Elgin, Ill., so you may receive all material issued to the intermediates taking part.

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "From Jerusalem to Jerusalem"*

The Glorious Company, Chapter 4

"Forget them not, O Christ, who stand Thy vanguard in the distant land."

Devotions

Hymn: "O Zion Haste"

Scripture: Roll call of the saints, Heb. 11: 32—12:2

Prayer: Sentence prayers remembering our own missionaries and their work

Solo: "Have Thine Own Way, Lord"

Chapter Outline

(Sermons are sometimes based on the life of some great man or woman. The minister doesn't say, "Now this is the moral: do thou likewise." So Mrs. Montgomery is giving us the story of the lives of early missionaries, hoping we can get some inspiration for our lives.)

This chapter may be presented in a simple, conversational manner by eight or nine women. Since the chapter is a long one do not try to give all the facts.

1. Two Missionary Crusaders of the Middle Ages: Raymond Lull and St. Francis, pp 112-115
2. Two Arabs: Abdallah and Sabat, pp 116, 119
3. Henry Martyn, pp 119-124
4. Bishop Crowther, pp 124-129
5. King Khama, pp 130-135
6. Eleanor Chesnut, Missionary Martyr, pp 135-141
7. Charlotte Tucker, pp 141-149
8. Clara Swain, first woman medical missionary, pp 149-158
9. Choose a missionary of our church to add to the Glorious Company and ask someone to impersonate the missionary.

Poem: The Age of Gold.

Prayer in unison. Page 194, second prayer.

The Age of Gold

The God that to the fathers
  Revealed his holy will
Has not the world forsaken—
  He's with the children still.
Then envy not the twilight
  That glimmered on their way;
Look up and see the dawning,
  That broadens into day.

'Twas but far off in vision,
  The fathers' eye could see
The glory of the kingdom,
  The better time to be;
Today, we see fulfilling
  The dreams they dreamt of old;
While nearer, ever nearer,
  Rolls on the age of gold.

With trust in God's free spirit,
  The ever-broadening ray
Of truth that shines to guide us
  Along our forward way,
Let us today be faithful
  As were the brave of old;
Till we, their work completing,
  Bring in the age of gold.

⁂

GETTING ACQUAINTED WITH OUR MISSION WORK

Special Missionary Meeting

Our large Sunday-school auditorium was curtained off into five rooms, one representing each mission field. We used all the pictures, maps, posters and anything we could find on the country represented in that room.

After our worship period we first went to Africa. Our Junior League leader had charge of that and gave some interesting information. We had planned to stay in each room only fifteen minutes, but in each one the women seemed so interested that it was hard to get them to move on.

The next place to visit was China. We were fortunate to have Mrs. Seese (returned missionary) to have charge of that room. While she talked, rice was served to all.

The next place was Sweden. A letter from Mrs. Norris and information received from the Mission Board office and from Year Books, gave us a very interesting history of the work in Sweden. Coffee and buns were served.

Next we sailed to America. As the curtain was opened into that room, displaying a large flag, we sang "America." Most of the talk there was on the Greene County Industrial School. They had sent us a large display of their work and pictures. It looked like a bazaar. After the meeting two women (our own members) said they had never heard of that place. A teacher of junior girls told her class about the school and they are planning already to do something for the children there. While we talked and looked, nuts and mints were served.

Then we assembled in front of the stage. Following a short history of our India mission work, the pageant, "Mother India," was presented. After a duet, "A Little Bit of Love," a missionary offering of $40.00 was received. There were about fifty women present. The object of this meeting was to get better acquainted with our mission work and the missionaries, and I think this proved to be a most splendid way to do it.

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*Order from Brethren Publishing House, Elgin, Ill. Cloth, 75 cents; paper, 50 cents.

Mrs. P. E. Faw

Chairman of Missionary Dept., Women's Work, Central Church, Roanoke, Va.

BRETHREN MISSIONARY SOCIETY ORGANIZED

A Brethren Missionary Society has recently been organized in York, Pa. The object of this society is to contribute to home and foreign missions, with greater activity on local work. They have held three meetings thus far, with an enrollment of 111. A spiritual program on missions is given first, followed by a business meeting. The meetings are held monthly in the Sunday-school rooms. The Missiongrams are read at these meetings. The missionary committee feels that this is the proper place to use them as they fit in very well with the programs.

JUNIOR MISSIONARY PROJECT IN THE ROCK RUN CHURCH, NORTHERN INDIANA

If you are a junior leader you will be interested in the plans for the Junior Missionary Project in the Rock Run Church, Northern Indiana, as outlined in a letter from Mrs. Clarence R. Cripe.

1. A large poster to present the project for 1930.

OUR 1930 PROJECT

☐ ☐ ☐ ☐ ☐ ☐

☐ **Names of Missionaries' Children** ☐

☐ ☐ ☐ ☐ ☐ ☐

$100 GOAL $100

Pictures of junior missionaries "over there" will appear in the squares. (See Junior Department of the Missionary Visitor for pictures.)

2. Each child to be given a mite-box,
   Cradle Roll—Cradles
   Beginners—Christmas Stockings
   Primaries—Barrels
   Juniors—Churches
   Intermediates—Star Coin Collectors
3. A prize to be given to the class that raises the most money, the prize to be a picture for their class room.
4. Story contest for primaries, juniors and intermediates. Subjects of the stories as follows: Primaries—How I Earned My Mission Money; Juniors—Should Juniors Earn Their Own Mission Money? and Intermediates—Why I Believe in Missions. A prize will be given to the author of the best story written in each class, the prize to be a book on missions.

Rules of the contest are as follows: 1. Stories to contain 75 to 150 words. 2. Stories to be handed in by Dec. 15. 3. To be signed by number instead of name. 4. Three judges to be selected by Missionary Committee.

Rules for judging: Fifty per cent for content of story; twenty-five per cent choice of language; twenty-five per cent for neatness, correct spelling, and punctuation.

5. Prizes to be awarded and the mite-boxes to be opened at Christmas time.

A CORRECTION

Three names were omitted from the list of Children of Missionaries, printed in the March issue of the Visitor, page 85. In China, Ferne Luretta, Howard Edwin, and Alberta Kathryn Sollenberger, Ping Ting Chow, Shansi, ages 17, 13, and 8 respectively; parents, O. C. and Hazel Sollenberger.

Also, the ages of Magdalene and Elizabeth Long should be 17 and 14 respectively.

* * *

At Pentecost all life, language, culture, national genius, art, science, philosophy—all life is gathered into a common center, Christ, and then it goes out from that common center to tell, each in its own language, the wonderful words of God.

Selected from "The Christ of Every Road"

By E. Stanley Jones

POSTER FOR B. Y. P. D. GROUPS

"Young People Go Abroad," is the B. Y. P. D. Missionary Project for 1930. If your group has not already made plans to contribute to the work of some missionary, do so soon. Choose some missionary you know personally or are interested in, decide how much you will plan to give during the year, and plan definitely how to raise the money. Leaflets explaining the project in detail will be sent upon request. Address General Mission Board, Elgin, Ill. A large poster with space for the picture of your missionary will be sent to each B. Y. P. D. taking part in the project. Also, a picture of the missionary chosen will be supplied.

* *

THIS PAMPHLET REALLY PRODUCES TITHERS

A new, friendly, lively-worded tithing talk; "The Tithe Was Made for Man," presenting the tithe idea so winsomely that the reader actually wants to accept it.

No "legalism.'" No straining of proof texts. No unequal burden. No complicated theological argument. Just plain good sense.

The price is 75 cents per 100. Copy free on request, to anybody interested in the circulation of tithing literature. With it comes a simple plan of distribution which can easily be operated in any church or other Christian group.

This is part of the non-profit, interdenominational service perpetuated by Thomas Kane, founder of The Layman Company, 730 Rush Street, Chicago, Ill. Send requests to this address.

Please give your denomination, also mention the Missionary Visitor.

* *

A NEW LEAFLET, "HOW CHRIST IS CHANGING INDIA," is ready for distribution. This article first appeared in "The Indian Witness," a periodical printed in India. An Indian, who has witnessed the effect of Christianity on his country during the last thirty-seven years, believes that "taken as a whole, India's people are daily growing in the knowledge of Jesus and India is being fashioned according to the mind and spirit of Jesus." Sent free upon request from General Mission Board, Elgin, Ill.

TWO PLAYS

AMERICA FOR AMERICANS

A Play for Juniors

Are you looking for a play of world friendship and good will for boys and girls, easy to produce, with a lesson for grown-ups as well as children? Here it is—"America for Americans." The play, which requires about fifteen minutes for presentation, may have eleven to eighteen characters. Four speaking parts. One of the girls, interested in America for Americans, wishes the foreigners in America could be sent straight back where they belong, bag and baggage. Whereupon her ring is turned into a wishing ring and the baggage agent and his assistants proceed to remove from their home all articles which the foreigners had a part in making. When the room is nearly bare, and the American girls have been reminded by an Indian that all foreigners including themselves are to leave America, in despair the girls wish they'd all come back, bag and baggage. They are brought back, but not until the girls have learned the meaning of "America for Americans," and have promised to be perfectly lovely to foreigners ever after. Price 15 cents each, 6 copies for 75 cents. Order from Brethren Publishing House, Elgin, Ill.

* *

A SEARCH FOR GOD

A Play for Adults

"A Search for God," is a short play, written by Alice K. Ebey, missionary to India. The play gives a true incident from our own India mission field. To be given by two adults, either men or women. Time, about ten minutes. Easy to produce. Sent free upon request. General Mission Board, Elgin, Ill.

The first Sunday of each month is Tithe Offering Sunday in the Umalla Vali Congregation, India, according to a plan adopted recently by the church in council. One-sixteenth of the month's income is brought in money, crops, or a promise to bring when crops are harvested. Read how the plan takes care of the **tenth.** See News from the Field, Page 143.

"THE CHRIST OF EVERY ROAD"

A BOOK REVIEW

"The world-ground is being prepared, I am persuaded, for a spiritual awakening on a very extensive scale. I do not say this lightly—it is a growing conviction, forced upon me by the very facts." Such is the opening statement in "The Christ of Every Road," by E. Stanley Jones, a book that is going into thousands of homes of every denomination, because there is in it a ringing message of Pentecost, portraying what the church has done in the past and what the church may again do, if she will grasp her opportunity.

The program of Jesus was not based on extraterritorial rights nor did the early disciples first seek personal safety. Listen: "Jesus did not undertake to make Jerusalem a safe environment for their faith before he dared send the disciples into it. He changed them, and they went out to change the whole structure of human society. His method was a man." "So deeply had they imbibed this new method of facing life that as soon as a soldier became a follower of Christ in the early church he was expected to give up his occupation as incompatible with being a Christian. Their whole dependence on physical force was gone, swallowed up by a dependence on higher force—the force of unconquerable love."

The Gospel is dynamic—it abounds in life. "Our gospel ends not in a corpse, but in a Conqueror; not in a tomb, but in a triumph. And because of this very fact a radiant optimism lives at its heart. It is a gospel of **in spite of.** It does not depend on the **the-account-of's,** for it can live on the **in-spite-of's.** And live radiantly."

Jesus is Immanuel, "God with us." With us not occasionally, but always, though we live as if ignorant of this fact. "Even the Christ of the Emmaus Road is not sufficient, for while he is triumphant, he is still history. He must become THE CHRIST OF EVERY ROAD, especially the Christ of those Inner Roads of Personal Life and Experience."

Pentecost brought new life to the church. "The early church was spontaneous. No one knew what it was going to do next. Now you can anticipate what the church will do. It is in the ruts, and 'a rut is a grave with both ends knocked out.' But ruts are so safe! When life ceases to be spontaneous we groove it in order to be sure we have something. We do have something, but whether it is life is a question."

The book abounds in statements such as I have been quoting. It contains 271 pages and retails for $1.50. Through the Gish Fund, ministers of the Church of the Brethren may secure it for thirty-five cents. Order from Brethren Publishing House, Elgin, Ill.

J. E. Miller,
Literary Editor, Brethren Publishing House.

* * *

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of March 31, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930, ...$7,274.65

(The 1930 budget of $311,000.00 is 2.3% raised, whereas it should be 8.3%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on March 31, 1930:

Income since March 1, 1930,	$10,022.40
Income same period last year,	35,987.36
Expense since March 1, 1930,	24,700.84
Expense same period last year,	21,987.50
Mission surplus March 31, 1930,	20,064.22
Mission surplus February 28, 1930,	34,742.66
Decrease in surplus, February, 1930,	14,678.44

March Receipts. Contributions were received during March by funds as follows:

	Receipts	Total Rec'd since 3-1-30
World-Wide Missions	$3,048.34	$3,048.34
Student Fellowship Fund—1929-1930	75.00	75.00
Aid Societies Mission Fund—1927	435.35	435.35
Home Missions	54.96	54.96
Greene County, Virginia, Mission	10.00	10.00
Foreign Missions	271.14	271.14
Junior League—1929	102.75	102.75
Junior League—1930	61.83	61.83
B. Y. P. D.—1929	217.11	217.11
Home Missions Share Plan	5.00	5.00
Challenge Fund	355.00	355.00
India Mission	52.00	52.00
India Native Worker	5.00	5.00
India Boarding School	26.25	26.25
India Share Plan	137.50	137.50
McCann Memorial Churchhouse (Anklesvar)	5.63	5.63
India Missionary Supports	465.00	465.00
China Mission	118.63	118.63
China Share Plan	37.50	37.50
Liao Chou Hospital	10.00	10.00
China Missionary Supports	112.50	112.50
Africa Missionary Supports	526.09	526.09
Africa Mission	142.42	142.42
Africa Share Plan	545.00	545.00
General Relief	1.00	1.00
China Famine Relief	1,351.57	1,351.57
Conference Budget Donations	516.64	516.64
Conference Budget Designated	20.00	20.00

* * *

We read the story the other day in which it was told that Paavo, the great runner, always prays before every race; but we guess he gets right up off his knees and gets on his toes, which would be a good rule for all the rest of us to follow.—The Churchman.

THE JUNIOR MISSIONARY

Junior Missionaries in India

Since the Junior Missionary Project this year is the support of children of missionaries, pictures of the children will appear each month in this department. The pictures may be used for posters.

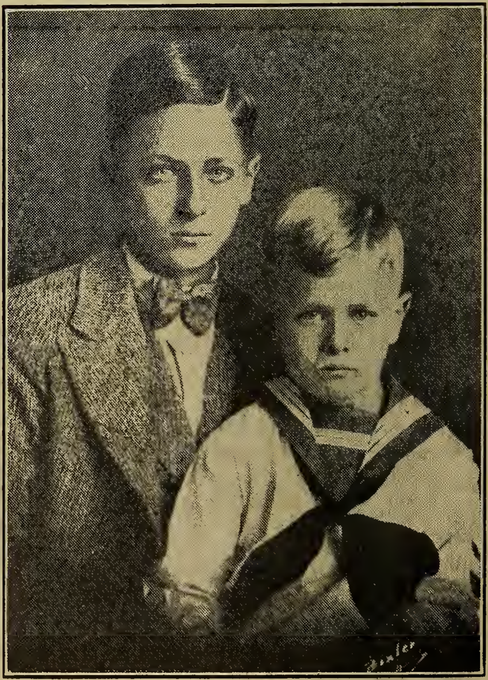
Dallas J. Winfield Fox

Dallas J. Winfield Fox was born at Whitefish, Montana, May 5, 1917. Though he has been in India only a few months, he has found his Indian playmates to be jolly good fellows. His favorite interests are animals, sports, and music, and he has always enjoyed following his daddy around the wards and into surgery in the hospitals. He has brown hair, is four feet nine inches tall, and weighs 85 lbs. He plays the saxophone very well.

David Emerson Blickenstaff was born May 20, 1915, at La Verne, Calif. He has blue eyes and light hair, weighs 118 lbs. and is five feet four inches tall. He will enter Woodstock School, March, 1930, in eighth standard, equivalent to second year high school.

During the winter season David has vacation from school. His favorite pastime, during vacation, is kite flying with the Indian boys, and he has a regular, daily program of study, shop work and violin practice. One of his hobbies is stamp collecting. He is also making a serious study of the Gujarati language and has a language teacher each day.

Stephen Claire Blickenstaff was born at Landour in the Himalaya Mountains, Sept. 11, 1924. He has blue eyes, light hair and is large for his age. He attended kindergarten in America at La Verne, Calif., and now he goes as a day pupil to the Boys' Boarding School at Bulsar. There he sits cross-leg on the floor with the little Indian boys and girls and studies his lessons in the Gujarati language. In addition he has lessons at home in English. When he gets to be a few years older he will be a boarder at Woodstock School. His playmates are the Indian children, with occasional



David and Stephen Blickenstaff

Whooping Cough

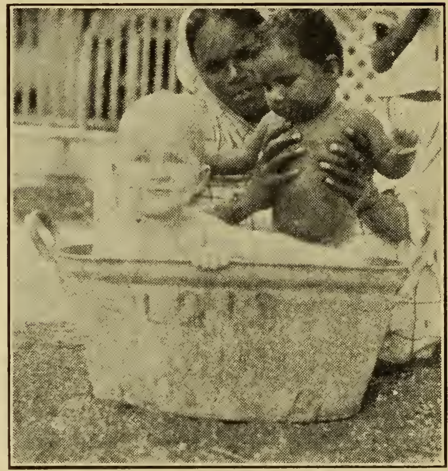
Lois Anetta and Joseph Baxter Mow

visits from other missionary children. Stephen loves to sing and enjoys music more than anything else.

David Merrill Mow was born on Christmas Day, 1928, in Dahanu Hospital, India. His special interest is climbing up stairs, investigating everything he can reach, also tasting everything. He weighs 21 lbs., has light brown hair and brown eyes.

Lois Anetta Mow, six years old, has blue eyes, medium brown hair, weighs 46 lbs., and is three feet four inches in height. She is fond of playing house and cooking Indian fashion. Her playmates are Margaret Premchand, Samuel Jethalal and brother Joseph. Rice bananas and noodles are her favorite food. She was born April 23, 1924, at Dahanu, India.

Joseph Baxter Mow, born in Landour Military Hospital, July 10, 1926, has blue eyes, yellow hair, weighs 32 lbs., and is three feet three inches tall. Joseph's special interest is motors. He enjoys playing with his wagon and riding the "kiddie car," cutting and pasting pictures and playing in the sand pile. Bread pudding and raw carrots are his favorite food.



David Merrill Mow

From New York to Bulsar

EFFIE V. LONG*

Come, children. We are to meet on Pier Seven in New York, and be "All aboard for India!" Yes, the name is on the side of the big steamer, the Lancastria. It is much larger than you thought? Yes, just like a whole village of people floating on the water.

Now don't mind if you get sea-sick in an hour or two, for after it's all over, it is real funny, and something to laugh about ever after. But let's all **think** we're not going to be sea-sick, and perhaps we shall not be. I like a **big** steamer. It's more apt to be steady.

Yes, these clean little rooms are our cabins, with the little beds—one above another, on the side, and little metal steps to climb up to the top berth or bed. When you lie down in one of these little beds you'll feel like singing "Rocked in the cradle of the deep" and it really does rock you to sleep so cosily.

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* Missionary to India, now on furlough in America.

Out there is the Statue of Liberty. All boats going in and out of New York harbor pass this. It looks small, but it really is large, with winding steps inside to go up to look out over the Bay.

Hear that gong? It's calling us to eat. They always call us to eat soon after starting out, and they keep it up, having good food for us four or five times per day.

Now let's go out on deck and have some games—deck golf, deck tennis, shuffle board—anything to while away the time and make it pleasant. We can't all play. Some of you go to the piano and have some music. And on the lower deck is a swimming pool, filled with sea water.

Now children, good night. Remember, we all gather here on this deck in the morning for worship. We'll have Bible study and prayer, and sing some hymns together.

Oh, everybody is rushing to the railing! Land is in sight! Sea-gulls have been flying over the boat all morning. It is only an island, not England, as we had hoped. Now be sure to keep a strict lookout for a whale. I do hope we shall see one. I have crossed the Atlantic six times and have seen several.

This is London, and so many things to see in a short while! Our good friend, Mrs. Weber, is here and knows London well. She makes a fine guide for us. Take note of all you see here and write back home to the folks, for they will enjoy it.

Our two days have seemed so short, but now we hear "All aboard" again, this time on the S. S. "City of Paris," bound for India. If you were sailing for Africa you would take a different steamer and go in a southeastern direction. But we must hurry on to India, and you may visit Africa later. If you hear the fog horns blowing tonight, don't be alarmed. We are in the Bay of Biscay and horns keep blowing so ships may not run against each other in the dense fog.

Tomorrow we pass through the Strait of Gibraltar. It is not narrow as it looks on the map, but you can see land in the distance on either side, and the Rock of Gibraltar stands up there tall and erect like a great sentinel. Be sure to get up early to see it.

Oh, look, isn't that a whale? Yes, yes! Everybody runs to the railing! Just see him over there spouting water. You do not see all of him? We never do. He shows only a part of his body above the water.

Children, this afternoon we reach Alexandria and northern Egypt, and tomorrow we may go down to Cairo to see the pyramids. How many want to go? Hands up. So we shall **all** go.

Third class is awfully dirty and stuffy on these trains, but come on. We are off to the pyramids, your first camel-ride. See the sphynx! So much larger than you thought! And go up on top of the great pyramids. You have a guide to help you climb. The view is beautiful from there.

Now children, here in Cairo I want you to see something in the museum before we take to our boat. I want you to see the mummies. They are the bodies of people who died thousands of years ago. They embalmed them, and kept them all these years. Don't they look old and dried up!

At Port Said we must all buy topis, or sun-hats, made of cork, to protect our heads from the sun.

Everybody on deck! We are entering the Suez Canal. Yes, it looks like a big river. It is wide enough for two large steamers to pass, but steamers must go very slowly through the canal, so as not to wash the sides of the canal. It will take us all night to get through. Then we enter the Red Sea.

We are going south now. Can't you feel it getting warmer every day? Yes, the Red Sea is not red. They say it was named from the great patches of red sea-weed that are seen sometimes. The little yellow stars we saw in the water last night—what are they? Why, that is phosphorescence. Just look down at the side of the boat, and you can sometimes see them twinkling. It is very pretty on a dark night. There are always so many interesting things to see on board ship. Yes, and I almost forgot to point Mount Sinai to you. If it is clear you can see it away over there to the left, and back there where we entered the Red Sea is where the children of Israel crossed. Do you know they have a railroad from Egypt to Palestine now? You can run up there in about a half day.

Only six days to cross the Indian Ocean and we hope to land in Bombay and end our journey of a month's travel. Haven't we seen a lot? Bombay has a beautiful harbor, and they are taking us right into the "Gateway of India."

See, the men are dressed in white and the women in red and bright colors! Oh, there are our friends to meet us! Since our time is so short, we'll go right on to Bulsar where our missionaries and their children are assembled in Mission Conference. There you can see them all. We have fifty-two missionaries on the field and on furlough, and thirty-two children. All of them live at nine stations. Bulsar is our oldest station, opened by Brother and Sister Stover and Sister Ryan in 1895. Now take these chairs. Our Indian brethren have come to give you welcome. It is a pretty custom to "say it with flowers." They put garlands of flowers on your neck and bouquets in your hands, and then ask you to talk! The flowers are so fragrant, you should be inspired to say something nice!

In a short time they may be doing it again, but that time it will be a farewell to you and you will be sailing away, away with a sad heart on leaving dear old India!

Tarabai, the Egg Seller

MARY SHULL*

"Tara, where are you, you lazy bones? Take these eggs to the Mem Saheb and see if she wants them. Be sure and tell her that they are fresh and take care that you do not break them."

Tarabai very carefully tied the nine eggs in a cloth that once was red, but looked as if it had always been black. She picked her way very gingerly along the stony path till she came to the road that led to the Mission Bungalow.

It was a hot day in April so the doors and windows were all shut. There seemed to be no one at home so she timidly began to call, "Mem Saheb, Mem Saheb, oh, Mem Saheb."

At once the door opened and the Mem Saheb came out. "What have you, Bai?"

"Eggs—they are fresh."

"How many?"

"Nine."

"How many hens?"

"One."

"O, how can they all be fresh these hot days?"

"They are fresh."

"We will put them in water and see. I am sorry but I can take only four of them. You will have to take the rest back."

"Then I will have to eat a beating."

"Why?"

"My stepmother told me to bring them and if I take any back she will beat me."

"Where do you live and what is your father's name?"

"We live in the village here. My father is Ram Shet. He owns these fields around here and has many people working for him in them. My mother is dead and my stepmother is very cruel to me. She wears nice clothes and takes flowers to the temple every day, but I must stay at home and help the servants do the work."

"What do you do?"

"I must carry water every morning and evening from that big well near the bazaar. My stepmother will not allow me to bring from the one near our house because the low caste people go there."

"How old are you and how many brothers and sisters do you have?"

"I am ten years old and have two stepsisters and one stepbrother, the baby. My stepmother dresses up her little girls in fine clothes and takes them with her to the temple. But after they are gone I slip out and have some fun too. There are always people going to the bazaar and we like to watch some of the boys learn to ride bicycles. They can rent them for a few cents an hour and soon learn to ride them well, although they often tumble off. We like to watch the goats and buffaloes and cows come into the village from the jungle to go to their homes. At the time of our festivals we have the most fun. We always have special sweets to eat and I never have to work so hard then. We go along with the other people when they march through the streets and sing songs."

"Can you read?"

"No, I see the girls go to school every day and wish I could go, but what can I do? My two little sisters will go when they get old enough. They are very bright, my stepmother says; but I am dumb. I must go now or I will not get the rice cleaned for our dinner. Good-by, Mem Saheb."

As she watched the retreating figure, the Mem Saheb marvelled at the joy these little folks get out of their hard lot.

⁂

A LITTLE TASK

I'm very little, so they say;
I dearly love to run and play.
And yet I think it's pleasant, too,
To have a little task to do.

It makes me feel so big and strong,
To know that I can help along;
It makes me smile all through and through,
To have a little task to do.

I love to run, and shout, and sing,
But then, that is not everything.
I think it's very fine, don't you?
To have a little task to do.

⁂

"That life is most worth living whose work is most worth while."

---

* Missionary to India.

Chhota (Little) Nagu

SUSAN L. STONER*

Old Nagu was dead! Faithful old Nagu who had been a most loyal helper at Woodstock School for fifty years! At the age of seventy-four he died from a sudden attack of pneumonia. Who could take his place in the school—yes, who would be able to take his place?

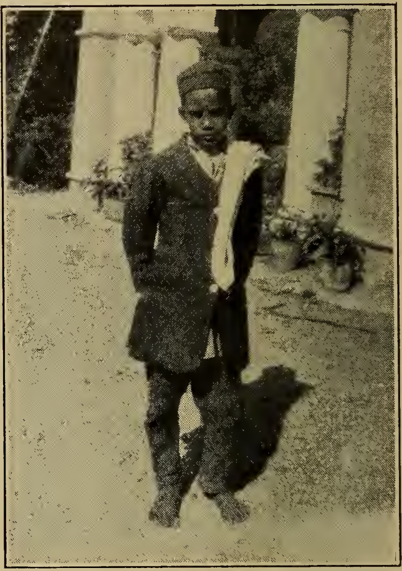
The question must have reëchoed far back into the Himalayan Mountains until it reached old Nagu's home. The bereaved wife, now a widow, was consoled only by the hope she placed in her one and only son, a young lad then ten years old. Was he too to be taken from her home? Her mother heart must have weighed the question thoughtfully until she was ready to consent that her "gem" or "jewel," Ratan Singh, should go along with his father's friends to Woodstock School. There he would begin to learn the duties that his father had recently laid down.

It may have been hard to leave his mother, his two older sisters, and village playmates, but Ratan Singh had a brave little heart. He was true to the daring blood that was in him for he belonged to a Rajput family of the warrior caste. It did not take long to make a little bundle of the simple provisions of food and clothing and he was ready to start. His father's friends were like kind uncles to him.

After nearly three days of trudging along over mountain roads, Ratan Singh found himself in a strange environment, not at all like his quiet little village. Here he saw many white-faced boys and girls playing about on the school playground and speaking a language that he did not understand. Perhaps he felt a bit homesick for his own village friends. Presently he was taken to the school office where he met the "bara sahib" or principal, Mr. Parker.

Day by day he began to get acquainted with the Landour hillside as he went on errands for the office. He soon became known around the school as "Chhota Nagu" meaning "little Nagu." His pleasant smile and cheery "Salaam" have won him many friends.

Chhota Nagu arises early in the morning and follows the practice of the older Hindus, with a worship period, reading from the Hindu scriptures and chanting prayers.



CHHOTA NAGU follows in the footsteps of his father.

After a light breakfast, mainly tea, he is ready for the day's work. Early each school day he unlocks and dusts several classrooms. He loves to imitate his elders and carries a "jharon" or towel over his shoulder. Instead of wiping the dust from the desks and seats with a dampened cloth, he switches this jharon in the air and rather beats the dust off the furniture. With such a method of dusting, about half of the dust rises into the air and settles upon the dusted furniture again. (It is hard to change the custom of ages!) This same jharon may be used as a handkerchief, a hand towel, or shopping bag. A most useful article is the jharon, and no doubt Chhota Nagu would feel lost without his jharon swung over his shoulder in readiness for its many services.

During the past year he has had a "paghree" made of yards and yards of soft white cloth neatly folded and wound around to form a turban for his head. He wears

(Continued on Page 158)

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* Teacher in the Woodstock School, India, where our missionaries' children attend.

Missionary Worship Programs for Juniors

To be used in connection with the Junior Missionary Project, May

Quiet Music

Call to Worship: (Stand and sing) "The Lord is in his holy temple, Let all the earth keep silence, keep silence, before him. Amen."

Praise Hymn: "Come Thou Almighty King" (Two stanzas)

Scripture: Psalm 72: 17, followed by Psalm 23 in unison.

Hymn: "We've a Story to Tell to the Nations"

Facts about India

Story: "Tarabai, the Egg Seller"

Offering. Discuss with the children the object of the offering.

Sentence Prayers by the Children. (Prayers appropriate to be cut apart will be sent upon request.) Close the prayers with the following (Tune: "Away in a Manger"):

Be near me, Lord Jesus,
  I ask thee to stay,
Close by me forever,
  And love me I pray.
Bless all the dear children,
  In thy tender care,
And help us to love thee,
  And willingly share.

To be used in connection with the Junior Missionary Project, June

Quiet Music

Call to Worship

Leader: The earth is Jehovah's and the fulness thereof; the world and they that dwell therein.

Children: Let the people praise thee, O God; Let all the people praise thee.

Praise Hymn: "Holy, Holy, Holy, Lord God Almighty" (Two stanzas)

Lord's Prayer in unison

Story of hymn: "I Would Be True"

Hymn: "I Would Be True"

Brief talk by the leader calling attention to the missionary project, the children's part in the missionary program of the church, and methods of raising their missionary money.

Story: "Chhota (Little) Nagu"

Offering Service

Leader: "Give unto the Lord the glory due unto his name; bring an offering and come into his courts."

Boys: "God loveth a cheerful giver."

Girls: "It is more blessed to give than to receive."

Prayer:

"Dear Jesus, bless the money we bring thee,
Give it something sweet to do,
May it help some one to love thee.
Jesus, may we love thee too."

Story of Hymn, "I Would Be True"

"Howard Arnold Walter, a noble and unselfish missionary, was devoted to his mother. After several years of faithful service in a far-away land, the time had come for him to return home for a much needed rest, and he was rejoicing over the prospect of seeing his mother and other loved ones again. Then a terrible plague broke out in the community in which he was serving, and all about him there was suffering and sorrow. Seeing the sadness and misery of the people, Mr. Walter felt that he ought not to leave them at a time when he might tell to many who were ill the story of a God who loved them, and when he might also care for many of them and help them to get well. And so, forgetting his own pleasure, the noble fellow made up his mind to remain among those suffering people and to help them in every way he could. As he thought of how disappointed his mother would feel, he wrote her a very beautiful letter, telling her how much those poor, suffering people needed him, and then he wrote for her the lines, 'I Would Be True.'

"Wearied by the added work of caring for the sick, and worn by the sadness all about him, Mr. Walter himself became ill with the frightful plague and died among the people for whom he had so bravely lived and sacrificed. And the beautiful lines which that young man sent home to his mother have been set to music."

Facts About India

One-fifth of the population of the world, or three times the population of the United States, live in India. India is half as large as the United States.

There are tens of millions of child widows in India. It has been said that there are enough child widows in India to put one in every home in America and enough left to make a city of Chicago besides. A survey of a few years ago reveals that approximately 15,000 of these widows are under five years of age; 100,000 between five and ten years of age; 279,000 between ten and fifteen; and a half million between fifteen and twenty. The Sarda Bill, which was to become a law in India April 1, 1930, will prohibit the marriage of girls under fourteen years of age and boys under eighteen. No doubt Christian missions was largely responsible for this reform.

The first missionaries from the Church of the Brethren went to India in 1894. They were Wilbur Stover and wife and Mrs. Bertha Ryan Shirk.

The Church of the Brethren mission in India is located between the Arabian Sea and the Western Ghats (mountains), an area of 7,000 square miles, with a population of 1,185,000. Our mission is responsible for 2,865 villages.

We have 52 American missionaries to India. Fifteen of this number are now on furlough in America.

Last year there were fourteen organized churches with a membership of 3,892.

In the nine mission schools the total enrollment was 3,789.

Total treatments last year in our two mission hospitals and dispensaries, 16,753.

ENTHUSIASTIC JUNIOR MISSIONARIES of the Summit Congregation, Second District of Virginia.

CHHOTA (LITTLE) NAGU

(Continued from Page 156)

this more often now than the black topi or cap as seen in the picture. Going to the office about nine o'clock and quietly removing his shoes as a sign of respect, he sits on the stone pavement to await further orders of the day. At spare moments he studies his Third Reader in Hindu.

Chhota Nagu does not go to school. He is being taught by a high school boy. Does he play games? He does not get much chance at playing games with boys of his own age. His older friends like him and play with him sometimes. Perhaps he misses the care-free life he had in his home village.

At school he seems to take life rather seriously for one of his age. He is honest and loyal. The teachers and pupils like him and wish him many years of service in the school as he follows in the footsteps of his father—the faithful old Nagu.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

In Evangelistic Service

Smith, Rev., and Mrs. S. Z., Sidney, Ohio

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Chow Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d. Covina, Calif., 1924

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Brooch Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Kaylor, John I., 1911, and Ina, 1515 Second St., Bakersfield, Calif., 1921
Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923
Nickey, Dr. Barbara M., 3435 Van Buren St., Chicago, Ill., 1915
Roop, Ethel, 1926
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916
Wolf, L. Mae, 3435 Van Buren St., Chicago, Ill., 1922
Woods, Beulah, Spencer, Ohio, 1924

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

MAY IS CONFERENCE OFFERING MONTH

At the Missionary Convocation on Monday, June 16, new missionaries will be consecrated and sent forth to their tasks. An appeal for funds will be made. As many as thirty ushers will pass among the heart-warmed assembly and receive the offerings sent up from the congregations, as well as personal gifts. People will be inquisitive until the money is counted. Great rejoicing will follow a good report. The Messenger will publish the achievement. You will enjoy having a part in this great work.

CUT HERE

CONFERENCE OFFERING

BLANK FOR SENDING MONEY

Brethren's General Mission Board, Elgin, Ill.

Dear Brethren:

Note.—The treasurer of the General Mission Board is also the treasurer for Conference Budget funds.

Enclosed find .... Dollars as an offering for Missions and Church Promotion to carry out the program as authorized by Annual Conference.

CONFERENCE BUDGET for Missions and Church Promotion $................
General Mission Board, World Wide Fund - - - - $................
Board of Religious Education - - - - - $................
General Ministerial Board - - - - - - $................
General Education Board - - - - - $................
American Bible Society - - - - - - $................

Which amount is from:

.... **Individual**
.... **Sunday-school Class**
.... **Christian Workers**
.... **B. Y. P. D.**
.... **Aid Society**
.... **Junior Church League**
.... **Sunday-school**
.... **CONGREGATION**
.... **STATE DISTRICT**

CUT HERE

Name of Sender ....

Street Address or R. F. D. ....

Postoffice .... **State** ....

Please do not write in this space

Date	Amount Enclosed
....................19....	$....................

A Few Reminders

Please make all orders payable to **Brethren's General Mission Board** and to no individual.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please show what congregation and District should have credit for this. This is for the Record of Giving.

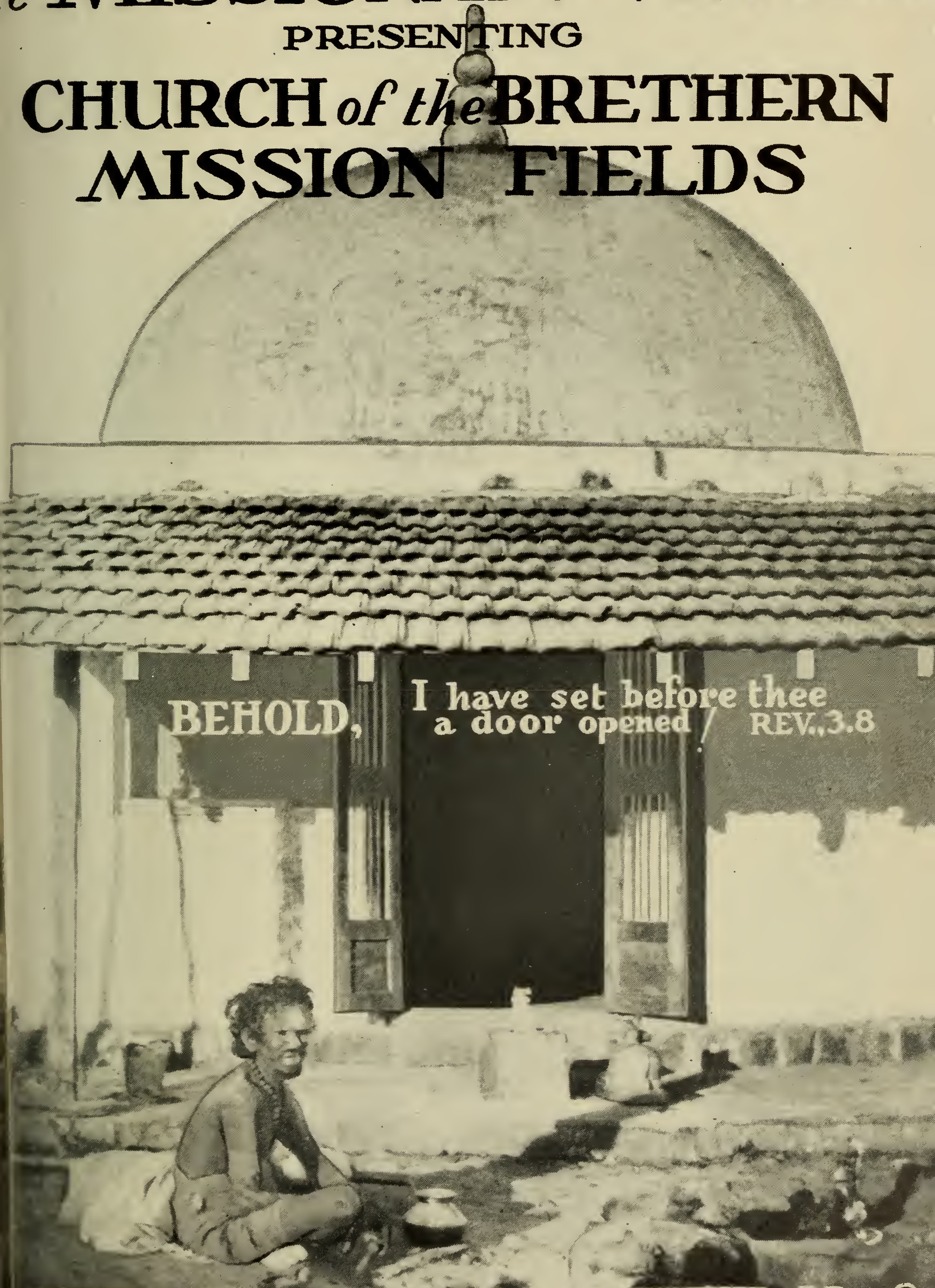
Full name and address should be given to insure a prompt return of receipt.

Orders for tracts, Visitor subscriptions, etc., should be on separate sheet.

e MISSIONARY VISITOR

PRESENTING

CHURCH *of the* BRETHERN MISSION FIELDS



BEHOLD, I have set before thee a door opened / REV. 3.8

JUNE, 1930 Vol. XXXII, No. 6

The MISSIONARY VISITOR

EDITOR'S ANNOUNCEMENT

For forty-five years the General Mission Board has made an annual report. Often these reports were very similar to those of the year before. To effect economy the reports were reduced in size, with the understanding that every five years a more complete report would be issued. We take pleasure in presenting this first of the five-year reports. It is more than a five-year report as it includes information collected from earlier years.

Seven sections of the book present the various phases of our mission work. The section, LIFE STORIES WITH MISSIONARIES, will be found exceptionally interesting for popular reading. Families will enjoy reading one of the visits each day in connection with family worship.

The statistical tables are a storehouse of information. Save your copy for reference during the next five years. Copies should be placed in Sunday-school libraries so they will be available for various uses.

The report contains so much valuable material that we recommend its use for mission study. A series of lessons based on it will be prepared and printed in The Missionary Visitor, August, 1930.

The editor wishes to thank all of the missionaries who have coöperated so wonderfully in supplying the material for this good report. Never before has the home church had such an opportunity to know the facts regarding its mission work.

Appreciative mention is also due the assistant editor who took a leading part in the make up of this issue. Readers accustomed to think of the assistant editor as Miss Ada Miller will see her name in this issue as Mrs. Ada (Miller) Arnold. We congratulate both Brother and Sister Arnold. She has consented to continue her work with the Visitor.

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.
H. Spenser Minnich, Editor
Mrs. Ada (Miller) Arnold, Assistant Editor

SUBSCRIPTION PRICE IS $1.00 PER YEAR

The subscription price is included in EACH donation of four dollars or more to the General Mission Board, either direct or through any congregational collection, provided the four dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give four dollars or more and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor. **NO VISITOR SUBSCRIPTIONS ARE ENTERED UNLESS REQUESTED.**

Kindly notice, however, that these subscription terms do not include a subscription for every four dollar donation, but a subscription for each donation of four dollars or more, no matter how large the donation.

Address all communications regarding subscriptions and make remittances payable to **GENERAL MISSION BOARD, 22 S. STATE ST., ELGIN, ILL.**

Entered as second class matter at the postoffice at Elgin, Illinois.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized Aug. 20, 1918.

Membership

OTHO WINGER, North Manchester, Ind., **1912**-1933.
J. J. YODER, McPherson, Kans., **1908**-1934.
H. H. NYE, Elizabethtown, Pa., **1923**-1932.
J. B. EMMERT, La Verne, Calif., **1924**-1931.
LEVI GARST, Salem, Va., R. R. 1, **1925**-1930.
J. K. MILLER, Cedar Rapids, Iowa, **1928**-1933.
L. C. MOOMAW, Roanoke, Va., R. R. 2, **1928**-1932.

Officers

OTHO WINGER, President, **1912**-1933.
J. J. YODER, Vice-President, **1908**-1934.
CHARLES D. BONSACK, General Secretary, **1921**.*
H. SPENSER MINNICH, Assistant Secretary and Editor Missionary Visitor, **1918**.
M. R. ZIGLER, Home Mission Secretary, **1919**.
CLYDE M. CULP, Treasurer, **1920**.

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since **1906**.

Viewing Our Mission Situation

CHAS. D. BONSACK

Forty-fifth Annual Report of the General Mission Board

For the Fiscal Year Ending February 28, 1930

WE are glad to report a good year in the mission endeavor of the church. The shortage of funds made necessary a reduction of work in all fields. This meant delayed buildings, employed native workers dismissed from service, and over-worked missionaries broken in health. Yet the Lord has spared the lives of all workers and sustained their efforts with normal fruitage in all fields. The June Missionary Visitor becomes a report this year for the past five years, and to this we refer all for further details of progress.

Personnel

During the year seven new workers were sent to fields beyond America. These were Brother Glen Norris and wife, Lois Detweiler Norris, to Malmö, Sweden. Dr. J. W. Fox and wife, Bessie King Fox, to India. Brother Paul Rupel and wife, Naomi Zigler Rupel, with Elnora Schechter, a registered nurse, to Africa. This made a total of 107 foreign missionaries under the care of the Board, which is about eighteen less than four years ago. We take pleasure in this special report of our fields in presenting the pictures of those who represent us in foreign lands.

There continued about 25 workers in the home field during the year, wholly or partially supported by the Board. Among these, Brother S. Z. Smith, who did some splendid evangelistic work among the weaker churches for the full year included in this report, recently passed to his reward while holding a meeting in Lonaconing, Maryland, April 4.

India

India reports a baptized membership of 3,944, something over 200 being baptized during the year. They have fifteen or more organized churches and these churches are more and more accepting the responsibility of evangelism among their people. Missionaries are needed who can work with these churches, helping to train leaders, building Christian faith and character, and directing to better health, homes and Christian progress. The Board spent as a total for India during the year, $125,910.00. This was used to support fifty-two missionaries, about 225 native teachers and evangelists, provide buildings, give medical treatment to more than 28,000 sick folk and other ministries of help in Christ's name. In India, as everywhere, Christian progress is not measured by baptisms alone. The Gospel touches all of life.

China

China continues to suffer from political wars to which famine has added a death list the past year of many millions. Perhaps no land needs help more urgently and yet at the same time increases the difficulty for giving it. Our mission there reports a baptized membership of 1,255, more than 50 being baptized during the year. The government has made it very difficult to continue mission schools by prohibiting religious teaching in schools of any kind, yet more than 630 were in schools of some kind, not including the Sunday schools. We have 32 missionaries in China and about 43 native workers. During the year a total of $49,626.00 was spent in this field to support these workers, provide buildings, minister to womanhood and childhood, and give medical treatment to more than 6,000 patients. The Chinese church and its leaders are assuming increasing responsibilities. There was received for fees at the hospitals, $13,500 Mex. and the women's sewing work provided enough money to carry on the evangelistic work at three stations.

Africa

Our Africa field is one of large opportunity and the mission is filling a great need. Interior and beyond all mission stations of any kind, millions await the coming of the white man with the gospel. The government has prohibited missions from entering much of this territory, but the British government, seeing the good work done by the mission, has in the past year invited us to occupy more of this closed area. Nigeria, having a greater percentage of lepers than any other country in the world, offers a large opportunity to help and heal these sufferers. Already about fifty are receiving treatments. Government has given land for this and provides money for their living, while the mission ministers to their spiritual needs. The leper association of London provides medicine and the American Mission for Lepers is making a liberal appropriation. Eighteen missionaries are assigned to Africa. Last year the Board spent $30,329.00 in supporting this work. About fifty have been baptized, and three times as many have made a covenant of faith and are under regular instruction. Perhaps no field offers a more challenging need for Christian service, especially in medical help and practical school work.

Scandinavia

The work in Scandinavia is much like work in the homeland. It consists mostly of pastoring and supervising the churches established there by our fathers. A good work has been done and opportunities still urge us to the work. The increase is slow since the members move to America almost as rapidly as the church increases.

Home Field

About fifty congregations in the home land received financial help from the Board. This, with the helpful supervision of the Home Secretary, has strengthened many weak churches and helped many otherwise discouraged young ministers who toil in these difficult fields. The gains in membership in these churches by letter and baptism totalled 583. Net gains, 341. A splendid result. The money investment in this work for all purposes was $35,195.00. This included help to District Boards, pastors, summer pastors, Greene County Industrial School, administration and other help. The gains in membership alone exceeded in percentage of increase those of the older established churches, either on the basis of the dollar invested or per capita of population. This work could easily be increased with profit.

General

Our purpose at all times is to do the most we can with available resources. In every field we are urging more and more towards self support. Nobody will take much interest in a work that has cost him nothing. Neither can a work remain Christian unless it shares enthusiastically with the bitter needs of mankind. It is therefore our hope to increase the intensiveness of our work by decreasing its cost. On the other hand, it is our feeling that with the burning needs among the backward people and places, the church will serve its Master and

The Board carries on a program of work which is represented by the following figures:

	Field Opened	Missionaries	Expenditures year ending Feb. 1930	Expenditures year ending Feb. 1929	Pop. in area assigned to us	Native church membership
Africa	1922	17	$ 30,329	$ 40,288	200,000	30
China	1908	32	49,626	52,129	1¼ million	1255
India	1894	50	125,910	135,351	1¼ million	3944
Scandinavia	1876	4	9,147	9,109		237
Home Missions			35,195	39,854	U. S.	

generation best by sharing its life and hope with those so much in need of Christ.

Financial

One of the great events in the last decade of missions was the generous and cooperative spirit in which the churches met the challenge of a few of our laymen to wipe out the deficit. To these men and the churches the cause of missions is indebted for the fine financial report which follows. As a result of this giving, the churches increased their giving over a year ago more than $87,000.00. Income from other sources also increased about $24,000.00.

It will also be seen that our expenditures were $26,000.00 less than last year and almost one hundred thousand less than two years ago. So far as this is practical economy it must be encouraged and continued. It is the purpose of the Board to keep the program within the giving of the churches. Whether we should continue to reduce our giving to missions in the face of world needs and our own wealth and progress is for the church and Conference to decide.

The Cost Per Missionary

A missionary's personal support costs about $1.50 per day. The expenses connected with each missionary's work are about $5.50 per day. Seven dollars will completely cover a missionary's personal pay and his work expense for a day. Givers should be led to think in terms of the number of days they can support a missionary they may know. Most missionaries have their personal supports already provided but the work budgets all need additional money.

Comparative Statement of Mission Funds

Receipts			
Contributions of living donors	$240,667.94	$327,613.49	$ 86,945.55
Bequests and lapsed annuities, net income from investments, etc.	57,355.10	82,160.32	24,805 22
	$298,023.04	$409,773.81	$111,750.77
Endowments and annuities	29,969.76	65,324.92	35,355.16
Relief donations	2,098.00	4,192.64	2,094.64
Expenditures			
Administration	$ 13,716.64	$ 9,832.31	$ 3,884.33*
Missionary education ..	12,542.26	14,617.14	2,074.88
India Mission	133,351.20	125,910.01	7,441.19*
China Mission	52,129.53	49,626.03	2,502.60*
Sweden Mission	8,921.66	8,970.65	48.99
Denmark Mission	187.75	177.74	10.01*
Africa Mission	40,286.81	30,329.10	9,957.71*
Home Missions	39,854.02	35,195.80	4,658.22*
	$300,989.87	$274,659.68	$ 26,330.19*

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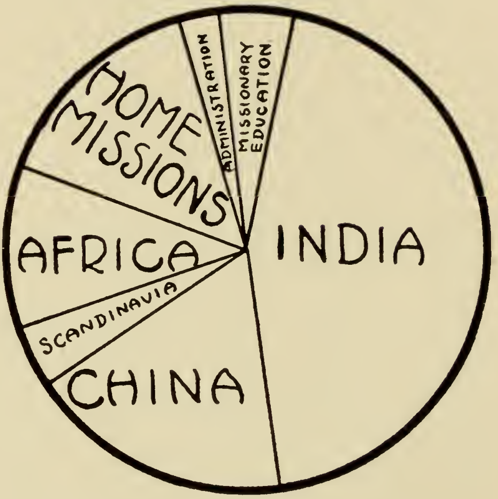
*Decrease

The Missionary Dollar



The distribution of the funds in the hands of the Board to the various fields are shown in the foregoing comparative statements, as well as comparison with last year. It also shows the amount used in administration which was 3.58% of the missionary dollar. Including the Missionary Visitor and Missionary education the percentage becomes 8.9%.

General Comments

It is gratifying to comment on the foregoing statement. It reflects the results of one of the most successful years in finance realization since the beginning of our mission enterprise in 1884. A more than 35% increase in giving from the churches, materialized largely in the last few weeks of the fiscal year. The challenge to the church of some consecrated laymen seems to have started a movement to wipe out the deficit that knew hardly any limits. While the challenge project proposed wiping out a $75,000.00 deficit, the result at the end showed this accomplished with cash and underwritings extra giving an actual surplus of more than $50,000.00. This, however, is no basis for unwarranted expansion in the future, neither for curtailment of giving from the brotherhood as there are serious responsibilities because of the many workers, commissioned by the church, now in various fields.

The increase in receipts from outside sources is noted notwithstanding a comparatively small sum from the Publishing House in this year. Unusual amounts from bequests and improved earnings from endowment investments reflect in this increase. Appreciative acknowledgment is here made of transfer to our deficit from the Board of Religious Education of $5,000.00 of its surplus.

It is significant that endowment and annuities as well as relief receipts increased about 100% over the previous year.

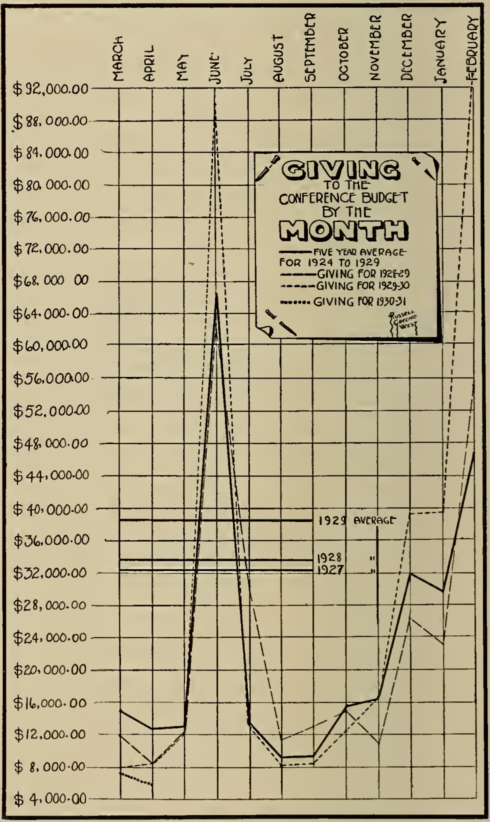
An important factor in helping out the deficit situation was curtailment of work and in economies which is shown in the decrease in expense for the year. The decrease in administration expense is by comparison only as it represents about the expense of the deputation to Africa of the previous year. Naturally missionary education would show an increase because the special challenge effort rested largely in this department, requiring extra printing, mailing, and help. In India the cut was effective in operating expense about $4,000.00, in building program about $8,000.00, but offset partly in increased expense returning furloughed workers, about $5,000.00. The cut of about $4,000.00 in China operating expense, as well as some profit from exchange, was partly offset by some necessary repairs and replacements, leaving the net decrease as shown. Africa field accomplished a notable decrease in expense. The sending of new workers will reflect in the next year. So one-half of the decrease was in supports of workers invalided home, and reduced expense sending to field. The other half was in curtailed work on the field including buildings. The Home Department took its share of the program of curtailment with results in every phase of its work including administration. More than one-half of the decrease was in Greene County mission work and due to the fact that no summer pastors were engaged.

There is again improvement this year over the previous year in our investment situation. We find 13.9% of all endowment and annuity funds non-productive because of "frozen" farm loans compared with 16.7% last year. Our investments paid into the mission treasury this year $20,217.30 after annuities, interest on special endowment, and office expenses were paid. This compares with $8,297.02 last year.

MISSIONS AND CHURCH PROMOTION

The Budget Authorized by Conference

	1929-30	1930-31
General Mission Board	$330,000	$275,500
Board of Religious Education	21,500	21,500
General Ministerial Board	6,500	8,500
General Education Board	4,500	5,000
American Bible Society	500	500
	$363,000	$311,000



The graph shows the relative amounts of money received for the Conference budget the different months of the year. There is great joy at the large Conference offering in June. The effort to close the year well makes February show well. These high peaks are exhilarating. The deep valleys are rather depressing. The church should work toward regular systematic giving so that there will be a more steady income for mission purposes.

Twenty-seven Years of Missions at a Glance

Year Ending February	Number of Missionaries					Home and Foreign Miss.		Received for Relief Work	Interest Paid on Annuities	Total Annuity and Endowment Funds
	India	China	Europe	Africa	Total	Total Receipts	Total Expend.			
1904-05	26		6		32	$ 42,629	$ 46,575	$ 512	$11,560	$ 407,000
1905-06	26		4		30	47,448	38,813	772	12,871	425,000
1906-07	26		4		30	45,264	50,501	2,004	13,248	461,000
1907-08	26		2		28	46,864	46,010	1,698	15,073	503,000
1908-09	28	5	2		35	69,933	54,227	472	15,813	520,000
1909-10	28	5	2		35	53,920	46,049	1,021	15,802	574,000
1910-11	28	6	2		36	57,216	56,553	1,963	17,513	621,000
1911-12	31	12	4		47	69,132	73,752	2,007	19,255	688,000
1912-13	33	11	2		46	70,931	72,351	8,591	21,320	722,000
1913-14	37	15	5		57	76,112	79,621	7,677	23,621	764,000
1914-15	36	18	5		59	87,832	97,317	1,262	26,888	886,000
1915-16	36	19	5		60	94,947	94,715	4,286	32,034	935,000
1916-17	39	22	5		66	109,483	120,141	2,770	32,554	996,000
1917-18	33	32	3		68	154,882	140,009	26,420	35,597	1,103,000
1918-19	42	36	3		81	233,643	180,963	4,478	39,295	1,160,000
1919-20	62	44	5		111	333,373	287,460	6,717	41,649	1,225,000
1920-21	65	48	7		120	295,512	370,349	142,238	45,084	1,247,000
1921-22	63	52	7		122	263,569	244,293	27,259	46,054	1,332,000
1922-23	63	50	7	2	122	309,924	331,511	34,226	47,096	1,391,000
1923-24	64	52	7	6	129	280,925	325,254	16,668	49,808	1,376,000
1924-25	61	53	3	11	128	270,351	275,921	13,826	50,586	1,471,283
1925-26	61	49	3	11	124	318,222	305,949	16,625	52,760	*1,449,212
1926-27	60	49	3	17	129	315,180	313,948	14,793	53,451	1,519,582
1927-28	57	45	3	20	125	276,617	365,137	13,196	57,192	1,592,927
1928-29	52	42	3	20	117	298,023	300,989	2,098	58,654	1,603,842
1929-30	54	34	4	21	113	409,773	274,659	4,192	54,206	1,651,246

*This reduction is accounted for by transfer of $28,055.68 from World Wide Endowment to Book and Tract Endowment.

The above figures have been gleaned from the annual reports. While accurate accounts have always been kept, changing methods of record have required much searching and proving of figures to make them accurate for comparative purposes.

1. For convenience and economy of space we omit the columns of cents.

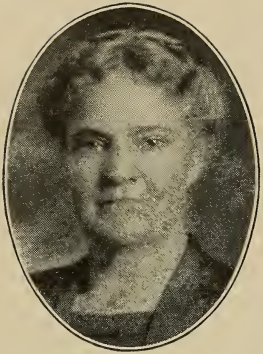
2. The above figures indicate the total income for mission purposes, including gifts from individuals and churches (including the share for missions in conference budget), bequests, interest from endowment and profits from the publishing house.

3. The total Endowment and Annuity Fund, however, does not include the Gish Fund and others, the income from which is specially designated and cannot be used directly in the regular mission budget.

4. The Relief Funds only include those administered by the Mission Board and do not include the approximate $300,000, given in 1918—1921, and which was administered by a Special Committee appointed by the Goshen Conference, for war relief in Europe and Asia.

5. The total number of workers include only those American workers sent out by the Board to foreign fields. It would be difficult to number the many home workers who have received some support, or the many native workers in foreign fields.

CHINA


Anna Hutchison, 1911

I. E. Oberholtzer, 1916

Elizabeth Oberholtzer, 1916

Myrtle Pollock, 1917

Nettie M. Senger, 1916

Enlarge our minds to grasp thy
thought,
Enlarge our hearts to work thy
plan
Assured thy purpose faileth not
To put thy spirit into man!
God of the present age and hour,
Thrill us anew with holy power!
—William Steward Gordon.

Winnie Cripe, 1911

V. Grace Clapper, 1917

Mary Schaeffer, 1917

Laura J. Shock, 1916

Minneva J. Neher, 1924

F. H. Crumpacker, 1908

Anna Crumpacker, 1908

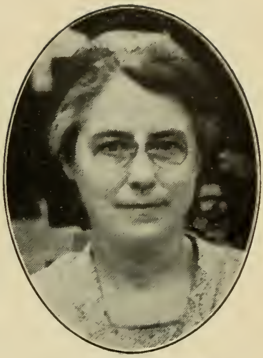
Byron M. Flory, 1917

Nora Flory, 1917

Ruth F. Ulery, 1926

Edna R. Flory, 1917

Emma Horning, 1908


Minerva Metzger, 1910

Ernest M. Wampler, 1918

Live Christ, and all thy life shall be
A sweet uplifting ministry,
A showing of the fair white seeds
That fruit through all eternity!
—John Oxenham.

Elizabeth Wampler, 1922

Walter J. Heisey, 1917

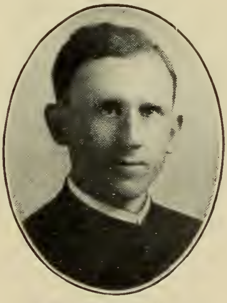
Sue Heisey, 1917

O. C. Sollenberger, 1919

Hazel Sollenberger, 1919

L. S. Brubaker, 1924

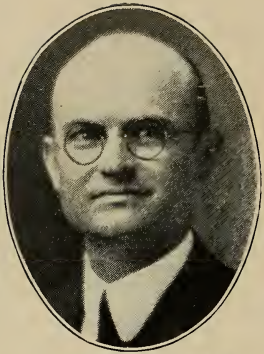
Marie Brubaker, 1924


W. Harlan Smith, 1920

Frances Smith, 1920

E. L. Ikenberry, 1922

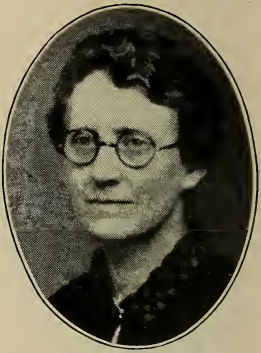
Olivia Ikenberry, 1922


Minor M. Myers, 1919

Sara Myers, 1919

Homer J. Bright, 1911

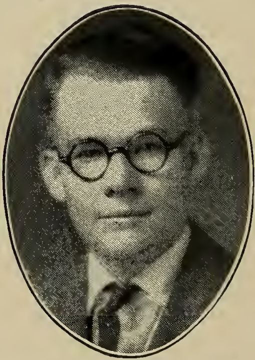
"I heard him call,
'Come follow'; that was all.
My gold grew dim,
My soul went after him.
I rose and followed, that was all.
Who would not follow if he heard
his call?"


Minnie Bright, 1911

AFRICA

Wm. Beahm, 1924

Esther Beahm, 1924


Clarence C. Heckman, 1924

Lucile Heckman, 1924

H. Stover Kulp, 1922

Christina Kulp, 1927

Dr. R. L. Robertson, 1927

Bertha Robertson, 1927

Albert D. Helser, 1922

Lola Helser, 1923

Dr. Homer L. Burke, 1923

Marguerite Burke, 1923

Paul Rupel, 1929

"Christ for the world we sing;
The world to Christ we bring
With loving zeal;
The poor and them that mourn,
The faint and overborne,
Sinsick and sorrow-worn,
Whom Christ doth heal."

Naomi Rupel, 1929

Sara Shisler, 1926

Clara Harper, 1926

Elnora Schechter, 1929

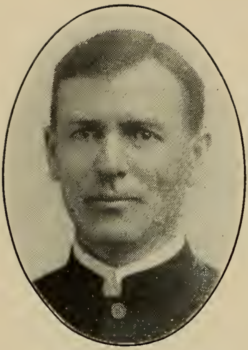
INDIA

Dr. A. R. Cottrell, 1913

Dr. Laura Cottrell, 1913

H. P. Garner, 1916

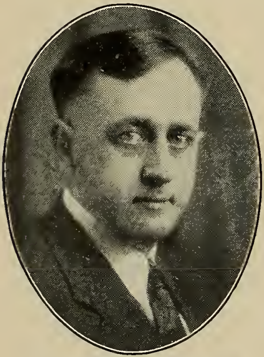
Kathryn Garner, 1916


D. J. Lichty, 1902

Anna Lichty, 1902

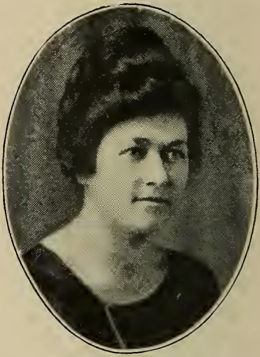
J. M. Blough, 1903

Anna Blough, 1903

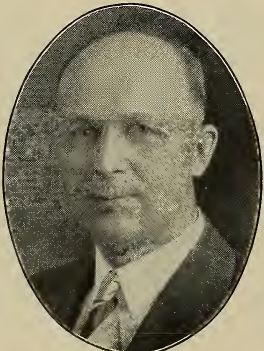

L. A. Blickenstaff, 1920

"The contribution that we have to give is not only in thought: it is in action. It is a demonstration of love in life that is required as the hand of the Christian and of Christendom."

—Basil Matthews.


Mary B. Blickenstaff, 1920

Besse Fox, 1929

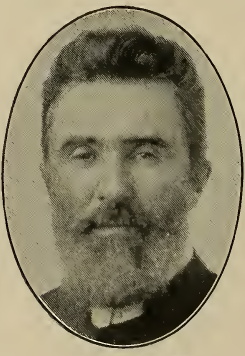

Dr. J. W. Fox, 1929

Verna M. Blickenstaff, 1919

Ida C. Shumaker, 1910

Eliza B. Miller, 1900

Anna B. Brumbaugh, 1919


Adam Ebey, 1900

Alice Ebey, 1900

Olive Widdowson, 1912

Howard L. Alley, 1917

Hattie Alley, 1917

Kathryn Ziegler, 1908

Chalmer Shull, 1919

"Forward through the ages in unbroken line
Move the faithful spirits at the call divine;
Gifts in differing measure, hearts of one accord,
Manifold the service, one the sure reward.
Forward through the ages in unbroken line
Move the faithful spirits at the call divine."

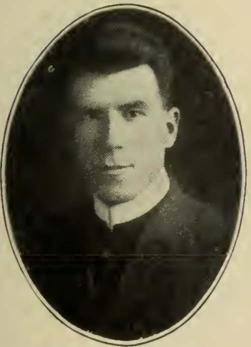
Mary Shull, 1919

Arthur S. B. Miller, 1919

Jennie Miller, 1919

Harlan J. Brooks, 1924

Ruth Brooks, 1924

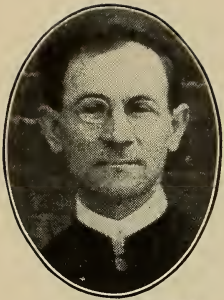


Baxter M. Mow, 1923

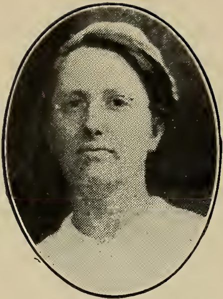
Anna Mow, 1923

B. Mary Royer, 1913

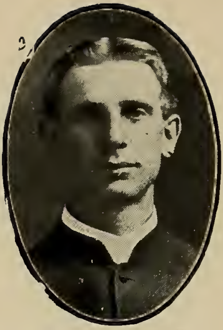
Jennie Mohler, 1916



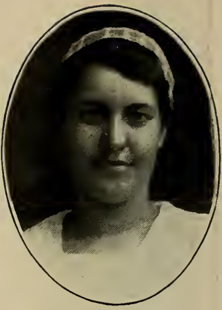
J. E. Wagoner, 1919



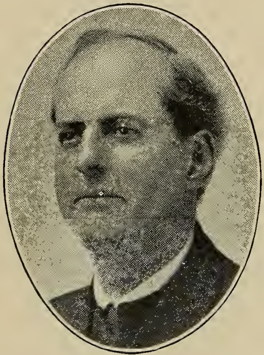
Ellen Wagoner, 1919



John I. Kaylor, 1911

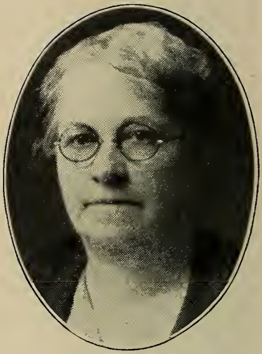


Ina Kaylor, 1921

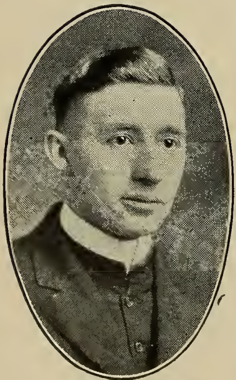


I. S. Long, 1903

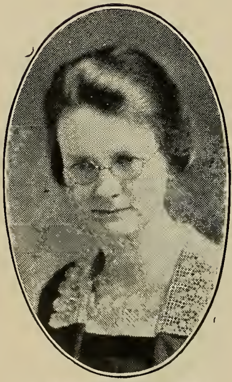
"The living Christ is what we and all men need, body, mind, heart and soul. He alone can give us the strength we need for life's great tasks."



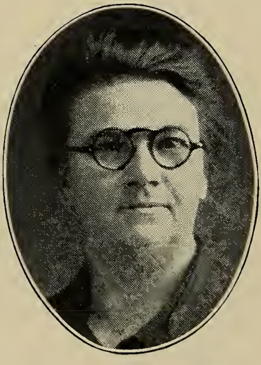
Effie Long, 1903



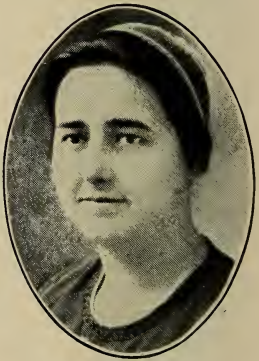
I. W. Moomaw, 1923



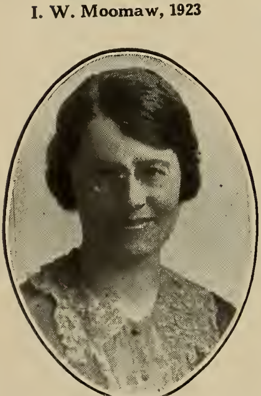
Mabel Moomaw, 1923



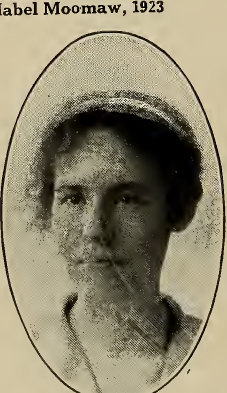
Sadie J. Miller, 1903



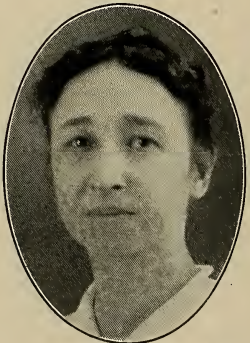
Ethel Roop, 1926



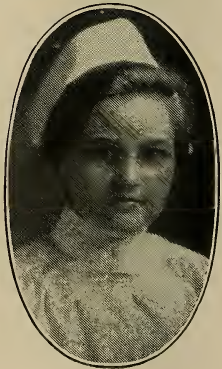
Susan L. Stoner, 1927



Elsie N. Shickel, 1921



Dr. B. M. Nickey, 1915



L. Mae Wolf, 1922

Ella Ebbert, 1917

Anetta Mow, 1917

Lillian Grisso, 1917

Goldie E. Swartz, 1916

Dr. Ida Metzger, 1925

Beulah Woods, 1924

Glen M. Norris, 1929

SWEDEN

The restless millions wait
The light whose dawning
Makes all things new,
Christ also waits,
But men are slow and late.
Have we done all we could?
Have I?   Have you?

Lois Norris, 1929

J. F. Graybill, 1911

Alice Graybill, 1911

Ida Buckingham, 1913

BY DEATH TO LIFE IMMORTAL

Deceased Missionaries and Date of Death

China

B. F. Heckman, 1-14-1913
Anna B. Blough, 5-9-1922
Ferne Heagley Coffman, 8-8-1925
Vida Wampler, 10-6-1926
Lulu Ullom Coffman, 8-30-1928

Africa

Ruth Royer Kulp, 6-15-1924

Sweden

A. W. Vaniman, 3-14-1908
Mrs. A. W. Vaniman, 1929

India

S. N. McCann, 8-24-1917
Mary Quinter, 1-14-1914
Chas. Brubaker, 10-20-1910
Nora Lichty, 12-12-1918
Rosa W. Kaylor, 10-29-1917
S. P. Berkebile, 9-13-1919
Nora Berkebile, 6-23-1924
Gertrude Emmert, 11-7-1924
Amos W. Ross, 5-31-1926
Andrew G. Butterbaugh, 10-25-1928

FRUITION

The torch that I carried so proudly and high
Went out! Ah, it burned but a night,
But ere its flame flickered another torch caught
And a brother now walks in the light.

Missionaries Detained, Disabled, or Out of Service

India

J. M. Pittenger and wife
W. B. Stover and wife
S. Ira Arnold and wife
Josephine Powell
H. B. Heisey and wife
Bertha Ryan Shirk
Mrs. Chas. Brubaker
J. B. Emmert
Mrs. S. N. McCann
Mrs. Flora Ross Bjorklund
Q. A. Holsopple and wife
A. T. Hoffert
Sara Replogle
E. H. Eby and wife
Ida Himmelsbaugh
D. L. Forney and wife
Bertha L. Butterbaugh
F. M. Hollenberg and wife
Elizabeth Kintner
B. F. Summer and wife

China

O. G. Brubaker and wife
L. A. Stump and wife
Geo. Hylton and wife
Mrs. B. F. Heckman
Miles Blickenstaff and wife
Valley Miller
Esther Kreps
Samuel B. Bowman and wife
Raymond Flory and wife
Dr. Carl Coffman
N. A. Seese and wife
Mary Cline
Dr. D. L. Horning and wife
Ernest Vaniman and wife
Dr. F. J. Wampler and wife
Ada Dunning Hollenberg
Bessie Rider Harley

Denmark

A. F. Wine and wife
W. E. Glasmire and wife
Niels Esbensen and wife

Africa

Earl W. Flohr and wife
Dr. J. Paul Gibbel and wife
Floyd Mallott and wife

The Ministry of Love to INDIA

THE RECORD OF PROGRESS

India During 1929

H. P. GARNER

The year 1929 has been an unusual one in many ways. Early in the year Sister Butterbaugh with her children returned to America because of the death of Bro. Butterbaugh several months before. Near the close of the year the Moomaws and Sister Roop had to return earlier than usual on account of health conditions. Also, there seemed to have been an unusual number of operations performed on members of the mission family. Then too, among our Indian workers and families there were epidemics of influenza, chicken-pox, measles, small-pox and other diseases.

We all rejoiced when a number of experienced workers returned from furlough in America near the close of the year. Some of these had been detained over regular furlough on account of lack of funds. We also rejoiced because Dr. J. W. Fox and wife and son Dallas were added to our family.

The old saying that no nation will rise higher than her women, is receiving consideration in India as well as in other parts of the world. The Sarda Bill which was passed early in the year has raised the age of marriage for both girls and boys. Unfortunately this caused a lot of people to hurry and get their girls, some not more than babies, married before the law went into effect.

Indian Leadership

Such subjects as devolution scheme, church buildings, Bible schools, trained workers, new church organizations, election of church officials, development of work, are topics frequently discussed when workers get together.

I think that all are pleased with the way the Indian leaders have taken hold of the work during the past year and still higher hopes are held out for the future. The devolution scheme or whatever you may wish to call it, has started off better than some had thought it would. From the station reports we get such expressions as, revival of effort, new interest, more activity, each member was concerned, we opened up new work, our church has taken over the evangelistic work, the main growth for the past year is in giving, a new church was organized, and the deepening of the spiritual life and encouragement in voluntary evangelistic effort was urged.

From nearly every station came the report of additions by baptism. Anklesvar reports a new church organization; and Jalalpor, Anklesvar, and Vyara report election of ministers or deacons, or both. More and more Indian elders are being ordained and given charge of the churches. More than half of the churches in the First District of India are under direct supervision of Indian elders and they are taking a keen interest in shepherding the flock. More and more we expect the work to develop a church centric attitude and less mission centric. It is pleasing to note that a number of churches have adopted some form of systematic giving. Some have the scale of one-tenth and some another proportion. Bulsar reports an average of five and one half rupees per member or about two dollars for the last year. The total church membership has now nearly reached the four thousand mark.

New Buildings

Great interest has been centered around church buildings. Anklesvar is in the midst of her building operations. Vyara recently had some prominent Hindu friends to make speeches at the dedication of the ground for their church. Ahwa is collecting some material and Palghar and Dahanu have started building funds. The local churches are all helping very much in funds for these buildings.

One very important feature of the work in the Marathi area was the opening up in June, 1929, of the Bible school at Vada with Bro. C. G. Shull and Sister Alice K. Ebey as instructors. We have been waiting for this for a number of years. And the report is that the beginning has been good.

The Gujarati Bible School, under the direction of Bro. Long and later under Bro. Blough, with efficient Indian help, has carried on nicely. Both of these schools find much room to make practical use of their new knowledge in public speaking, personal work, libraries and filling regular church appointments. They give the following report: "A deeper spirit of devotion has developed, a greater desire for prayer and service has been felt, and a greater longing for the Spirit's power to testify was experienced." Of course this is what we should expect when men and women come face to face with the holy Word and the living, loving Father.

In connection with the development of the church and the study of the Bible we should also mention that there was experienced an unusual amount of persecution during the past year. Bhat-Jalalpor, Vyara, Anklesvar, Umalla-Vali and Khergam-Bulsar all have had much opposition but all report victory through Christ.

Schools Approved by Government

The Anklesvar Vocational Training School is making for itself a name both before the government and other missions. And other missions are asking that some of their workers be trained there. Good work has also been done in the girls' school at Anklesvar, Vyara, Jalalpor, Khergam and Dahanu. Boys' schools at Umalla-Vali, Vyara, Bulsar, Wankal, Palghar have all been running with the usual activities along the educational lines. Palghar has recently opened a carpentry class which has already received government recognition. At Palghar the mission, because of its interest in and activ-

Photo by J. W. Fox.

TWO DANGI KINGS in the center. The first is Raja of Pimperi and the second is Raja of Gardhvi. In the background is the little train that travels 40 miles in 3½ hours to the terminus at Waghai Dangs from where we go to Ahwa.

ities along the agricultural lines, has become a member of the Palghar County Agricultural Development Association. An increased amount of English has been given in most schools. All heads of institutions, both girls and boys, report an increase in the amount of fees they have been able to collect and in the amount of clothes that the parents have supplied for their children. At Ahwa, both in the village schools and the Ahwa school, there was experienced a weakness in the staff as our leaders were given a leave of absence to attend the Bible school at Vada. There has been keen interest manifested by the pupils of these institutions in Sunday-school extension work, service and evangelistic work.

Temperance Organizations

There seems to have been a renewed effort put forward on behalf of temperance and most stations report good work done along this line. At Ahwa, Palghar, Bulsar, Vyara and Jalalpor, new organizations were formed among those who signed the pledge.

Progress at Ahwa

While Ahwa cannot report any great strides in the educational work, she does report a number of additions to the church. There was a decided interest in a new church building and community work. The laymen's movement has been a help along this line. Better village arrangements and the repairing of four miles of government road by the members of the community at a very small compensation were among the special features. The coöperation, spirit, and manner in which the road work was done, called forth the praise of both government officials and villagers.

Medical Work Increases

The medical work has been carried on by our efficient medical staff in a way that has increased the demand on both their time and energy. Both the Bulsar and Dahanu hospitals have been exceptionally busy. Bulsar hospital for the first time in its history has met its own expenses outside of the support of the foreign doctors. A new feature of the work in connection with the Dahanu hospital is the erection and gift, by some local friends, of a building of several rooms to accommodate families who come to the hospital for treatment. The people now say, "This is not your work but OUR work." Brother Ebey at Vada has been worked to the limit of his strength in the dispensary there. Ahwa and Umalla-Vali report many calls.

The special home for the widows and the one for the babies have been running full time. The baby home had an unusual experience in being moved virtually from Dan to Beer Sheba, or from Umalla on the north to Dahanu in the south of our area. Here it is under the direct supervision of the Dahanu medical workers and seems to be enjoying the change. The largest growth reported here is in the children outgrowing their clothes.

Presenting Christ to the Masses

At Christmas time special effort has been made to bring the meaning of Christmas before the outside people. At Ahwa, the Christian people lined up and paraded through the village, carrying placards containing scripture verses and singing Christmas carols. At Bulsar a public meeting was held in the bazaar at which high caste Hindu people gave talks, stating what Christmas meant to them. At other places they have used the times of fairs and other special gatherings to present the Christ to the crowds.

Sister Brumbaugh, who is alone at the Pinjal school ten miles from Vada, among the common people of that section, deserves our praise and encouragement.

For a number of years some of our missionaries have given talks in reading rooms but it is only recently that these have been established at Vyara, Navsari, and Bulsar. All are pleased with the responses they have received and the interest that people are taking in reading Christian literature.

* *

THE INDIGENOUS CHURCH

(Continued from Page 191)

evangelistic work which includes village schools, and though nearly all the money comes from the West it is meant that the churches assume all financial responsibility as soon as possible, except perhaps in education. Evangelism is decidedly the work of the church and she must do it in her home borders. The unoccupied fields will require the united efforts of both the older and younger churches lest there be unpardonable delay in their evangelization.

Our Oldest India Mission Station
BULSAR
MARY BLICKENSTAFF

The early history of the Church of the Brethren in India centers around Bulsar. Brother and Sister W. B. Stover and Sister Bertha Ryan opened the work here in 1895. Later on came J. M. Blough's, E. H. Eby's, A. W. Ross' and Sister Ida C. Shumaker. After Bro. A. W. Ross and family left on furlough in 1922, J. E. Wagoner and family took over the station work until 1927.

Those beginning days were famine days and about 600 starving boys and girls were gathered into orphanages by the mission, the greater part of them living at Bulsar. Most of those who survived have grown into Christian men and women. They and their children are helping to carry on the work of spreading the gospel in this part of India.

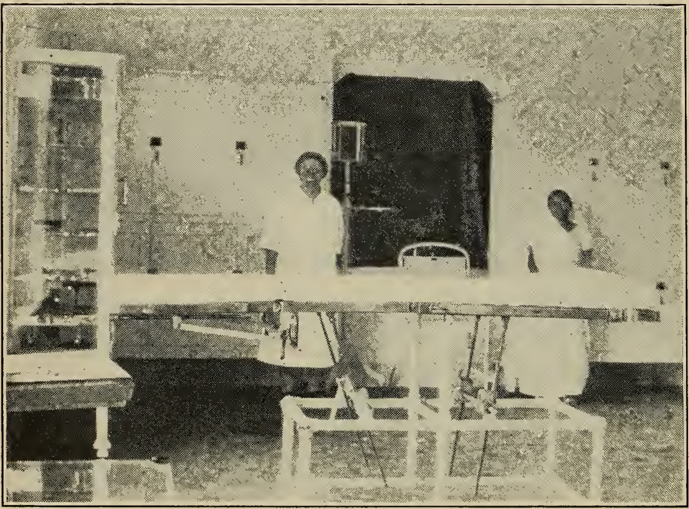


Photo by Jennie Mohler.
IN BULSAR DISPENSARY. Showing east end of operating room

The Church

The first church was organized at Bulsar in 1899. The present membership is 170. During the past three years Bro. Govindji K. Satvedi has served as both pastor and elder. Since 1929 the church has assumed responsibility for carrying on the evangelistic work. A reading room containing Christian literature is maintained in the bazaar. The total contributions of the church for 1929 averaged $2.02 per member.

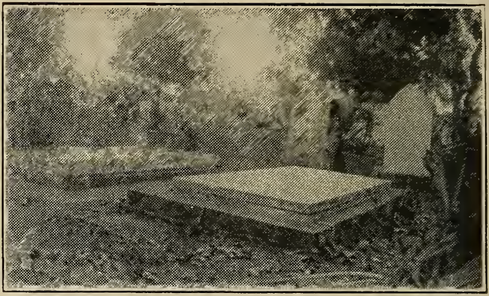


Photo by A. C. Mow.
GRAVES AT BULSAR. First slab, Mamie Quinter, 2nd slab, Rosa Kaylor, mound, Andrew Butterbaugh, 1st upright stone, Paul Ebey, 2nd upright stone, Mary Ebey.

Homes by Easy Payment Plan

The community has been much benefited by the Co-operative Credit Society which was organized in 1923. In 1926 a small tract of land was sub-divided by the mission. Thus a number of worthy Christians have been enabled to acquire homes of their own through the easy payment plan.

Schools

The Bulsar Boys' Boarding School, under the management of a missionary and two Indian brethren, provides a hostel for about 70 boys and instruction for about 180, including community children. Carpentry, gardening and tailoring are taught in the school.

The Bible School for the Gujarati area is located at Bulsar. Bro. Blough directed this work until his furlough when Bro. I. S. Long took his place. Bro. Long left for his furlough at the close of 1929, and Bro. Blough is again in charge. In addition to his duties in the Bible School, Bro. Blough is engaged in selecting and preparing Christian literature to be published in Gujarati.

The Widows' Home has for years been a place of refuge to varying numbers of unfortunate women. The home was supervised by Sister Elizabeth Kintner prior to her furlough; since then Sister Jennie Mohler has had charge.

Office of Secretary-Treasurer

The office of the secretary-treasurer, Bro. L. A. Blickenstaff, is at Bulsar. In his office is centralized the accounting for the whole mission, and through it the work of the field and the related work of the Mission Board at Elgin are kept properly synchronized.

Medical Work

Last, but not least important of Bulsar station activities, is the medical work. Drs. Raymond and Laura Cottrell came to India in 1913. Under their direction the Quinter Memorial Hospital was opened 1917. The work has grown with the passing years. Drs. Cottrell with Sister Jennie Mohler, R. N., and their faithful native assistants, such as Dr. Raghuel Jerome, have established for themselves and the mission a place of confidence in the hearts of the Indian people who come from far and near for treatment. The year of 1929 has been unusual in the medical work from a financial standpoint. The receipts have exceeded the expenditures, due to the patronage of a more prosperous class of patients and a greater number of surgical operations having been performed. At the close of the year Dr. J. W. Fox came from America, a most welcome addition to the medical staff. He is now in language study preparatory to taking over the work when Drs. Cottrell leave for furlough in 1930.

* *

From a Grass Hut to Organized Church Groups

UMALLA-VALI

A. S. B. MILLER

When D. L. Miller visited India he was a guest in a grass hut which was the home of D. J. Lichty's and Sadie Miller. These brave people opened up the work at Umalla-Vali. Prior to this, during the famine in 1899 and 1900, relief work was carried on from Anklesvar by Bro. McCann, and Raj Pipla State became open to evangelistic work.

New Recruits; the Baby Home

Following them Adam Ebey's, E. H. Eby's Ira Arnold's and Quincy Holsopple's contributed to the growth of the work.

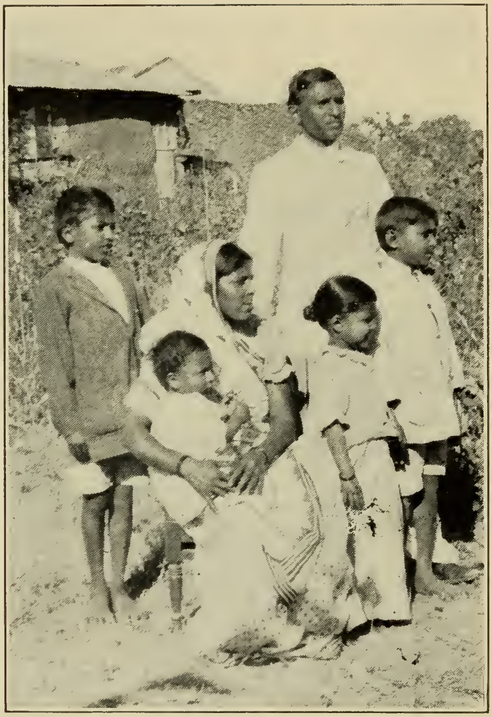


Photo by Kathryn Ziegler.
VERA AMTHA AND FAMILY who have been working with Sister Ziegler in evangelistic touring.

Miss Ida Himmelsbaugh's love for babies gave her a vision of a baby home which she started. This was moved to the railway in 1919 when Umalla was opened as a center for evangelistic and medical work.

During Last Five Years

During the last five years, B. F. Summer's, D. J. Lichty's and A. S. Miller's have had charge of schools and evangelistic work. Miss Ziegler has done touring among the villages. Miss Widdowson had charge of the baby home, besides carrying on the medical work started by Miss Himmelsbaugh.

When Miss Widdowson went on furlough, Miss Mae Wolf took charge of the baby home until it was moved to Dahanu.

Churches Responsible for Evangelism

The Umalla-Vali district is made up of three church groups. One of these churches was organized during the year of 1928 and now has a membership of sixty-four, who live in four different villages. The two

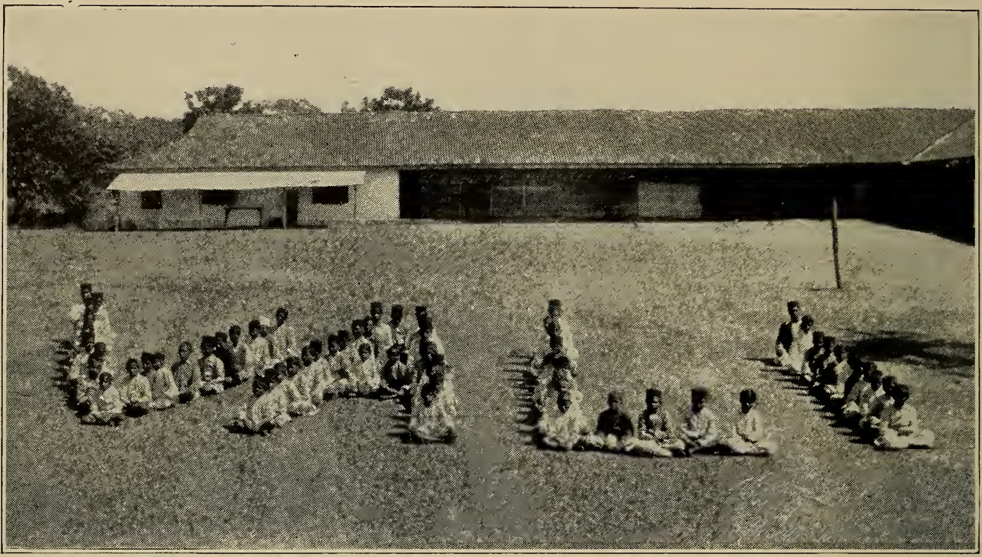


Photo by A. C. Mow

VALI BOARDING SCHOOL. Seventy-five boys reside in the boarding hostel of the school. They come from various villages of Rajpipla State and from Anklesvar District.

other churches are those located at Vali and Amletha.

These three churches have taken over the definite responsibility of the evangelistic work of the area. In this project they have contributed $154.00 during the past year. Having this responsibility has made the leaders of the church plan ways for raising funds. During the past year the tithing plan was adopted and was found quite workable for the wage earners, but the non-wage earners hardly came under the plan. This has shown the need of definite teaching that all may take an equal share of the responsibility of giving.

Interest in Schools Grows

Since 1925, two thriving schools have been opened with splendid attendance. Another, which had been a little one-room, one-teacher school has grown to a four-room, four-teacher school and has the honor of being the best village school in Raj Pipla State. Still another, which had been closed because of the teacher going to Bible school and because of a lack of interest among the village people, was reopened due to the village people's own urgent request and is now continuing regularly even with a rival school near by. In another village where there was little interest, the teacher was

(Continued on Page 200)

Photo by A. C. Mow.

PRIZE WINNERS. These boys won second and third prizes in the temperance contest of all Gjuarat, which was sponsored by the W. C. T. U. They are studying in the seventh grade of the Vali school.

Photo by A. C. Mow.
DEVJI RAMJI. This brother was recently elected to the ministry.

"The Field Is White Unto the Harvest"

JALALPOR

ELIZA B. MILLER

The work at Jalalpor began in 1899 under the direction of Brother and Sister D. L. Forney. In these early years much attention was given to famine and relief work. Others who have had charge of the station work to date are: I. S. Long's, Miss Quinter, Miss Ziegler, J. B. Emmert's, Miss Sara Replogle, Miss Ida C. Shumaker, Miss Eliza B. Miller and Baxter Mow's.

Evangelism in the Villages

Of this work it can truly be said that the "field is white unto the harvest," and our greatest joy is, that, despite the new awakening and zeal of our enemies, all political and other cross currents of the day, we still find many who are seeking God. Our village brethren have essayed to reach these, and in season we go with stereopticon and other special evangelistic means. Within the five years there have been 146 baptisms.

Boarding and Village Schools

The Girls' Boarding School is the center of activity at the main station. Sixty girls are enrolled in the boarding department. A few day pupils increase the enrollment in the day school to over seventy. Four teachers manage the classes. The regular government course of study for primary schools is followed with the course of instruction for religious instruction, provided by the mission. Ten to sixteen village schools have been in operation, only two of which have been under government supervision. Bhat school has suffered from the persecution of Christians in the village.

Photo by E. B. Miller
TEACHERS IN GIRLS' SCHOOL AT JALALPOR. Dayabai Jwan, Rachelbai Jwan and Elizabeth Mahadevlal were trained in Methodist college and Shantibai Girdar received her training at Anklesvar.

Medicine and the Gospel

Many people have come for medicine for skin diseases, during the years since Miss Quinter was in the station. These medicines now come from the Bulsar dispensary. Pleasant and friendly contacts are made with these patients from the surrounding villages to which the story of the good medicine is taken. Those suffering from other than skin diseases are directed to our doctors at Bulsar or Dahanu. Christian literature and scripture portions are often taken by these patients.

Vyara

H. J. BROOKS

The work was started at Vyara by Brother and Sister A. W. Ross in 1905. Amid difficulties, they bought land, erected buildings and established boarding schools during their nine years of service there. In 1913 I. S. Long's came to take charge of the work, remaining until 1921. During these years progress was made in the village work and schools. From 1912 to 1921 Miss Sadie J. Miller directed village evangelism among women. For two years Miss Lillian Grisso had charge of the Girls' Boarding School.

Photo by Dr. Fox.

VYARA GIRLS WHO GAVE A HEALTH DRAMA showing the value of eating vegetables, fruit, milk, and eggs, and giving peppers and tea a hard knock.

Others who were responsible for work at Vyara are: J. M. Blough's, 1920-28, who had charge of the Boys' Boarding School, evangelism, and assisted in Bible translation; Anetta Mow who has had charge of the Girls' Boarding School since 1919; H. J. Brooks who has been responsible for work in evangelism and Boys' Boarding since 1924; and J. E. Wagoner's who have had special responsibilities in evangelism since 1929.

The Church

Through white Christmas gifts, self-denial week and tithing, Vyara church provided one-fourth of the cost of the substantial building being erected, besides paying fifty per cent of the Indian pastor's support by 1929. The pastor is also officiating elder. The panchayat (a committee of five) in each village, began to be recognized by Bro. Blough and made responsible for church matters. From 400 to 760 attend semi-annual station communions. In villages there are from 30 to 100 communicants. For the first time in Vyara history our highest resident official, a Mohammedan, attended church for several months during 1928. There are two elders and two ministers in the Vyara church.

The Making of Disciples

At present there are more than twenty Sunday-schools in Vyara area.

Photo by A. C. Mow

VYARA CONGREGATION

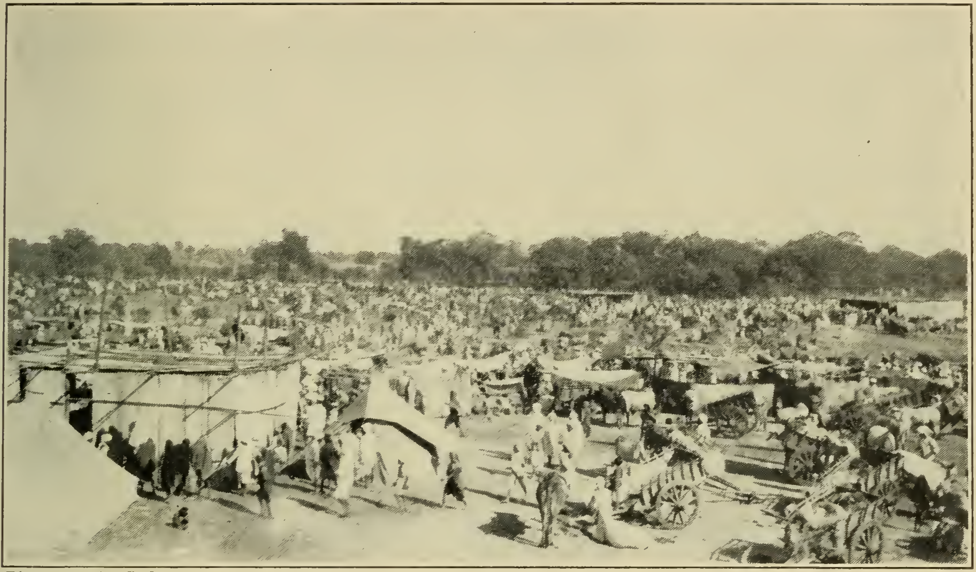


Photo by A. C. Mow

YEARLY "JATRA" (RELIGIOUS FAIR) at Vyara, when thousands of people attend. In front left hand corner note the Christian tents and "booth" where services are held both day and night during the fair.

Some of our Christians have been attracted by the goddess movement, an Arya Samaj effort to win villagers to Hinduism. However, our evangelistic efforts have been encouraging. Our work in the annual fair has grown until last year a record crowd of 900 attended one evening. During February special effort was made to send the boarding children and workers out to the villages in groups to tell the story of the gospel. A Bible institute was held in November for village workers. Evenings of slides, sermons and Biblical plays drew groups from near-by villages and towns.

The Bloughs, during their seven and one-half years of service, entered new territory, opened new schools, and baptized many. The Brookses, succeeding Blough's, toured in Arya Samaj circuits, and strengthened schools. Because of the deficit several schools were closed.

Boarding Schools

There has been a marked increase in enrollment in the Boys' and Girls' Schools during the past few years. In 1927 the Boys' Boarding undertook the agriculture bias course, and in 1929, English. Boarding students have grown in willingness to pay fees, until in 1929 one-third of the boys supplied all their clothing, and the girls paid rupees 90 for clothing besides some fees. The state officials have visited both schools and praise the quality of work.

The pupils have a part in the evangelistic program also, going out to the villages of the district to help in week-end meetings.

* *

Growth in Spite of Opposition

KHERGAM

IDA C. SHUMAKER

Since work was opened in Wankal in 1916 by Bro. A. W. Ross, the work has gone steadily forward even in the teeth of fierce opposition. The first baptism was in 1918.

In 1921, Bro. Jethalal Hirabhai and family came to Khergam to supervise the district schools there in progress under the direction of Bro. E. H. Eby. Toward the close of 1925 land was purchased in Khergam, a building was erected for a girls' boarding, and dedicated May 7, 1926, under the direction of Bro. J. E. Wagoner. Jan. 20, 1927, Bro. N. V. Solanky and family, with the little "nest egg" of Khergam Girls' Boarding, came to take charge of this work in the boarding and district schools under the

Photo by A. C. Mow

KHERGAM CONGREGATION taken just three years to the day after the work at Khergam first began.

direction of Ida C. Shumaker. First baptism, April 11, 1927. First love feast in June; fifty-four communed. First Christian wedding, Sept. 3, 1927.

Khergam Church was organized April 1, 1928, with Bro. N. V. Solanky as elder. There are now eight Christian families in the near vicinity. Five of these have taken land and built houses.

Since 1929, a coöperative society has been functioning. Five schools have been registered. Two Hindu villagers have deeded to the mission in two villages, land and schoolhouses for school and evangelistic purposes, as a mark of coöperation.

* *

Work Among Moslems

B. M. MOW

This work originated from the urgent need of the Christian witness among Moslems, who comprise fifteen to twenty per cent of the population in these parts, and whose importance must be rated at a much higher figure. In November of 1924 the mission gave us opportunity to prepare for such a field, which involved extra time for study of Moslem evangelization. At length, in 1927 we settled in Navsari and began work in a small way, along with the other duties that came to us. We hope that later our activity may extend to other places.

We have a Bible woman, named Manekbai, who has for nearly three years been rendering an excellent service in house to house visiting and teaching of women. Last May another avenue of

Photo by Lillian Grisso.

MOHAMMEDAN CHILDREN at Navsari

approach was added—a public library, with a small stock of Christian literature in Urdu and Gujarati, and several newspapers. Also, we secured a Mr. Abbas, now "John," a Bohr convert from a sister mission among Moslems in Bombay. He is a talented young man and eager for work for his Christ, so with his help we build strong hopes for the furtherance of God's plan.

Photo by Anetta C. Mow.

BAPTISM AT JALALPOR. Brother Mow administering the rite of baptism to Abbas, a Moslem mullah. He changed his name to John. Since becoming a Christian he helps in the Christian reading room at Navsari

Developing an Indigenous Church

AHWA

It was on January 23, 1907, that Brother and Sister J. M. Pittenger arrived at Ahwa and began the work here. While the Pittengers were on furlough, Bro. J. I. Kaylor and wife carried on the work. On their return from America they again took charge in 1915 and continued two years, when because of the ill health of Bro. Pittenger they had to give up the work. Bro. Blough and wife came to the Dangs in Nov., 1917, and were in charge until Bro. Adam Ebey's returned from furlough and took over the work in Jan., 1919. Early in the year 1923, C. G. and Mary Shull came to Ahwa and took charge of the school. On Dec. 31, 1924, after their return from furlough the Garners came and took over the work of Adam Ebey's who were transferred to Vada. Bro. Shull's went on furlough in March, 1927. Near the close of that year A. G. and Bertha Butterbaugh took up the school work. After eleven short months of faithful work the all-wise Father saw fit to call Bro. Butterbaugh to a higher service. His going was a great loss to the work.

Photo by Dr. Fox.

HOME OF A CHRISTIAN FAMILY at Ahwa

The Garners have

READING ROOM OF THE NAVSARI LIBRARY. Many of the magazines and papers are printed in Urdu and Gujarati.

been in charge of the evangelistic work the past five years and since Butterbaugh's have gone and while Shull's were on furlough the oversight of the school fell into their hands too.

School Work Increases

It is no small task to educate a jungle people who have little or no desire for learning, but we are glad for those who do want to learn. All has not been accomplished that we would desire, yet we are thankful for the progress made. Diwanji Dayabhai is the first Dangi boy to complete a year's training. He began teaching in one of our village schools June 17, 1929, and has done very good work. Another boy from our school taught his first this year in Ahwa. There are nine Dangi boys teaching. Our largest village school is growing. Thirteen new boys entered recently. There are 46 day pupils and twelve in night school.

In the Industrial School, which is financed by the government and supervised by the mission, there are twelve students. Both teachers in this school are Christians.

Bible Women Teach in Homes

The only regular evangelistic workers besides the village teachers are two Bible women who go out nearly every day among the women of the community. Touring was done during the years 1925-1927, but since then only occasional trips could be made because of the other duties which fell to the missionary in charge. The Indian workers whom we had, died, and it was not deemed

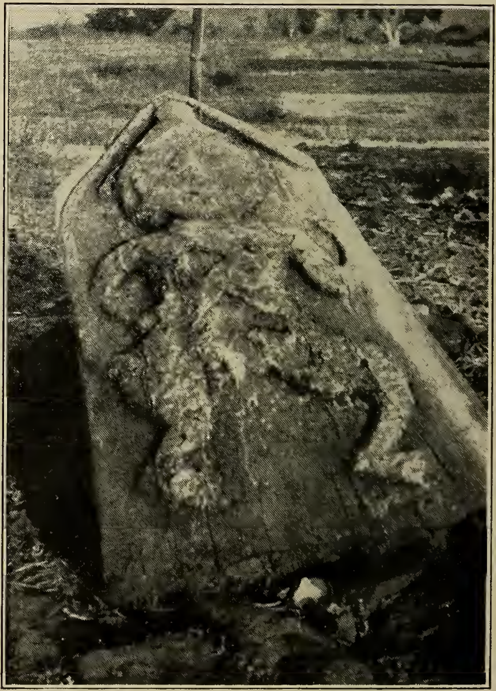


Photo by Mary Shull.

IDOL AT AHWA worshiped once each year by the policemen and soldiers. It has fallen down and is in need of repair.

wise to import another, so we are trying to develop indigenous workers. A number of non-Christian boys from outside villages have come into our boarding school this year. Eight of them are in an inquirer's class. We hope some of them may develop into workers who will go out and win others.

* *

Progress Since 1905

Vada

ALICE K. EBEY

WORK was begun in 1905 by Steven Berkebile. Josephine Powell came a year later. The opposition they encountered and the discomforts they suffered, living in a native house thirty miles from the railway in the pre-motor age, would make a thrilling story. In five years Bro. Berkebile retired on account of failing health.

Josephine Powell devoted a dozen years to work in Vada District. People still tell of her kindnesses, especially among the sick. Her last work was the founding of the Rosa Wagoner Kaylor Boarding School.

Of the score or more missionaries who lived here, J. I. Kaylor has given the greatest number of years. From here his wife, Rosa, was called to higher service. A few years before, Chas. H. Brubaker, after working less than a year, had passed away and a few years later, Steven Berkebile. "Behold, the curse of the gods on the missionaries," opposers began to say.

Boys' Boarding Schools

H. P. Garner erected a number of buildings and opened a boys' boarding school. The boys were moved to Palghar and Bro. Kaylor started a boarding school in the village of Piujal twelve miles distant. Miss Brumbaugh is in charge of the school there. Cheerfully she bears discomforts and bravely meets obstacles in this lonely station.

Service in the Villages

Bro. Kaylor and Indian workers have gone to nearly every one of the 157 villages. During the open seasons he and his family have lived in a tent among the people. The Misses Swartz and Brumbaugh and Mrs. Ebey, with their Bible women, have also visited many homes and villages.

The Marathi Bible School was opened in 1929 with Bro. Shull in charge. Mrs. Shull and Mrs. Ebey have assisted. Experienced workers are studying the Bible. It is the aim to deepen their spiritual life and better fit them for winning souls in the several stations of the Marathi area. They have been going out in groups on Sundays to give the Christian message in the villages.

Photo by Mary Shull.

FIRST CLASS in Marathi Bible School at Vada.

Brother Ebey in Medical Work

For two years Bro. Ebey has given much time to medical work. About a hundred people come daily. During 1929, over 22,000 sick were served. Many homes and hearts have been opened through this service. That many may learn to know Jesus as a healer of souls, is the yearning hope of all who love Vada and her people. Hitherto the work has been of slow growth, but a great turning to the Lord out of this district is the hope for the future.

* *

Growth in Church and School Work

ANKLESVAR

SADIE J. MILLER

This station was opened Nov. 15, 1899, by Bro. S. N. McCann. Since that time the following missionaries have worked here: D. J. Lichty's, I. S. Long's, W. B. Stover's, Mary N. Quinter, Kathryn Ziegler, Ida Himmelsbaugh, J. M. Blough's, Olive Widdowson, Ira Arnold's, Eliza B. Miller, A. S. B. Miller's, Lillian Grisso, Jennie Mohler, Sadie J. Miller, Elsie N. Shickel, Mae Wolf, Beulah M. Woods, I. W. Moomaw's and Susan Stoner. Beginning with A. S. B. Miller's, all have worked at Anklesvar in the last five years including I. S. Long's. If all these could speak, volumes might be written to our great edification.

Photo by Kathryn Ziegler.

MITHA AMTHA who now lives in Anklesvar.

Vocational Training

The Vocational Training School has come into full working orders in the last five years. Bro. Moomow had his heart set to the task of giving courses which prepare students to be farmers, carpenters and blacksmiths. It has been a satisfaction to see how the government has depended on the school to lead out in the new agricultural course. One hundred and eighty-five young men have attended since 1925.

In connection with the Girls' School, the practical arts department has been started and fifty-four girls have been in attendance.

Each year a few girls have been married and gone out into homes of their own. We trust they will greatly improve home conditions for India. Our students, both boys and girls, are given experience in

Photo by Anetta C. Mow.

GETTING DINNER. These girls are slicing up their vegetables and preparing spices for their evening meal.

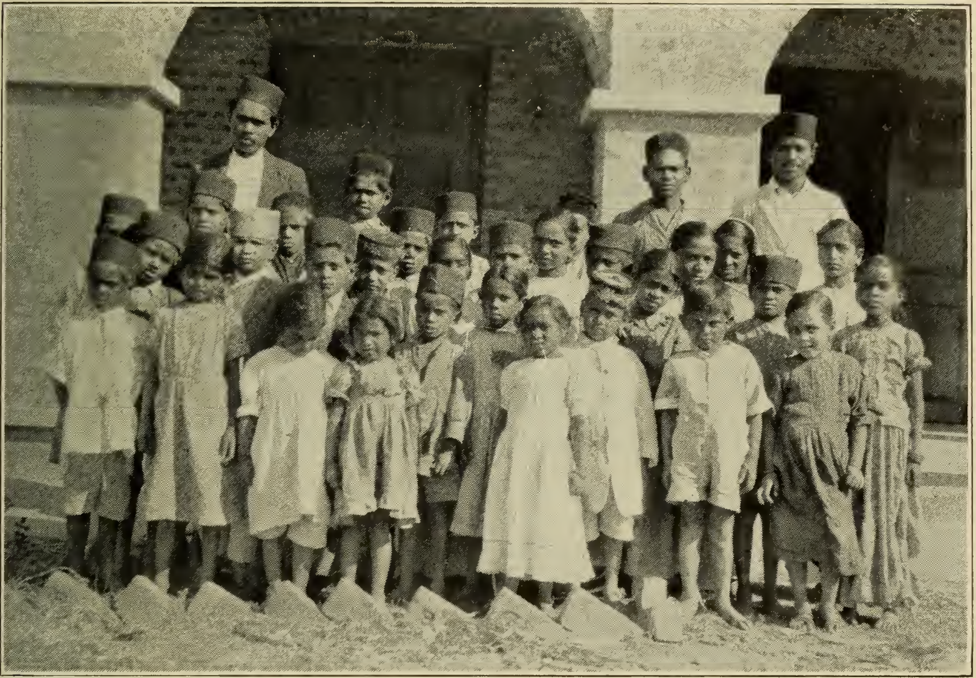


Photo by Mrs. D. J. Lichty.

PRACTICE SCHOOL FOR teachers in preparation at the V. T. S. at Anklesvar.

evangelistic work as much as possible, along with their school program.

Three Organized Churches

Three churches have been organized in this area. In these five years four ministers were elected and one ordained to the eldership. Also deacons were put in that office; they faithfully serve at love feasts and wherever needed. The McCann Memorial church is now being erected. Aside from the help received from the home church the Anklesvar church has pledged six thousand rupees. Some of this is coming in very slowly on account of the crop failures. Our village Christians are mostly farmers. The church has taken over the evangelistic work of Anklesvar area and many of the laymen are also rallying to the cause of evangelism. Village schools and Sunday-schools continue their work. The Sunday-school examinations are held yearly.

Programs on Temperance; Literature

The temperance cause receives its due amount of enthusiasm. Many programs have been rendered in and out of villages, especially at our own station, Anklesvar. A little paper, "The Gujarat Temperance News," is edited by a member of this station.

During the past two years, Sister Long compiled a children's song-book and also edited a monthly magazine for children. These are doing their mission of good all over Gujarat. India has her struggle against alcohol in common with other nations of the world. Christian teaching is doing much to guard the Christian communities from this age-long curse.

Steady Growth During Last Five Years

PALGHAR

H. L. ALLEY

As early as 1916 an Indian evangelist was located at Palghar. In 1920 land was secured and buildings started, preparatory to the arrival of Bro. H. P. Garner and family July 1, 1921, to formally open the work of the station. Following the Garners, Bro. A. G. Butterbaugh and family came and later Bro. F. M. Hollenberg and family. During the first two and a half months of 1925 the two families were together, the latter doing school work and the former district evangelistic work. After that the Hollenbergs were in full charge until Feb. 25, 1927, when Bro. H. L. Alley and family returned from America and took over the work soon to be left by the Hollenbergs leaving on furlough.

Photo by Dr. Fox.

THE ALLEY FAMILY, ALSO MRS. FOX AND DALLAS at left.

Last Five Years

Jan. 1, 1925, the Palghar Church of 24 members was less than one year old, the Boys' Boarding School was in its second year, while there were no village schools. During the five year period that followed, the church doubled its membership. Now there are three village schools. The boarding school is registered and receives government aid. All regular courses are taught; besides there is an English class, and work in agriculture and carpentry. The carpentry class is also registered. Boys who have completed the course have gone for further training as teachers. Those who do not become teachers may take further training in carpentry. Thus we hope to prepare workers and also to develop independent Christian citizens. Much credit is due Mr. V. J. Gorde who has been head-master of the school since it began in 1923.

Thus the past five years have recorded a steady growth in each line of work which gives encouragement and hope for greater things in the future.

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Coöperation in Education of Missionary Children

Woodstock School

SUSAN L. STONER

The education of missionary children is no small problem to missionary parents. Rather than meet this need separately as individual missions, it has become inevitable that a coöperative effort is far more successful.

Woodstock School is an institution especially adapted to the needs of the children of missionaries and other Europeans in India. It was organized in 1852 and established in its present location in 1854. It has been owned and controlled by the American Presbyterian Mission since 1874. However, in 1923 the American United Presbyterian Mission became a coöperating body. In 1927 the United Church of Canada, the Church of the Brethren, the Methodist Episcopal, the Disciples of Christ, the Y. M. C. A. Committee, and American Baptist Missions began to coöperate in the institution, so now Woodstock is a union institution supported and controlled by the mission societies mentioned above.

Woodstock is ideally located within the municipal boundaries of the hill station of Mussoorie in the Himalayan Mountains. The climate is good. The beautiful wooded school estate consists of about 150 acres, overlooking the Dehra valley.

There are four commodious and well-ventilated buildings providing for the classrooms and dormitories for the pupils who range from kindergarten age through high school and a three year Teacher Training College. The school maintains a high standard of scholarship, as it aims to fit pupils for entering European and American colleges. Along with the mental development, there is provision for the social, physical and spiritual life of the pupils. The school aims to develop the highest character for happy living and useful service.

The enrollment in 1929 was about 320,

two-thirds of whom were children of American missionaries. There are about forty members on the staff, including the office and boarding department members. Music is a strong feature in the school. Within the past eighteen years, 513 students have passed the Trinity College practical examinations from the first steps to the higher local, 235 obtaining honors.

The Parent-Teachers' Association was organized in 1922 and has come to be one of the most helpful factors in the life of the School. At the monthly meetings of this association, papers are presented by specialists on various educational problems and achievements, and the special problems of parents and teachers in Woodstock are discussed. For the past six years a sale has been held each year under the auspices of

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The Indigenous Church

J. M. BLOUGH

When missionaries first go into a new field there is of course no indigenous church, but they represent the indigenous church of another land and their one aim is to establish such a church in the new land. The process may require a shorter or a longer time, but the aim must always be the same. The mission is to the church like the scaffold to the building; when the building is complete the scaffold is torn down. Just so when the church is established in any place the mission should cease to function there, especially in the work which is properly the work of the church. A mission should always feel about the church as John felt about Christ when he said, "He must increase, but I must decrease." The mission is temporary, the church permanent.

In these days great emphasis is being placed upon the younger churches assuming their rightful responsibility for the work of the kingdom in their area. This is commendable, but the necessity for it could have been prevented if missions had dealt more wisely in the past. The church must be magnified, the church must be trained, the church must have authority, the church must function in her own rights of government, support and propagation; she must be responsible for her ministry and for the evangelism of her neighbors.

The method of government in the Church of the Brethren can easily be put into operation on the mission field. In India in the very beginning as soon as there was a group of Christians at a mission station they were organized into a church; when there were three churches they were organized into a district and began to function at once in the management of their business. At first missionaries had to serve as their ministers and elders, and officers of district meeting, but this is rapidly changing so that now Indians are filling these places of authority and responsibility, and doing it with credit, too.

We rejoice in every effort of the churches to carry forth the work of the kingdom. Several have made Herculean efforts to build their own churches, all take part in voluntary evangelism, some members give their time freely in supervising schools and the town library. For every such effort we praise the Lord. Just lately the churches have taken over the management of the

(Continued Back on Page 177)

Photo by Anetta C. Mow.

THE ANDADA CHURCH. The members are all day-laborers. They have built this church largely by their own efforts. One Moslem man gave a gift of 1,000 bricks; Hindus and Rajputs also helped. Membership, 75.

Looking Toward a Christian CHINA

THE RECORD OF PROGRESS

A Short History of Ping Ting Chow Station

F. H. CRUMPACKER

1908, the Ping Ting Chow Station was opened.

March 11, 1910, the first property was bought at Ping Ting Chow.

May 25, 1910, the Crumpackers moved to Ping Ting.

June 12, 1910, our first preaching services.

Aug. 31, 1910, Miss Emma Horning joined the foreign staff.

Oct. 15, 1910, Miss Minerva Metzger joined the staff.

Nov. 10, 1910, our regular country itinerating was begun.

March 20, 1911, our Boys' School was started, with a teacher and three boys.

April 17, 1911, our first local baptisms. Since then we have baptized in the station about 800. Our present membership is 704.

May 10, 1911, we held our first love feast. Four foreigners and three Chinese communed.

May, 1912, the mission received as a loan, Mr. Chao, of the American Board.

May 23, 1912, was the beginning of our Boys' Orphanage. The experiment lasted about ten years.

July 15, 1912, we opened our first station. It was at LePing.

Sept. 6, 1912, Frank Heckman with his wife and two little girls, joined the Mission staff. Though he was with us but a few months he was the one man most instrumental in winning Bro. H. C. Yin, who is now our recognized Chinese leader for our entire church. Smallpox took Bro. Heckman from us Dec. of 1912.

On Sept. 11, 1912, the Ping Ting church was organized with six foreigners and two Chinese as charter members.

Oct., 1912, the Girls' School was started at Ping Ting Chow.

Nov., 1913, we had a deputation from the home church, Elders H. C. Early and Galen B. Royer.

THIS OLD LADY OF 70 has an only son, her sole support. He was caught selling opium and taken to prison, leaving her with nothing. We found her half starved and frozen.

The woman's Sunday-school has taken over her support as a project. Each Sunday they bring her food enough to last for the week. In the afternoon the appointed ones take the food to her and give her a Gospel lesson.

In the fall of 1920 a second deputation came, Elders J. J. Yoder and J. H. B. Williams. Dr. H. J. Harnly of McPherson traveled with this deputation and was a great help to the mission.

1926, a third deputation came, Elders J. J. Yoder and Chas. D. Bonsack.

All of the deputations helped the work more than figures can estimate.

Nov. 2, 1913, the staff at Ping Ting was increased. Dr. and Mrs. F. J. Wampler were added to the medical department, E. D. Vaniman and wife to the boys' school, and Anna Blough to women's country work.

A Bible training school for men was carried on for four years. A women's training school has been conducted since about 1918. Many of the women workers have come through this school.

For a time a junior high school was conducted in connection with the primary school here. Later the mission started a high school for the entire mission and it was located here in 1926. Mr. Seese and Mr. B. M. Flory both worked in this school.

Those not mentioned above who have given time to this station are: Dr. Coffman's and Dr. D. L. Horning's, Edna Flory, who had been head nurse at the hospital since 1918, and Miss Bessie Rider and Miss Elizabeth Baker, also nurses. Mr. O. C. Sollenberger and wife gave several years' service to country evangelism, Mr. W. Harlan Smith and wife gave a year to country evangelism, and Mr. L. S. Brubaker and wife were just ready to begin work when the foreigners had to evacuate in 1927. Mr. J. Homer Bright and family came to Ping Ting, he as mission builder and later as treasurer, and she as head of the women's sewing industrial work. Miss Ada Dunning was for some years in the women's country evangelism department. Miss Lulu Ullom was a worker in city, school, and country. Miss Mary Schaeffer is the present worker among country women. Miss Mary Cline and Mr. John Hollenberg each gave a short time to the teaching of English in our junior high school. I. E. Oberholtzer and family were here for a short time in Bible school and evangelistic work. Mr. Samuel Bowman and family were here a short time in school work.

PASTOR YIN AND FAMILY. This is a model family. The wife stands in the middle. The eldest son is to her right. He is in high school and so is the second boy who stands to his mother's left. The third boy is in our higher primary and the little girl is just starting in school. They all are happiest when at home together. Their family worship is appreciated by all. Pastor Yin was ordained about a year ago. He has a wide circle of friends within and without the church.

In the last five years the work of evangelism has been done largely by the Chinese who have taken the lead in tent and out-station work and Pastor Yin has had charge at the central church.

The Boys' School that was directed for about fifteen years by Mr. Vaniman and other foreigners, is being principaled by a Chinese leader of our own school. The staff are directed entirely by the Chinese principal. The Girls' School, though still having a foreigner as principal, has a very Chinese appearance, with a staff of teachers mostly of our own school and children of our own members.

The hospital has no foreign doctors. The two Chinese doctors have kept the standard high and in the past year have had a busy year, as heavy as any year in the history of our work here.

The Women's Bible School has a good

HOSPITAL STAFF AT PING TING CHOU. Front row. Left to right. Miss Edna Flory of Virginia. She is head nurse and also in charge of the Nurses' Training School. Next is Mr. Chang. He was for several years the evangelist in the hospital, but later became the account keeper and now for several years this has been his job. He also has charge of the servants and laundrymen. He buys all local supplies. Next to him is the evangelist. He is one of our own schoolboys and has ambitions to spend his life in evangelism. His name is Chiao.

Second row. First is Dr. Hsu. He is the hospital superintendent and has been with us for several years. He is loved by the patients and has a splendid standing in the community. Next is Dr. Wang. He is a bit younger but is also a fine doctor. The two were in school together, and though one was a year or two ahead of the other it seems not to show in their work, for they are a splendid team in their line. Behind is the head Chinese graduate nurse. He is one of our own boys and is a splendid Christian, too. He often is heard talking to the very sick about trusting in the Lord and praying to him for strength and relief.

force of several Chinese at work all the time on the program of evangelism.

All of these departments are well housed in buildings suited to their needs. With the leadership gradually getting into the hands of the Chinese we feel there is some hope of indigenous leadership yet in this generation.

The hospital raised locally about three-fifths of their budget for 1929. The boys' and girls' schools are receiving more each year for the support of the children in school. The church collections are better than any year in the past. In fact, the spirit of the place cannot be measured by numbers of members, neither by collections, but by the attitude of the people all about us toward Jesus Christ and towards God. Literally hundreds of people secretly believe that what we have is what they should have but they are still too much afraid of the unsettled conditions to take a stand for the church. The day of greater hope is dawning for the Ping Ting Church.

Eighteen Years at Liao

LIAO CHOU

In June of 1912 the Liao station was opened by the coming of George Hilton and family. J. H. Bright and family, Anna Hutchison and Winnie Cripe arrived in September of the following year. These several workers opened up the educational and evangelistic departments. In 1913 Dr. Brubaker and family arrived and began the medical work.

Men's Evangelistic

Brother Bright followed Brother Hilton in carrying forward the work of the men's evangelistic department. R. C. Flory and family came in 1914. In 1919 E. M. Wampler and family arrived, but on account of sickness it was necessary to leave the work. Two years ago Brother Wampler returned to Liao. In 1921 I. E. Oberholtzer and family were transferred to this station, and in 1929 O. C. Sollenberger and family arrived. These

Men's Ward, Liao Hospital.

three have now divided up our large country, each having charge of the work of certain sections. In 1923 the Liao church was built and the following year dedicated. Three years ago Mr. Chang Tzu Hsiu, of the Presbyterian Mission, came to assist in the work, and recently he and his wife were received as members into the Church of the Brethren. They are doing very satisfactory work. The seed is being sown in many quarters and the work is gradually making progress.

Women's Evangelistic

The women's city evangelistic work, with near villages, has been under the charge of Anna Hutchison from the beginning. In 1920 the Women's Bible School was opened with Sister Hutchison also in charge. During these several recent years two Chinese Christian women, Wang Chin Ai and Wang Hsiu Jung, have been faithful and valuable helpers both as teachers in the Bible school and as helpers in the evangelistic work. The school is larger and the present outlook of the work is more hopeful than at any previous time.

In 1917 Nettie Senger arrived at Liao and

CHINA MISSIONARIES' ANNUAL MEETING. Even though managing Chinese church affairs is done by a joint delegate body or Joint Committees of Chinese and foreigners, the missionaries still try to get together for a meeting once a year. There are things that pertain to the foreign group alone. This year three days of prayer and devotional uplift and about one day of business was the program. The group that got together in 1929 is shown here. A few of the mothers were not permitted to be present. The children enjoy these mission meetings wonderfully.

MATIEN CHURCH is a striking example of local Chinese interest. The greater part of this church should be credited to Chinese, and not to foreign funds.

took up the country evangelistic work. In 1929 Ruth Ulrey was appointed to assist in this large field of opportunity. Much seed has been sown with encouraging results in the changing of lives and the saving of souls, especially in the Chin Chou district.

Boys' School

In the spring of 1913 J. Homer Bright opened the Boys' School, with twenty-four boys enrolled. The Boys' School building was erected in 1915, and later Samuel Bowman and Norman Seese each in turn had charge of this department of the work. Since 1926 Mr. Tsai Yu has been principal of the school, with no foreigner in charge.

Girls' School

The Girls' School was opened in 1914 by Winnie Cripe, with pupils enrolled. The Girls' School at East compound was built in 1919. Later Miss Cripe opened up the kindergarten and the coeducational school in the city, Mary Cline and Laura Shock each in turn taking charge of the Girls' School until 1926 when the work was combined at one place in the city by the exchange of the Boys' and Girls' School buildings. Since then Miss Shock has continued to have charge of the work.

Medical Work

In 1913 Dr. Brubaker opened up this department of the work. In 1917 the hospital was erected and the following year dedicated. The same year Mrs. Pollock arrived and took up her work as nurse in the new hospital. In 1920 Dr. Horning and family came to Liao, and he had charge of the hospital until returning on furlough in 1926, when our Christian Chinese, Dr. Wang, took charge of the work.

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Developing Chinese Leadership

SHOU YANG HSIEN

WALTER J. HEISEY

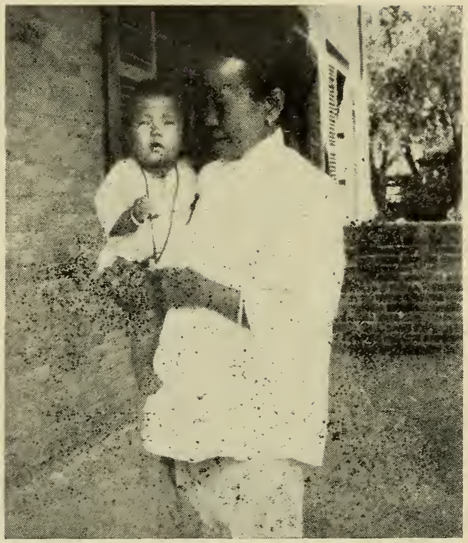
Mission work was begun in Shou Yang County by a group of independent missionaries before 1900. It was later taken over by the English Baptist Mission. Owing to the large field being worked by the Baptist Mission in China, and the depletion of men and money during the world war, arrangements were made whereby the Church of the Brethren Mission should have oversight of this field.

In the summer of 1919 Brother and Sister Byron M. Flory, Brother and Sister Walter J. Heisey, and Sisters Grace Clapper and Mary Schaeffer moved to Shou Yang to take over the work. Brother and Sister Harlan Smith joined the staff of workers in 1921 and later took charge of the work during the furloughs of the Heiseys and Florys.

The work of the Girls' School and women's evangelistic departments was later superintended at different times by the following sisters: Valley Miller, Elizabeth Baker, Lulu Ullom, Ada Dunning, Mary Cline,

Photo by Harlan Smith.

BROTHER CHAO FU LING, Shou Yang's first deacon, with his family. Brother and Sister Chao were installed in the deacon's office in the spring of 1929. Sister Chao was baptized a bit more than two years ago, and since that time has been making remarkable progress in her Christian life. Even though a very busy mother she has, with the help of her husband and the women evangelists, learned to read In the last few months she has been taking a very active part in the women's prayer group. She has led the meetings several times in a very praiseworthy manner. It is a joy to see such lives growing in the grace and knowledge of the Lord Jesus. The Chao family are an earnest, sincere Christian family and we thank God for them.



PAI CHEN HSING, one of **SHOU YANG'S** faithful little Christian women, with her baby girl. This is a very precious baby, as it is the tenth and only living child. All the others died before they were a month old. But this baby was born in the Mission Hospital at Shou Yang, and scientific care of both mother and babe are responsible for the happiness which this home enjoys with this baby girlie.

HOSPITAL STAFF IN SHOU YANG COUNTY. They are, left to right: Hsing Lan Chih, first assistant nurse, trained by Dr. Hsing; Mrs. Doctor Hsing, graduate nurse; Dr. Hsing Yu T'ing, physician in charge; Sun Chung Ho, hospital evangelist, also registrar and treasurer; Han Ju Chi, second assistant nurse, receiving training. Since this picture was taken Dr. Meng has been added to the staff.

The success of the hospital work at Shou Yang has been largely due to the practical and patient work of Dr. Hsing. No professionally-trained foreigners have been associated with the hospital. The foreigners in the station have been simply advisers in matters pertaining to general finances, etc. Dr. Hsing has worked under various handicaps. His equipment has been limited, and his buildings generally inadequate for the work. Notwithstanding, the work has grown until it has been expedient to add another doctor to the staff.

THE NUCLEUS of a Christian church in Yu county. (Smith.)

Minneva Neher and Ruth Ulrey. Sisters Clapper, Schaeffer and Neher have had charge of the work most constantly.

During the years 1925-1929 Brother and Sister Heisey and Sister Neher have had charge of the work most of the time. Brother and Sister Smith were at the station through 1925 and Brother and Sister Byron Flory through 1926. After the evacuation of foreigners from the interior of China in 1927, Sister Minneva Neher and Ruth Ulrey returned to the station first, and were alone in the work until the Heisey family returned in August of 1928.

Chinese Assume Responsibility

Every effort has been made to stimulate Chinese leadership. While the foreigners were in evacuation, the Chinese proved themselves willing and able to assume direct responsibility for the work. They maintained the work under exceedingly difficult circumstances while the foreigners were away from the station.

Since the spring of 1927 both the Boys' and Girls' Schools have had Chinese principals, the foreigners acting only as advisors. They have maintained the high standard of scholarship which the schools had established and the interest has been exceedingly good, considering the opposition on the part of some of the local educational and political groups in the government. The principals and teachers were all trained in missions schools, and were of the highest type of Christian character.

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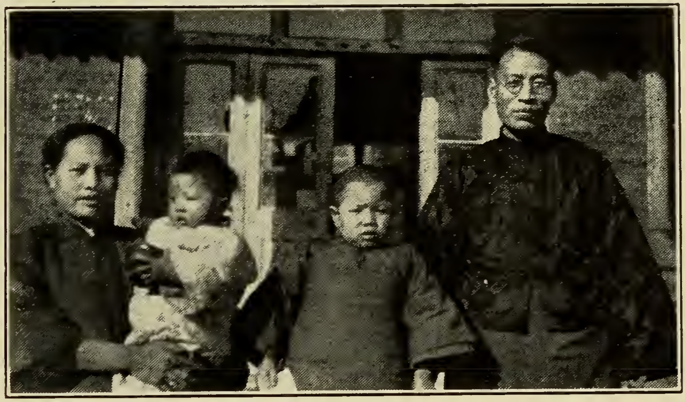
SISTER WANG LING AN on left, and **SISTER KUNG I TE** on right, bearers of the Light to the women of Shou Yang.

Brighter Hopes for the Future

TAI YUAN

Tai Yuan is the youngest and smallest station of our mission. We have four missionaries at present and only a few Chinese employed by the mission. The major part of the work is in the evangelistic field as there are many schools of all grades and several hospitals, two of which are mission hospitals, hence no need for us to duplicate.

The men's evangelistic work started in August 1923 with Rev. H. K. Chao in charge, assisted by Minor M. Myers who was working with the Young Men's Christian Association. In the summer of 1924 Miss Lulu Ullom and Mrs. Chang came to Tai Yuan and opened the women's evangelistic work. And shortly after, the same autumn, Mr. and Mrs. Ikenberry joined those in Tai Yuan to work with the Y. M. C. A. in student work, relieving Mr. Myers for full time in the mission. In connection with the women's work a school for girls was started and continued for several years with fairly satisfactory results.



PASTOR C. C. LI AND FAMILY. Pastor Li has been with our mission about seven years, coming from Shantung where he graduated from Shantung Christian University. After serving at Ping Ting as the hospital evangelist for nearly three years he came to Tai Yuan and has served the work here very acceptably during trying times while the missionaries were on extended furlough because of the revolution.

Through the coöperation of friends and the untiring efforts of Pastor Chao, six were baptized the first year. Some of these were nearly ready for baptism before our mission began work in Tai Yuan. Others sowed the good seed and we gathered the harvest. Some special work was done among boys for several years with one of our young Christians as leader. This work was discontinued about two years ago because Mr. Chang, the director, accepted another position, and funds were short. Some of those boys are very friendly to us and our work, and we are hoping they will become followers of our Christ.

Mr. C. C. Li succeeded Rev. Chao as pastor in 1926. At the same time the Myers family and Miss Ullom went to America on regular furlough, and then for a year Mr. and Mrs. Ikenberry gave part time in assisting the work of the mission. But they, too, left in April of 1927, as they were ordered out by the American consul. This left the Chinese without any missionaries to carry on, and some of the time under most trying situations, until the fall of 1929 when the Myers and Ikenberry families returned. Mrs. Chang is still without the help of a single lady missionary.

The Chinese workers carried the responsibilities of the work in a very creditable manner during trying times. From the first year to the present, each year except two, there were those uniting with the church, making a total of eighty-one baptized. A number of very fine contacts have been made with homes and individuals whose homes are not here in the city, and we are hoping these all will bear good fruit for the Master. From what I am told, the work of all the churches working in Tai Yuan is in better condition than it was a year or two ago. We are still hoping for better things in the future.

Our mission does not own property here so we have to rent quarters and are handicapped by moving every now and then. We are hopeful of having a permanent location before so very long. While there are large obstacles in the way of our greatest work, there are a number of things which are encouraging. Our local group is weakened by more than fifty of our members moving out of the city but we hope they are bearing witness for their Lord wherever they are.

MEN'S EVANGELISTIC GROUP at Shou Yang. Left to right, standing: Ho Lieh Ch'en (head Chinese evangelist), Shang Pei Mu, W. Harlan Smith, Li Yin Ch'iao, Walter J. Heisey. Sitting: Chao Fu Ling, Wang Te Ch'en, Sun Chung Ho. Bro. Sun has charge of the evangelistic work in the hospital.

This group is at present the only group of men working definitely for the promulgation of the Gospel in the Shou Yang and Yu counties. They are responsible for the evangelization of 1,253 villages, comprising 82,483 homes, with a population of 381,996. There are 65 villages with 167 Christians living in them. Since the work was opened in 1919, 20 Christians have died. Who is equal for so tremendous a responsibility?

FROM A GRASS HUT TO ORGANIZED CHURCH GROUPS

(Continued from Page 180)

removed a year and a half ago, but now those same people are becoming very insistent in their request for a school.

The outstanding obstructionists to the work during the past five years have been the Arya Samajists. Through false propaganda, bitter criticism, unethical methods and persecution, they have made it very difficult for the carrying on of the work in some places. At the very close of the year 1929, however, they have been forbidden to hold meetings in Raj Pipla State, and one of their leading workers has been exported from the State. Not only has their propaganda been stopped to a large extent but the people who had been following them have discovered their tricks and have turned against them; now where previously our people were not welcomed and even kept out, people are asking for schools and our support in helping them to get schools.

The work in the Vali Boarding School has been curtailed to some extent because of shortage of funds. Our number is only seventy-five, whereas our equipment would care for one hundred boys. We have had to refuse a number of boys because of lack of funds. So we might say that the harvest truly is ready but the funds are short.

* *

The Next Five Years

W. HARLAN SMITH

The outlook of the Church of the Brethren mission in China for the next five years is as bright as the promises of God and the patience of the saints. The work of the mission during the past twenty or more years has produced a small Church of the Brethren in China. During the next few years this church must increase in power and influence, while the mission must decrease in the same respect. The spiritual nurture and outward development of this young church will gradually become the main interest of our missionary force. The inevitable adjustments that will need to be made between the mission and this growing church will require much patience and sympathy, both on the part of our missionaries and our good friends in America. We are confident that our Brethren in America will stand by us

(Continued on Page 227)

Marching Forward in AFRICA

THE RECORD OF PROGRESS

Africa During 1929

H. S. KULP

THE STAFF

The number of missionaries on the field at the beginning of the year was sixteen. It had been the original plan that all of these should be on the field for practically the entire year. Because of ill health it was necessary for Miss Shisler and Mr. Flohr to take their furlough earlier than had been anticipated. Miss Harper left with Miss Shisler in February. The Flohrs left in April. The staff was distributed for the year as follows:

At Garkida: Mr. and Mrs. Helser, Mr. and Mrs. Beahm, Mr. and Mrs. Heckman (after May 1), Dr. and Mrs. Gibbel (until May 1), Dr. and Mrs. Robertson, Miss Shisler (until February 1), Miss Harper (until February 1).

At Gardemna: Mr. and Mrs. Flohr (until April 1).

At Lassa: Mr. and Mrs. Kulp, Mr. and Mrs. Heckman (until May 1), Dr. and Mrs. Gibbel (after May 1).

Two missionary babies were born during the year: Annabelle Flohr, March 14; Philip Kulp, October 29.

EVANGELISM

The outstanding event in the church life on the Africa field in 1929 was the organization of the First District of Africa. The Deputation from the Home Church in the latter part of 1928 suggested that the organization of a District would be the means of meeting problems, present and future. The District Meeting convened at Garkida on February 21, 1929. All the officers excepting the moderator were native Bura Christians. The mission feels organizing the district is a great step forward in development of the indigenous church. This, to be truly indigenous, must be self-governing, self-supporting and self-propagating.

Although there were no baptisms during the year, a goodly number were added to the group under preparation for the rite. Before entering this group, they make a public profession of their desire to follow Christ. Those who are in the church have been finding themselves and adjusting their lives to the social and ethical requirements of this new organization. This is a most difficult task in the light of their background and the existing Bura standards, and there is much persecution. The District Meeting appointed a committee to study this problem. The elders also, in order to more wisely care for their flocks, have spent considerable time trying to find which native customs may be carried over into the church and which ones will need to be dropped or changed because they are incompatible with New Testament standards.

At Garkida

There is a strong evangelistic emphasis on all the work about the station. Besides the prayer meeting, evening classes are held to give instruction in Christian truths. In the Boys' Boarding School prayer meeting is held every evening by the boys. As a result of services in the hospital several have expressed a desire to become Christians. Special efforts are being made to reach the lepers in the Leper Colony. The chapel building at the Leper Colony has been donated by the Garkida church.

The surrounding district is being reached. Week-Day Bible and reading classes are held in five villages. These are conducted by native Christians who are paid by the native church. In eighteen villages regular Sunday services are held. For twelve of these the native Christians are responsible.

At Gardemna

After Brother and Sister Flohr left for furlough Bro. Helser took over the work. Hyelandiga Tarfa, the native Christian who had been helping at Gardemna, took ill with typhoid and was taken to the Garkida hospital, where he had a long, slow recovery. As he asked to have the privilege to attend school at Garkida, to get further training, two other Christians from Garkida went to Gardemna to help in the work. Under the supervision of the missionary who visited them every week end they continued classes for the Christians and also gave some general instruction in reading, writing, and arithmetic. There is also a native Christian at Gardemna, who dispenses medicine under supervision of the doctor at Garkida. Except for one shilling a week (25c) which is paid to one of them for caring for the mission property, all the wages of these native workers are paid by the native church. Seven were added to the Christian group during the year.

At Lassa

Regular services have been conducted in five Margi villages during the year. This has been possible only because of the help of two native Christians who have come to Lassa from Garkida. They, like the missionaries, have had to learn the Margi language. For the Bura group, who came to Lassa in the wake of the missionaries, two services are held weekly. From this group three have become Christians during the year.

EDUCATION

At Garkida

The new Boys' School buildings were completed in February. Dedication services held on February 20 were attended by about 500 people, of whom 350 were seated in the school chapel. Quite a number of government officials have visited the school and have been universal in praising the work that is being done. The school was inspected on April 11 by Mr. Taylor, the Superintendent of Education for Adamawa Province. In his report to the Director of Education for Northern Nigeria he said, speaking of the the Boys' School, that extraordinarily good work was being done among the Bura pagans. Another outstanding event in the Boys' School was the beginning to charge an entrance fee. This was one shilling for those who enrolled at the beginning of the term. Nearly $30 was collected. When it is remembered that $1 is the wages of an ordinary laborer for two weeks it will be seen that $30 represents quite a sum. The enrollment in the Boys' School reached 126, of whom seventy-eight were boarders. Considerable progress was made in the teacher-training by using pupil teachers.

Girls' School

Perhaps the greatest encouragement in our educational work for the whole year has been the extraordinary response on the part of the girls at the opening of the new school term on August 5. From fifty to sixty girls and young women began coming to school. Strenuous efforts were made on the part of the Garkida staff to meet the opportunity which this revival in interest in education among the women presented. A suitable building for the Girls' School has been planned and is under construction.

At Lassa

The opening of the Lassa School dates properly from July 29, 1929. A Primer was prepared and an edition of 100 copies was printed at Lassa on the multigraph. These, together with a series of charts, are the only school materials available in the Margi dialect. By the end of the year the school enrollment had reached twenty-four. A plan for three school buildings was made. Two of these have been erected.

MEDICAL WORK

At Garkida

The outstanding events in the medical work were the completion of the Ruth Royer Kulp Memorial Hospital and the opening of the Garkida Leper Colony.

On June 15, 1929, five years after the death of the one of whom the hospital is a memorial, the first operation was performed in the newly finished surgical building. This building is the first permanent building to be erected by the Africa Mission. It is on a concrete foundation and has a metal roof. It contains the operating room, sterilizing and sterile linen rooms, maternity room, laboratory, a receiving office, drug room, store room and a room for white patients. The Sisters' Aid Societies and the congregation at Pittsburgh have fully financed the building and its equipment. The Ruth Royer Kulp

Memorial consists of the above mentioned buildings, and in addition, two wards with a capacity for sixty patients, a doctors' residence and a nurses' residence.

Encouraged by promise of liberal financial grants from the local government and from the British Empire Leprosy Association, the mission decided to open a Leper Colony at Garkida. The government has set aside 500 acres for farming purposes for the colony. September 7, 1929, will probably mark the date of the opening of the colony. There are at present some fifty lepers in the colony. The total number of treatments in the hospital year, 41,859, will probably not be surpassed for a long time.

Some time was spent in research, so that more and more we are learning what are the specific causes of the sickness in the land. With this knowledge the diseases can be treated more effectively.

Mention should be made of the fact that the doctors have been called many times by government officials, traders, railroad surveyors, and by neighboring missions.

At Lassa

Dr. Gibbel was stationed at Lassa from March until November. The rest of the year the medical work was carried on by native dispensers. There were thirty-two minor operations performed and some 4,500 treatments were given during the year.

LANGUAGE AND LITERATURE

In order to accomplish its purpose in establishing a native church, the mission has the tremendous task of providing a literature for the people. The first essential for this task is to master the native language. Considerable work has been done on a Bura Dictionary and Grammar. Three books were practically completed for the press—"Christian Truths and Practices," a translation of St. John's Gospel, and a book of native folk tales and fables.

INDUSTRIAL AND AGRICULTURAL WORK

The industrial and agricultural work is carried on at the Lassa and Garkida stations in connection with the school work. It affords one of our biggest opportunities, for the people are all agriculturists, but the agricultural possibilities of the country are as yet undeveloped. A plot has been secured at Garkida for agricultural educational purposes. Experimental work has been done with citrus and other fruits. Exotic varieties of rice and cotton are being experimented with, both at Garkida and Lassa. Flourishing vegetable gardens are kept up during the dry season by means of irrigation. Mr. Heckman, who has charge of this work at Garkida, has been busy with building, but in spite of that considerable progress has been made. Instruction is given in weaving, spinning, carpentry, and smithing.

* *

Christians in Africa

CLARA HARPER

In the fall of 1922 when Brother Stover Kulp and Brother A. D. Helser began work among 85,000 Bura people, every phase of the work had to be started from the very bottom. Good foundations have been laid for growth and expansion.

Through the schools, the evangelistic work and hospital we feel that some three thousand of these people have been reached. In 1926 we began to see some of the seeds ripen. Thirty young men took their stand for the Master, declaring to their relatives and friends that they wanted the new way. In 1927 sixteen more took this stand. In 1928 one hundred and twenty-five and in 1929 ten took this step. It is not easy for these people to turn their backs on the old customs and traditions and follow the new way. Much persecution is ahead of them. We are glad many are standing this persecution and are going forward. Others are measuring the steps and will soon come out and stand on the side of Jesus. After they take the covenant they are given a period of definite teaching before they are baptized.

A large group of people have heard the message of the saving power of Jesus Christ. Some have accepted Jesus as their Savior and many others are living better lives. We can see a general trend for better and cleaner living. Many are trying to follow the example of Jesus Christ but have not publicly confessed him.

* *

"David Livingstone said to his countrymen, 'Do you carry out the work that I have begun. I leave it with you.' Was it not something like this the Master said to His disciples?"

"In Sunny Nigeria"

GARKIDA

ALBERT D. HELSER

In September, 1922, the General Mission Board called H. Stover Kulp and Albert D. Helser to Elgin and commissioned them to open a mission in Africa. Garkida was the first station to be established by these brethren. They arrived at Garkida on March 8, 1923. Many tasks awaited them. A new language needed to be learned and written, houses had to be built, sick people needed to be treated, Gospels waited to be translated, and text-books needed to be provided for a school.

During First Two Years

On March 17, 1923, the site was consecrated for the first building of the Africa Mission of the Church of the Brethren. Sickness made it necessary for the brethren to be away from the station for more than half of the remaining months of that first year.

Early in December, Mrs. Kulp and Mrs. Helser arrived at Garkida and two missionary homes were established. It was during this month that the first gospel messages were given without the aid of interpreters. The first regular school was opened in December, 1923. In February, 1924, Dr. and Mrs. Homer L. Burke, the first medical family of the Africa Mission, reached Garkida. On April 17, 1924, the first love feast of the Church of the Brethren was held in Africa. A little mud hospital was dedicated on May 11, 1924, and it soon became known as "the city of refuge" for the sick and suffering of that whole countryside.

"The blood of the missionary is the seed of the church." On June 15, 1924, Ruth Royer Kulp laid down her life for Christ and the Church and for her Bura people whom she dearly loved. While the hearts of her husband and her fellow-workers were saddened, it was through this offering of life that the Bura people began to understand something of Christ's dying love. Her body with that of her little son was tenderly laid to rest on an eastern slope near our missionary dwellings.

A little mud church-school building was dedicated on August 3, 1924. During this year a First Reader was written, Mark was translated and other materials were prepared.

In January, 1925, Mr. and Mrs. William M. Beahm, Mr. and Mrs. Clarence C. Heckman, and Mr. and Mrs. Floyd E. Mallott and son arrived at Garkida. In December, 1926, Misses Clara Harper and Sara Shisler, and Dr. and Mrs. J. Paul Gibbel reached Garkida. Mr. and Mrs. Earl W. Flohr and family and Mrs. Kulp arrived at Garkida in January, 1927.

CHILDREN OF ALL COLORS will readily mix with one another. Here you see three missionaries' children and one little black child. They have been playing and enjoying themselves. By name they are Esther Mae Helser, John Zowoka, Jane Robertson, and Kathleen Gibbel. John has little opportunity to play with other children of his size, and so he especially enjoyed this opportunity. These little girls seldom have an opportunity to play with such a nice little black boy, either.

Two New Stations

Early in 1927, the Kulps left Garkida to open a new station at Lassa (first located at Dille), and Mr. Mallott left Garkida to open a new station at Gardemna. Dr. and Mrs. Russell L. Robertson reached Garkida late in 1927. Early in 1928, the Flohrs left Garkida to take over the work of the Gardemna station. In 1929, the Gibbels left Garkida to take up work at the Lassa station.

Evangelism

The work at Garkida has been more or less divided into five departments—evangelistic, medical, educational, industrial and literature. All overlap and yet each is distinct. A missionary is often asked to work in several of these departments.

THIS LEPER COLONY CHURCH is a project of the Garkida church. The plans were drawn by a committee from the church and it is being paid for by the regular Sunday offerings. A part of the labor was donated by the Christian group. Among the lepers who have been under treatment for some time are two women who have accepted Christ. The majority of the lepers, however, come from a distance and will receive their first knowledge of salvation through the services held in this building.

The evangelistic motive is what takes missionaries to Africa. Not only is this note dominant in the direct evangelism, but it can be heard and seen at work in the hospital and the school as well as in the field and shop and literature work. The local church was built in the village by the local people without foreign help. All who accept Christ promise in their pledge to him to bear the message of his love and saving power to others. Some Sundays as many as forty go into the outlying villages to tell the glad story of salvation through Christ. The local church gives part support to eight native workers. One of these is at Lassa, two at Gardemna, and five go out to the villages near Garkida. The plan is not to baptize people quickly but to teach and to teach. Even after converts are baptized the regular class instruction continues. The first four were baptized on June 15, 1927, just three years after Sister Ruth Royer Kulp laid down her life in Africa. To date, more than twenty have been baptized at Garkida and more than one hundred have made their public covenant to follow Christ until death.

The Medical Program

From the first day at Garkida medical work has been done. Many who have been slow to listen, come eagerly to see what God's people do to an old filthy ulcer or to a hopeless leper. A number testify how they first believed through seeing this ministry of love. The medical work is done as unto Christ, for he said, "INASMUCH AS YE DO IT UNTO THE LEAST OF THESE YE DO IT UNTO ME." The Sisters' Aid Society of the Church has made it possible to build the Ruth Royer Kulp Memorial Hospital. More than forty thousand treatments were given in this hospital during the past twelve months. The first operation was performed in the new operating room on June 15, 1929, just five years after the one for whom the hospital is named made the supreme sacrifice for the cause. A leper camp has recently been opened, and already some of the lepers have given their lives to Christ. The government is tremendously interested in and most sympathetic to the medical program.

Educational Work Ranks High

The educational work is very promising. Most of our Christians have come to the church by way of the school. More than two hundred boys and girls have attended school long enough and regularly enough to be enrolled. From these we expect to get our native leaders who will carry on the great work. Boys' school buildings were erected in 1928 and girls' school buildings are being erected this year. The educational work has been given first class rating by the government inspectors. We are happy to see the fervent, evangelistic spirit manifest on every side in the school.

Industrial Work and Religion

That "it is hard to get a hungry man to accept Christ" is as true in Africa as anywhere. Our industrial department has not only been helping the people to weave wider cloth and build better houses, but new foods have been introduced, such as sugar cane, tomatoes, pawpaws, bananas, mangoes and better varieties of rice. Naturally the people look for the motive which prompts such help, and when they find that the motive is brotherly love and not gain, they glorify God who sent his people to live amongst them.

Christian Literature Needed

Christian literature is a tremendous power for good. Several missionaries have given considerable time to this important field. Bible translations are most valuable to young converts. To be able to answer scoffing by reading from God's Word, is a great witness. While only comparatively few can read, hundreds can listen. The growing young church must have Christian books to help it. The literature department is earnestly trying to meet this need.

Christ is all in all and as we work we try to live him. Our deepest satisfaction is when we see men and women and boys and girls follow him whom to know is life and peace and joy.

⁂

Among the Margi People

LASSA

H. STOVER KULP

In March, 1927, a mission station was opened at Dille about 70 miles east of Garkida, in the Margi tribe. Rev. and Mrs. H. Stover Kulp started the work there. Dille is situated among hills with a large mountain near by. Among the rocks in the mountain, leopards made their abode. Their roars at night brought fear to many hearts. During the year we were at Dille two children were taken by leopards. Although the location at Dille was a beautiful one, it was soon discovered that it would not be satisfactory for a permanent mission station owing to the lack of water. The stream was a mile away from the village and was dry for four or five months of the year. The natives dug holes in the dry stream

(See Next Page)

WHEN THE BATTERY RUNS COMPLETELY DOWN in the African bush, sometimes one has to call the roll of ideas to get by the difficulty. After having spent some four hours trying to start this Ford by pulling, cranking, and other ways, we finally hit on the idea of recharging the battery by turning the generator from the hind wheel of a bicycle. It was surprising how quickly results came—only a matter of ten minutes until there was enough "juice" in the battery to run the engine. A half hour was enough to run it without turning the generator. Necessity is surely the mother of invention.

The Gospel Accepted Gladly

GARDEMNA

CLARENCE C. HECKMAN

It was in the summer of 1926, that the mission first thought of opening a station at Gardemna. A site of about ten acres in size was located and applied for through the regular channels. In the early part of 1927 Bro. Floyd Mallott went to Gardemna to start the work. This meant that he must build a house and out-buildings, get acquainted with the people, interest them in the Gospel and encourage them to have trust in him. Bro. Mallott was handicapped by being alone, Sister Mallott having gone to the homeland with their son. It was a lonely post and Bro. Mallott faced it with great courage.

He stayed there one year until he was due for furlough. He did a real piece of work there. When he left, there were two men who had said they wanted to follow Jesus.

Very early in 1928 Brother and Sister Flohr and children took up the work. They were accompanied by a native Christian and his wife, from Garkida. There was further building to do and starting of school and Christian teaching. Brother and Sister Flohr accomplished a great deal in the year they were there. At least twelve took the step and became Christians. Because of health reasons Brother Flohr's went on furlough early in 1929 and left many friends needing their help.

In the middle of 1929 Bro. Helser was given charge of Gardemna station and he went down each fortnight to hold services there. He was able to carry on the work with the help of Hyelandiga Tarfa, who had been trained largely by Bro. Flohr. At the end of 1929 Bro. Helser was due for furlough and Bro. Heckman was assigned to carry on the work in much the same manner as it had been done by Bro. Helser.

Dika Waksha and Wadu Shelangwa had been taken down from Garkida to assist while Bro. Helser had charge and at the present time they are doing good service there for their Master. There are about twenty-five folks in the process of becoming Christians who need our help and prayers.

During the year that Bro. Flohr's were at Gardemna the native Christians, with the assistance of village men and guided by Bro. Flohr, built an excellent native church. It was built without cost to the station and represents a coördinated effort on the part of all.

A CHRISTIAN GROUP AT GARDEMNA. This group includes part of those at Gardemna who have accepted Christ and are preparing for baptism. In the center is Brother Heckman, who is in charge of the station. The native-built church is in the background.

* *

AMONG THE MARGI PEOPLE

(From Previous Page)

bed and were able to get water once a day.

The people were not at all sure of us at first. They had had very little contact with white people. They had never seen a white woman before. Their only contact with white people had been with government officials. They soon began bringing us their court cases to settle and we had to convince them that that was not our work. They soon became interested in our building and helped us put up our houses. First two round huts were built, one to be used as a temporary dispensary and the other as a temporary school building. We lived in these until our residence was built.

From the beginning we did dispensary work. Mrs. Kulp had charge of this. It was appreciated by the people and helped win many friends. There was an average of from ten to twelve patients and many days there would be more than twenty.

After about nine months of language

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With Our Brethren in SCANDINAVIA

THE RECORD OF PROGRESS

The Work in Sweden

J. F. GRAYBILL

The work in Sweden is forging ahead through all the difficulties and disadvantages attending the work. It is still up-hill work.

The Norrises arrived, three in number, the latter part of August, and one week later Sister Buckingham left for America. Since here the Norrises have added one more to their number. What a help in the work when these boys grow up! Pastor and Sister Norris have been busy with the study of the language and their efforts are crowned with being able to converse in Swedish and Bro. Norris has several times preached in Swedish.

The work has been carried on along the same line as before, with Sunday-school, Y. P. D., Aid Society, Junior Society, preaching and evangelistic work. However, the depressing financial and industrial condition has its visible effect on church work. There is a battle on for bread. This takes much of the life out of religious work and makes it a dead pull.

The Malmö Church

The first preaching by the Church of the Brethren in Sweden was done by Brother Hope in 1885. The first organization was effected in 1888 and located at Limhamn, then a village five miles west of Malmö. A mission house, including living quarters for the preacher, was erected. Services were also held in Malmö, which was at first considered a mission point and was shortly afterward organized into a church.

During Brother and Sister Vaniman's stay in Sweden the mission at Malmö developed and supplanted the work in Limhamn so there were two organizations, one in Limhamn and one in Malmö. However, Brother Vaniman's feeble health compelled them to return to the States, leaving the work here without leadership for six years, which was very unfortunate.

In Malmö halls were rented and the mission moved all over the city. Upon our arrival in 1911 the services were held in a room ten by twelve feet, on the second floor of a house on a back street.

The members lived mostly in Limhamn at this time. The Russellites had made inroad, not sparing the flock. At one time fifteen of the members left the church and united with the Russellites. This was quite a shock to the work, and as far as Limhamn is concerned the church never recovered from this shock.

About 1912 or 1913 these two churches were again consolidated under the name, Malmö Church. We tried to secure better quarters for the work, which was very difficult however, and finally almost impossible. The work looked promising. We had a large Sunday-school and a live wire junior society and young people's society, so arrangements were made to have permanent quarters. This resulted in the erection of a church which was dedicated in January, 1924. At the same time the mission house in Limhamn was sold and the money applied on the new church in Malmö.

We have a centrally located plant on a prominent corner lot, with a good outward appearance and comfortably and conveniently arranged interior. The first floor contains a main audience room with a seating capacity of 400. In the rear, between the two entrance doors, are three class rooms, and above these rooms a gallery with a seating capacity of 100. The main church has a capacity of 600.

Top: **MINISTERS IN THE CHURCH OF THE BRETHREN, SWEDEN.** Bottom: **SOME OF THE DEACONS IN SWEDEN.**

The first floor of the annex along the other street contains an audience room with a seating capacity of 150, used for prayer meetings, the beginners' Sunday-school, and junior work, also a reading room, a pastor's study, a small room for the janitor and a kitchen. The second floor contains a roomy parsonage, and the third floor an apartment of two small rooms and kitchen which is rented out.

The following is the cost of this plant which is the property of the Church of the Brethren. (Figures given below are kroner, the Scandinavian monetary unit, worth 26.8 cents:)

The plot of ground	kr. 25,424.00
The building and equip.	kr. 129,260.00
Total	kr. 154,684.00

A good cellar is under the entire building, which is rented out for storage and workshop and for which we realized 2,300.00 kroner in rent. The total rent for the year amounts to over 3,000.00 kroner.

The property is held in trust by the General Mission Board. The plant is a credit to the church, a monument of the faith once delivered to the saints and an open door for all who desire to worship God in holiness and hear his word preached unto the salvation of souls.

We have good equipment. This is necessary, but not of most importance. We need the grace of God and the guidance of the Holy Spirit to perform the Lord's work. We do not see the results we have prayed for.

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LIFE STORIES

VISITS WITH OUR MISSIONARIES

A Visit With Dhanjibhai, an Aged Saint of India

ANNA E. LICHTY

SALAAM, salaam! May I just sit on the floor as is our custom in India? I am so thankful for the privilege of visiting the dear brethren in United States. The church in America is very dear to us in India for she helped us to find Christ by sending missionaries to us.

"Oh, you have heard about my palm trees? Well, let me tell you how I found Christ and what he has done for me. I was a wicked sinner—a heathen that worshiped idols, and very zealous in my practice of heathen ceremonies. I was fairly well-to-do. I had a hundred tadi palm trees on my farm. They brought me a liberal income for I tapped them yearly and sold the sap which they yielded. The juice of the tadi palm ferments soon after it is exposed to the air and produces an intoxicating drink. So I sold liquor and enjoyed drinking it also. But when McCann Saheb came to our village and preached Christ I realized that I was on the wrong road. I wanted Jesus Christ as my teacher and Savior. I accepted him and found salvation in him. My life has been full of joy and blessing ever since.

"What about my palms? They are standing there yet, tall and stately as ever. But I have not tapped one since the day Jesus came into my heart. With my chief source of income cut off, did I become a poor man? Did Christianity reduce me to poverty? O, no, the Lord has blessed me abundantly. Even when famine threatened we had sufficient to keep us from starving.

"With Christ in my heart and Christ in my life I was so happy I could not refrain from testifying wherever I went. But I was an illiterate man. I could not read God's word that contained such wonderful truths. My children were small and could not read. As they grew old enough I sent them to the mission boarding school. I wanted them to have an education. Once I went into the courthouse with my Bible when court was in session. They recognized me as an ignorant Bhil and spoke sharply to me. In fact, they were about to thrust me out. But I said, 'I am God's messenger. This is his word, his message. I will leave this book for you to read. I will return in a week and hear what you read.'

"Once in my early Christian life I made a great blunder on a Sunday morning. When I was grazing my cow I noticed some weeds growing in my cotton field. I stooped and pulled a few, when suddenly I realized that it was the Lord's day and I was desecrating it. How could I right the wrong? To me it seemed but right that I replant the weeds I had pulled and then hasten off to the preacher and confess. And thus I did.

"I determined from the time I became a Christian, to give systematically to the Lord. When he was constantly showering blessings upon my family and me, why should I not return something to express my appreciation and love of him? So I put a chalk mark around my grain bin, marking it into two equal divisions. Our grain bins in India are large earthern receptables which we keep in our houses. The average bin contains about fifteen bushels of grain. When the bin is full it is closed at the top. The

THE HOME OF DHANJIBHAI in the village of Taropa. The school group stands in front of the house. Nagar, his wife and his son, teach in the school.

grain is taken from the bin through an opening near the bottom. Two or three bins of this size full of grain may be found in what we would consider a well-to-do farmer's house. One of my bins was equally divided into two divisions. The grain below the chalk mark belonged to the Lord. When the grain in the bin had sunk to the level of the chalk mark I would pay into the Lord's treasury the amount equal to the value of the grain. I continued that plan for a number of years. Then I tried a new plan which I think is better. I dedicated a field to the Lord. The proceeds of that field, above expenses, are given to the Lord. The cotton grows ranker and the kaffir corn yields more grain in that field than any other. In a good year I am able to give as much as Rs. 45 ($15) to the Lord.

"O, the Lord has blessed me abundantly all these years. I could not enumerate all my blessings. They are too many. My children, five of them, have grown to manhood and womanhood, have married and have children of their own. Some of them are leaders in the church. Now I am an old man. Wife and I are awaiting the Lord's summons to come home. We are eager to meet our Lord face to face and serve him more perfectly over there.

"Now I must go. I am glad for this little visit with you. Good-bye. God bless you."

* *

DHANJIBHAI, standing between Brethren J. J. Yoder and Charles D. Bonsack when they were on deputation to India in 1927.

His Hands

The hands of Christ
  Seem very frail,
For they were broken
  By a nail.
But only they reach
  Heaven at last
Whom these frail, broken
  Hands hold fast.

—John Richard Moreland.

Great Hearts in the Mountains

MRS. MABEL HERSCH

Yes, we have a jolly time at the Church of the Brethren Industrial School when the snow comes. Last Christmas was more beautiful and enjoyable because of this wonderful blanket of white, covering hill and valley. Several of our boys made little sleds, to which they hitched our loyal Prince and Diamond, and the children took turns riding around the buildings and on the playground, singing as they went.

At Christmas some of our workers and boys and girls went to five of our preaching points and gave a Christmas program.

In January, when Bro. S. A. Harley held our series of meetings, about twenty young people stood for Christ. Our pastor, Bro. Knight, conducted a several weeks' training class for these young people.

Recently, when we had a missionary program on India, one of our girls said, "I'd like to be a missionary sometime."

If you visit us in the summer you will find a busy group as we pick and can the cherries, berries, peaches and other fruits and vegetables, to the number of about forty-five hundred quarts. In the winter, too, when the snow and cold are all about us, we are busy. We killed, and canned or cured, a beef, a sheep, and twenty hogs. Our girls have been making aprons, dresses, rugs, pillow tops, comforters and different kinds of fancy work. Some of these we have sold; the proceeds of which were sent to the Mission Board, and others we have here yet to sell. Though cold winds blow and chill rains fall, our eight hundred young chicks grow sturdy and strong. Our neighbors say, "They are the prettiest I ever see'd." Through the month of March our hens gave us an average of about one hundred and twenty-five eggs a day.

WINTER VIEW of Greene Co. School Buildings.

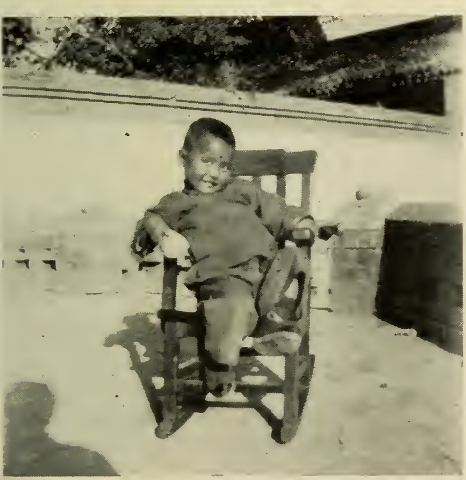
In the picture you may see Lina, a kind-hearted, grey-haired lady, who has lived and toiled all her life in the mountains. She is standing by the log house where she, her sister and other relatives, live. Her sister is almost blind and partially insane. Lina has never been married, but has toiled and raised more than a half dozen children who were left dependent upon her. One day she came to our clothing bureau and bought some clothing for herself and relatives. She gave me a dollar and half and said, "This is all I have today, but I want you to take out fifty cents for the church. I have been a member for more than a year and have not given any money to the Lord, and I don't think that is right."

LINA, a kind-hearted, grey-haired lady

What's in a Name?

WINNIE E. CRIPE

WHAT is your name, little boy? Come over here and sit on my lap and I'll tell you about some of my little friends in China. Oh, your name is John. Most of the Johns I know were pretty good men and the one among Jesus' twelve helpers whom he especially loved had this name too. Our Chinese Christians love the names John and Paul and often call their own little boys by these names hoping that they may grow to be useful and wonderful men like John and Paul were. Our Chinese minister, Bro. Yin, of Ping Ting Chou, has three boys and two of them he named Paul and John. His oldest boy he named before he loved Jesus as he does now so he did not think of naming him after one of the men of the Bible. He named him "Post," which meant he hoped his boy would be strong. These boys are all going to school now and we hope they will become good Christian men and perhaps preachers like their father.


A BUNDLE OF MISCHIEF is this wee lassie, Wang Su Ch'in. Her parents are both Christians. Her father has been postmaster at Shou Yang for a number of years and her mother taught for awhile in the Shou Yang Girls' School.

Our little boys and girls in China have very different names from those you American boys and girls have. Their names all have meanings. You will think them strange when I tell you about some of them. Sometimes they are just called the first, second, third or fourth boy or girl. Sometimes a father and mother want a little boy or girl very much and then when it is born it is called "Wanted," or when they are poor and have several children if another baby is born it is called "Not Wanted." Every Chinese father and mother want a little boy of their own and if only little girls are born they are greatly disappointed. I know one home where they had three girls and when the third one came they named her "Stole Your Brother." Now a little boy baby has been born to them and they are very happy. I know another mother who wanted a little boy baby very much and when her little girl was born she named her "Want Happiness," then the next baby was a boy and she named him "Have Happiness."

A very strange thing happened in the home of one of my neighbors in China. For many years this man and his wife had wanted a little boy and when at last they had one they gave him a queer name. They called him "Homely Girl." Now you could not guess why they did this, could you? Well, I will tell you. They did not know about our Heavenly Father as a true God who loves and cares for us, but they prayed to paper gods in their home and to gods made of wood and stone in the temples. They knew these could not protect them from all the evil spirits which they believed were constantly about them in the air, so they tried to find a plan to keep the spirits from harming their little boy in order that he would not get sick and die. They thought spirits did not care for girls and if they could make them think their boy was a girl he would be safe. So, the first thing they did was to name this fine little boy "Homely Girl," then they cut pieces out of the lower part of each of his ears. Then they thought the spirits would not want him. If they had known how to pray to Jesus to take care of him this would not have happened.

Sometimes the Chinese children have very beautiful names, as names of flowers, names of great men, and names which mean they should have wisdom, grow strong, pure and good. They also love to play as much as American children do, only most of them don't know many games until we teach them. They often play they are attending a wedding and you would just laugh to see how they take outer garments, ankle-bands, caps or anything of bright color, off each other to dress up the bride and groom, then beat on an old tile, iron kettle or anything they can find for their music at the grand wedding.

We have had good times at our kindergarten, sometimes playing games or singing, or sitting about the big circle telling stories. Sometimes we all get very quiet as we talk about the Heavenly Father, of all he does for us and what he wants us to do, and then we bow our heads and talk to him.

There are still many children and their parents in China who do not know Jesus. The government is taking their idols away and they do not know now to whom to pray. I am glad to go back to tell them there is a true God and that Jesus loves them. "Don't you want to help me, John?"

The Ruth Royer Kulp Hospital

DR. RUSSELL L. ROBERTSON

YOU'RE mistaken. I'm not soliciting for money in this evening's talk. Missionaries have more things to thank you for than to beg you for. This fine, large hospital, one of the best in Northern Nigeria is all paid for, thanks to the good sisters of the Church of the Brethren.

While I stay with you a short time I shall tell about some of the folks connected with the hospital who have made impressions on me. Being a hospital, and especially because of its location in Africa, touching and emotional incidents occur almost daily. To begin with, Dr. Burke, Dr. Gibbel, Mr. Flohr and Mr. Heckman all gave of their best in its planning and construction. All of you know one or more of these missionaries.

At present, one of the best living testimonies of the part a hospital plays in the program of a mission, is Madika, the hospital laundress. It has been more than two years ago since she, a poor, sick, wretched looking woman hobbled into the hospital. One would have said then that she was at least sixty years old and past her years of usefulness. She had a large ulcer on each leg, a chronic case of bronchitis, and

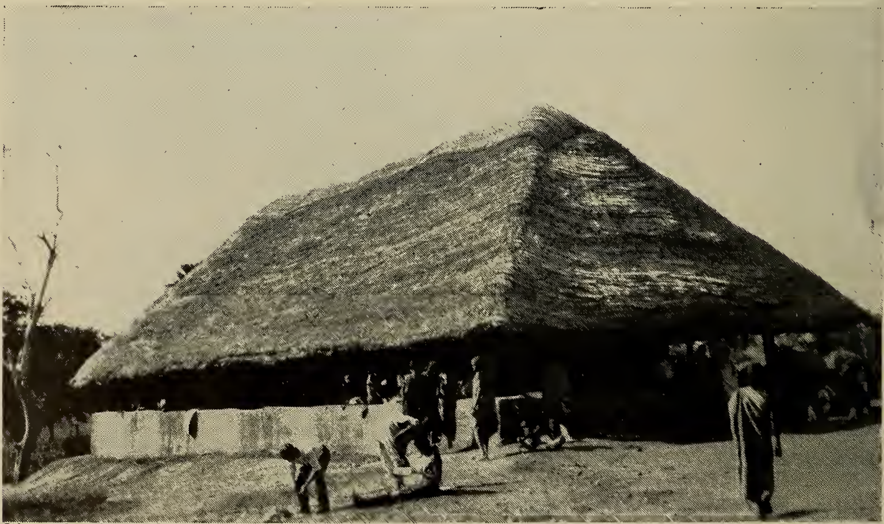


Photo by J. B. Emmert.

RUTH ROYER KULP MEMORIAL HOSPITAL. A close-up view of the yard and ulcer dressing veranda. Patients are sitting on the ledge of veranda. Doctor's horse is saddled ready for trip. In the foreground is a native assistant dressing a yaws ulcer which involves all of the right arm. The doctor is burning dirty papers and dressings. On this veranda in 1929, 24,210 ulcers were dressed.

a rupture or hernia the size of your head. Her daughter, Diaga, came along to cook the meals.

After a few weeks, when the ulcers were cured, Madika asked for an operation for the hernia. This was refused because of her poor physical condition and the bronchitis. But still she remained around the hospital. When we suggested that she go home she replied that she had no home. Her husband had turned her out because she was not able to work. Her daughter, Diaga, two or three calabashes and about a peck of guinea corn were all she had left. She repeatedly begged the doctor to perform the operation. This was always refused. We did not possibly see how she could undergo a major operation and live. Finally, when the danger was explained to her, she said, "Please do something; I cannot live with this suffering. I would rather be dead than alive in this condition. You do the operation; if I die, all right, if I live, may God be praised."

After a few more days of special preparation and nourishing we undertook the operation, knowing full well that if the patient lived it would be God's hand rather than the surgeon's that saved her. After the usual prayer she was as calm and coöperative during the extended operation as the most intelligent of you would be. Then with careful nursing on our part and much patience and suffering on her part, Madika made a complete recovery and in a few weeks became well and strong.

Then we again suggested that she and Diaga go home. She said, "I cannot leave. Let me live close to the hospital. Is there not something that I can do?" We immediately thought of the laundry, which is a dirty, unpleasant chore; washing ulcer cloths and bloody operative linen. Her face brightened as she said she would learn to do that job. Since that time, two years ago, any day you could have visited the hospital you would have seen Madika pleasantly and patiently washing, boiling, drying, sorting and folding the hospital linen. Every morning as soon as prayers at the hospital are over, this old, wrinkled, black African says, "Good morning, son," and I say, "Good morning mother." About six months ago Madika took her Christian covenant and a few weeks later the daughter Diaga took her covenant. . . . My humble opinion is that if I get to Heaven, Madika will be one of those to greet me.

The first successful limb amputation in the hospital would make a long story. This time we did the begging, because the natives had never seen an amputation, and since they did not think a person could survive such an experience, they could not imagine an artificial limb. This one was the result of a fracture of several years' duration which had never healed, but presented a foul, gangrenous foot. The man's only way of locomotion was sliding around on his buttocks. After every other hope of cure had gone he consented to amputation. Now he is walking on a wooden leg, very happy. Since then others have been given relief and many years of life for similar maimed conditions.

The thirty-eight confinements by the white doctors and nurses have made a tremendous difference in the attitude of the natives towards the hospital and its strange methods. Because not one obstetrical case has been lost they see the advantages of medicine and sanitary technic. Lately we have been called from as far as 15 miles for difficult cases.

The capacity for in-patients in the hospital is sixty, and most of the rooms are full all the time. Morning and evening sees a host of out-patients wending their way to and from the hospital, for medicine or to have their ulcers dressed. Any hour of the day or night they come for cuts, bruises, scorpion and snake bites. They come walking; they come on donkeys' backs; they come on the back of a relative or friend. I have seen a mother carrying two children to the hospital, one on her shoulder and one on her back; they come on hospital and on native-made stretchers; they come on their hands and knees; soon they will be coming in automobiles, in ambulances and on the train. In 1929 a daily average of 114 treatments were given, or a total of 41,859. Thus in YOUR hospital at Garkida you are making it possible to do the very things that Jesus spent a large part of his time doing while on earth—healing the sick and cleansing the lepers.

"Three Hopes" In Africa

SARA C. SHISLER

SOME other people are coming? No, I don't mind waiting—not any more. In America, people are no longer used to waiting. In the African bush the abc's of happiness are found in the ability to wait calmly for things to happen. We have to wait for most things excepting for news to spread. Newspapers, telephones, and radios are not necessary; news just flies.

What about the African has impressed me most? The simple life he lives is perhaps the most outstanding impression one gets from the African. With nothing or little to worry about he is contented and happy. He is happy without things and in the presence of sufferings and losses. He can smile and forget an empty stomach. His happiness is contagious because it is real.

Life in the bush is by no means monotonous. Just as the bush paths wind and wind and give one new scenes and surprises around the bend, so it is with a missionary's experiences. There is so much to hope for.

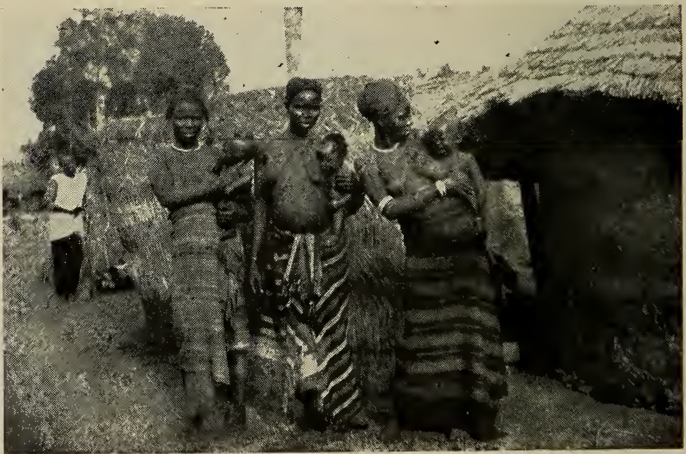
The mother with a baby in her arms has everything to hope for. She expects him to learn to walk, to talk, to develop, to do things. As she watches him develop she has surprises every day. He may disappoint her today but she is certain that he will give her a glad surprise tomorrow.

Central Africa is yet in her early childhood, but there is no doubt about her capabilities and potentialities. They are there. Her first steps are giving her confidence and ambition to go on, and are at the same time giving us assurance and hopes for a great future. Her tottering steps and disconnected words do not discourage us. They are all a part of learning to do things.

Just off the compound is a settlement of Bura Christians. It is known as "The Christian village." Our Christians are young both in years and experience and they felt the need of an immediate Christian environment in order that they might be true to Christian ideals and at the same time help each other to grow spiritually.

It is not a village without misunderstanding, sorrows, and failures. Just recently two homes have been broken up. One young woman, for whose future we hoped so much, left her husband and went to live with a pagan man in a pagan village. Another young woman died very suddenly. Yet others remain and are making a sincere effort to live the Christian life together.

But I must tell you the most interesting thing of all in connection with the Christian village. It is "The three hopes"—Samuel, Albert, and Paul, chubby baby boys who belong to three of our Christian couples. In them lies hope raised to the second degree, for they will be second generation Christians. If one wants to project an ideal into the future, he needs only to incorporate it into the Christian homes and the ideal is safe. Only babies now, but the hope of the Church of Christ in Africa tomorrow is found in them and in others who shall join their group.



THREE CHRISTIAN MOTHERS with their babies, Albert, Samuel and Paul.

Where does our greatest hope lie? In developing Christian character, because upon it all else depends—the Christian home, the

Christian church, the Christian community. It is first, last and in between.

I should like for you to meet some of our Christians. I cannot introduce you to all of them and I don't like to be partial.

Probably our youngest baptized Christian is a girl, named Kubili. I say "probably the youngest" because in the bush a person's real birthday is the only one he has. The years are not counted. We only guess at time that is counted by years. Kubili is a capable dignified girl about ten years old. She never misses school except when her absence is unavoidable. Speaking in American terms I should say that she represents a "good" family. Two of her brothers are baptized Christians. Her mother is an ideal Bura housewife. So from every standpoint Kubili should become a stronger and more useful Christian as the years go by.

But I haven't yet given you the farthest look into the future. As the number of Christians and Christian homes multiply and their influence spreads, it is inevitable that Christian ideals shall gradually supersede pagan practices, and we shall have a Christian civilization. Time and faithful stewardship shall accomplish that end.

Industrial Work and Village Uplift

TOLD BY D. J. LICHTY OF INDIA

WHAT are the prerequisites for the amelioration of the poverty, squalor and ignorance of India's humble village folk? Well, first of all it requires a faith that can move mountains, and an optimism born of Christ that their case is not hopeless. The contagion of this optimism must also be spread among the people. In the course of centuries they have become slaves to fear—fear of famine, fear of disease, fear of debt and fear of the gods. In their attitude to superiors they have become servile and among themselves they are mutually distrustful and lack faith. Worst of all, they have become hardened to their condition so that no longer does anything very much matter. But let them look into the face of One who took upon himself the burdens of the poor of all ages and hear him say, 'Come unto me and I will give you rest,' while he assures them that he came to give them life more abundantly. This same Christ is in the villages of India today. Wherever he goes there spring up discontent with things as they are and a desire for things as they should be.

"The Christian message comes to the village. In a mysterious way it takes hold of the imaginations of a small group of people. They begin to seek after the better things of life under a new guidance. They send their children to school, preferably to a Christian school. Here there is opportunity of developing not only mental capacity by the accumulation of various sorts of knowledge, but also of forming such traits of character as are necessary for a successful and useful life. Fortunate is the boy or girl who passes up through the village school to the larger and better equipped mission boarding school. But here lurks a danger that is real. If, while seeking and preparing for a more ideal mode of life, the student comes to despise his own village and resolves to spend his life elsewhere, his invaluable agency for village uplift will be lost. Realizing this danger, the leaders of religious education have in recent years been developing schools on such a basis, that the student will from his training be convinced that the living conditions of his village are not impossible of improvement. He will come to believe that his home folks will follow his leadership for better things if only he has the opportunity of demonstrating to them the practical truths of Christianity. And why should they not do so? Here is a young man, who if he had remained in his old environment would have grown up in filth and ignorance, a cigaret and liquor fiend, married in boyhood, hopelessly in debt before coming to maturity and a dead weight on society the rest of his life. But instead, he returns a clean looking fellow, his eyes full of hope, with habits of dependability and a healthy attitude towards the dignity of labor. His brain has not been developed at the expense of muscular fibre for he has to do real work on the mission farm, in the garden and in the shops, in order to help earn his way through

THE SCHOOL GIRLS learn to tape their own beds.

school. A real bond of sympathy is maintained with his people and thus he is not disqualified to help them in their problems. He comes to them with new ideas of the value of time, of industry, of soil culture, of fertilizers, of marketing, economics, sanitation, social relationships and of coöperation on religious and social service. He may return to his people in the guise of a farmer, teacher, preacher, mechanic or government servant, but if he is true to his training he will be a guide and inspiration to them for better things.

"What is true of boys holds good for girls who are educated to like ideals. What is more comely and fitting in any village than to see a mother giving intelligent attention to her children and to home duties, a woman whose family and house bespeak industry, cleanliness, tidiness and regular habits, and one that is both able and willing to help a neighbor in need?

"The Christian section of an Indian village was being inspected by an important official in company with the head man of a high caste village. He found only humble huts but clean, with plenty of light and ventilation and containing an occasional chair, desk and some books. Though of lowly origin, the women in appearance and bearing compared well with those of nobler birth. The children were clean and well behaved. The street was surfaced with gravel and the gutters void of rubbish. Turning to his companion the official said, 'We who are more pretentious can learn much from these people.'

"A student from one of our boarding schools helped the teacher of his village to induce a fine group of people to take on the Christ way. These in turn are an inspiration to other villages to do likewise. I hope sometime to illustrate how the good leaven works from an individual and from one village to another. For the present, I want you to believe that the Christian schools of India provide a fulcrum by which her villages can be lifted out of their filth and squalor and be made so attractive that future generations will want to abide in them. The leverage to be used on this fulcrum reaches to America. Here in India we are trying to establish the fulcrum on solid principles of Christian education and as near up to the load as possible. And now we say to all willing helpers 'Heave away.'"

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COÖPERATION IN EDUCATION OF MISSIONARY CHILDREN

(Continued from Page 191)

the P. T. A. and it has been so successful that the association has decided to make it an annual affair.

Woodstock is a growing institution and, in order to carry out a more extensive program to meet its needs, solicits the loyal support through prayer and financial means of the coöperating missions and other friends.

"Having the Will and Finding the Way"

IDA METZGER

SATURDAY morning! Home mail day! It brought a letter from Dr. Nickey in which she said, "The money for our new buildings is not in sight. I hope you people there are remembering this need also, that if it is God's plan for the work, the necessary money may be forthcoming." Yes, we prayed and God heard.

The suggestion that he gave us was, "Ask the Indians; let them build the new family line. Maybe they will not give much but at least what they do give will help and maybe it will inspire some in America to give more." On this suggestion Miss Blickenstaff and I started out. We made the appeal to several rich friends who gave a little, just a little. Feeling a bit discouraged we thought we might as well go home. But we really should not go home without seeing our Mohammedan friend, the grain merchant; he isn't rich but we should not pass him by.

He looked at the subscription paper and said, "Oh this will not do, you must go at it on a bigger scale than this! You need a committee, that is the way we do in India. Come along with me." Feeling rather foolish we went with him to see his neighbor, the Parsee merchant. This being a very popular loafing place, chairs are always available and we were asked to sit down in front of the shop. The Mohammedan began explaining to a rapidly increasing audience that the hospital was needing an extension to the family line and the mission was asking friends to help. Some of those composing the audience came voluntarily, others were called off the road. Turning to the Parsee, our Mohammedan friend said, "Now M——, put your name on this paper." M—— wrote down rupees twenty-five. "No," said our friend, "that is not enough; you should make it more." But the Parsee was resolute. The hour was late and Miss Blickenstaff and I started home. After going only a few yards, we heard some one calling, and looking back we saw our friend running to overtake us. We stopped to see what was the cause of his excitement. He said, "M—— has told me to change his subscription to fifty-one rupees." Good, we thought. We seemed to be getting on the way. Even if the subscription was not yet very heavy, our spirits were soaring, for enthusiasm is contagious.

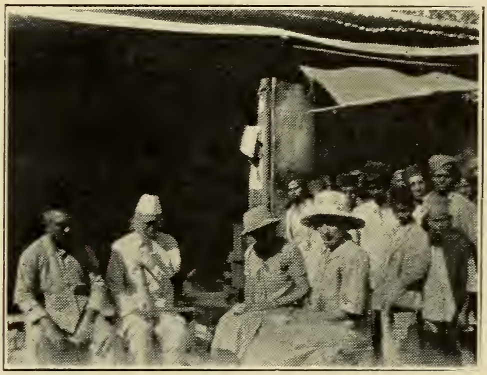

Photo by Dr. Ida Metzger.

GETTING SUBSCRIPTIONS to build the new family line at the Dahanu Hospital. Dr. Metzger and Miss Verna Blickenstaff in front of the Parsee merchant's shop.

From this point on we were mere figureheads in the raising of the funds. We did not ask our friends to undertake the work but they did it voluntarily; all they wanted of us was to accompany them as they approached those of means. As we went to Dahanu we were accompanied by our Mohammedan friend and a Parsee. We went to the home of a fat and self-contented timber merchant. Being the noon hour he was comfortably lounging in his big front room. He was rather scantily clothed, so he excused himself to hunt up a shirt. Then, in order to make the best use of his time, he returned to the parlor to hear what was going on while he put on his shirt. Then he hunted up a coat and hat. "Now before we go you must have tea." The men had tea in the parlor and we ladies had ours in one of the inner rooms where the ladies of the household were gathered.

Having had our tea, we started to walk down the main street of the town. There was a committee of missionary folk, a Parsee, Mohammedan and Hindu. The first call was at the home of an elderly Hindu gentlemen, commonly known here as "uncle." He joined the committee, and then another joined our ranks, so that by now we numbered seven. Is it any wonder that people were very curious to know what it was all about and that some followed to see where we were going to stop? When we stopped they gathered about to see and to hear.

Uncle led us to the home of one of his relatives, H—— The need was explained to H—— and he said, "Yes, I should like to build a block of rooms in memory of my grandfather but I cannot give as much as you require." After a little he said, "I will build half, that is, a block of three rooms and some one else can build another similar block." Good, half the project settled! The Indians were triumphant and we were startled almost out of our wits.

However there was one difficulty. He said he would give only a certain amount and this was less than the estimate made by the mission. I brought up this question to our Indian friends. Did this daunt them? Never! Two of them said, "We will take the contract for that amount and whatever falls short we will put into it." The mission accepted the gift, plans were made and very soon the building was started.

But not every one was friendly to the project. Many unkind things were said about H—— and his gift. After some days a man stopped at the dispensary with some handbills which he was distributing about the community. They were entitled, "Dahanu Mission Hospital and some misunder-

(Continued on Page 266)

Pastoral Calls in China

ERNEST M. WAMPLER

ARE we here already? How quickly you pastors here in America can make your calls! We in China are not able to make many miles a day traveling on donkeys, but by staying at it all day and part of the night we are able to go quite a distance in a week. Do you remember the story of our old readers, of the hare and the tortoise which ran a race? We live by the tortoise philosophy in China when it comes to traveling.

O, would you like to know about our visits to our church members in China? I am glad you asked me to tell you about them. Our camp cots, bedding, clothing and a box of food have to be tied on the little donkeys. The driver uses quite a bit of time lifting the articles to go and finally divides it among them. One with a light load is reserved for riding when we get tired. We always want to get started early but here it is eight o'clock and we are not on the road yet. At last all the things are tied on to the saddle and the burden ready to be lifted onto the donkeys. We wind in and out the valleys, making about three miles an hour. How slowly we go, but the time passes rather rapidly. A man walking has overtaken us and we walk along together. Being a stranger he asks all kinds of questions about America, whether it is cold, how the farmers cultivate their fields, what kind of crops they raise, and whether we use donkeys to travel, also if we are teaching Christianity. Often we meet some of our church members or inquirers and as we walk with them we talk of their Christian experience, of some of the joys of the Christian life, and whether they are persecuted.

Here we are at the inn where we stop for dinner. The time has passed so quickly this morning, but my watch says it is two o'clock and we are only twelve miles from Liao. The children come running and soon a large number are at the inn. As we eat our lunch we talk to them. Here are several bright-looking boys with small books in their hands. They are schoolboys. But the girls have no school to go to; they stay at home and learn to do house duties in order to be efficient brides. After about one and a half hours in the inn the donkey driver is ready to go. We urge our donkeys along for they will have to go faster if we make our destination by night. Urging does not do much good. Night comes, but we have a lantern so we light it and travel on, seven and eight o'clock, but still we have about eight miles to go. Here is another small village inn and we inquire if they can give us lodging for the night. They have one or two places but that is not enough. On looking around a little we find a shed which was used for a stable, but now no animals are in it so we ask to put up our camp cots. The inn-keeper is willing. This being a bargain we get ready for our night's rest. At dawn we are awakened by the braying of the donkeys in the other stable.

After three hours' travel we arrive at the place where we had hoped to stay all night. Here we have five church members. We make a short call at each of their homes, several of them going along as we go from home to home. In this home the father has been a church member for about ten years, but poor fellow, he has not made much progress in his Christian life. He seems to be content just to be a church member and reap the benefit of the good name of the church. O, yes, the church has a good name in China. People soon learn that a church member is expected to be a good person.

Here we are at another member's home. Some children have run on ahead and told of our coming and the husband has come out to meet us. How glad he is and what a hearty welcome we receive as we enter his home. Water is put on the fire so they can serve tea. On the walls there are a number of Christian pictures and the idol gods have been taken down. As we talk about the church work he is much interested; he is eager to see it go forward but does not know much about how he can help. His previous religious experience does not help him in knowing how to propagate his new faith. This has to be taught to him along with the principles of Christianity.

Several more hours on the road takes us to another village and the home of the Chinese evangelist of this territory. We will eat our dinner here. O, yes, we can eat with chopsticks all right, anyone can soon learn that. But how nice this home is here —everything clean and in order, nothing elaborate but it shows a distinct Christian atmosphere. Here the wife is also a church member and wields an influence for good among the women of the village. The evangelist will now go with us to some of the members' homes. The home we visit first is that of a young man, a Christian, who has just been married. All of his close relatives are dead and the new bride has the freedom which most new brides do not have. She also has learned of the west and of the freedom of women and wants to enjoy these privileges. The husband is very uneasy, afraid she will run away with another man and he has paid two hundred dollars for her. As we talked of this, one Chinese said, "Freedom for wives is all right if it has a Christian 'flavor,' but freedom apart from Christianity is not good under Chinese customs." That is just it, you must take all of the teachings of Christ if you want to enjoy the abundant life which he came to give.

ERNEST WAMPLER READY TO START ON PASTORAL CALLING.

A Chat About Bura Home Life

LUCILE G. HECKMAN

MAY I come to the kitchen and talk while you work? I am quite accustomed to that sort of thing because we make some of our best contacts while visiting with women as they are at their work about their compounds, occasionally helping a bit if they are doing something we can do.

"No, I wouldn't call their compounds 'homes,' because so few of them really are. How can they be, when there are two or three or four wives in the compound with the attendant jealousy and quarreling. Then too, even blood ties are very loose. It is almost impossible to find out a child's real relations. Any woman who feeds a child is spoken of as its mother. The man in whose house it lives is known as master.

SHELLAM TARFA, WITH HIS WIFE AND CHILDREN. He is one of the most mature Christians and has a steadying influence on the younger Christians, many times giving them wise cousel. He was recognized as a "good Bura" before he became a "good Christian."

(Below) **MRS. HECKMAN WITH A BURA BABY ON EITHER KNEE.** Albert, who was born on Brother Helser's birthday, was quite happy until Samuel was placed on the other knee. Then he voiced his disapproval. Both of these babies were born to Christian parents.

"But we see a real contrast to this dark picture in some of our Christian homes. The compound is cleaner; the clothes are comparatively clean; and the baby is bathed rather than smeared with a filthy mixture of oil and red clay. There are usually books about, and very often some one is reading aloud. The home life of our Christians is not yet what we would consider ideal, but they have come up a long way from the ordinary pagan home and we rejoice over the progress made.

"Yes, indeed! Bura girls learn just as quickly in school as do the boys. It **is** a problem, though, to keep them coming regularly over a long period of time. It isn't much wonder, when they get only discouragement at home. During the planting season, and again at harvest time, it is really difficult for them to come. Everyone who is big enough to swing a hoe is expected to work on the farm. Or if not that, they must tend the sheep and goats, or care for the younger children. And then when the harvest season is over and one builds up hopes of a good school attendance, he is distracted by a whirl of social events—games and dancing in the moonlight, farm clearings, weddings, hunting field mice when the bush burns, and fishing. And I have more than a suspicion that these are more potent to keep the girls out of school than the farmwork. A thoroughly human viewpoint, isn't it?

"Before I leave I want to have a look at the reading texts your children are using in school. One of the biggest tasks we have in a new field like ours in Africa is to provide really suitable textbooks for teaching reading. It is one problem to teach, and quite another to write one's own textbooks.

"Yes, I think we have done remarkably well in the literature line, when you consider that our missionaries' first task was to learn an unwritten language. Less than ten years ago not a sound of the Bura language had been written. We now have in print two primers, a reader, a book of Old Testament stories, the Life of Christ, the Gospel of Mark, the Book of Acts, a catechism, and a song book which also contains miscellaneous bits of scripture. The Gospel of John and a book of Bura folk-lore will soon be ready for the press.

"Are the Bura people lazy? I was sure you would ask that question. It seems quite natural that people with black skins, who live down under the tropical sun, should be lazy, doesn't it? Even we missionaries have a tendency to get lazy sometimes. With the Bura, it depends largely on his taskmaster. If he is working for the white man he can be most exasperatingly lazy. But when he has work to do for himself, especially farm work, he makes the hours count.

"The African may be very easily spoiled. Given half a chance he can readily assume an attitude of superiority to manual labor. We, as a mission, are determined to avoid that if possible. We believe in the gospel of training the hand, as well as the heart and mind. Some industrial education has already been launched, and plans are being made for much more.

"In the girls' school we hope to teach the arts practised by the Bura women. They include gourd decorating, granary making, the making of water-pots and cooking pots. Also we want to teach them ways and means of insuring better health, through sanitation and the use of more vegetables. In short, our desire is to develop better Bura wives and mothers.

"How I wish I might just take you with me to Buraland next Sunday. I believe it would be an inspiration to you, as it is to me, to see the happy Christian faces gathering in the village church for the morning service. Following the service many of them will go to near-by villages to share their Christ with others who do not yet know him. None of them are old in spiritual experience, but they are eager to pass on that which they hold dear. I think it is your missionary spirit in sending us to them that makes them see their responsibility for spreading the gospel.

"Thank you for asking so many questions. That makes it easy to tell people what they really wish to know about our work."

An Evening With F. C. Rohrer in North Carolina

F. C. ROHRER

Another day of school over. Have you had to wait long? One of our schoolboys, who was graduated last year from our high school, is trying to get settled into some worth-while work and wanted to talk a while. I can hardly turn a boy away when he comes to me for such help. Mrs. Rohrer says they will be calling me "Dad" at school and "Professor" at home, because I am gone so much. But she is as interested in the work as can be and helps all she can outside of the care of our four children, who are from one to six years old. I have to be away at night sometimes, and at other times after supper, so it is lonely here for her.

From Monday until Friday I am busy with class room duties. Then on Saturday I get into the Ford and drive to my appointments, forgetting school and family (sometimes) until I return late Sunday evening. Some of the churches are located off the main road, making it necessary to abandon the Ford and walk or sometimes make it on horseback. But I can assure you that a week-end spent in some of these secluded mountain churches gives one the greatest Christian experience. I believe that the Master must have been greatly refreshed in body and soul by his departure into the mountains of Galilee, whose scenic beauty can not be

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The Joys of Pioneering

H. S. KULP

HOW dy' do! I was so glad for the invitation to visit you. Especially so since you said you wanted to ask me about pioneering in Africa.

In the early days, now more than seven years ago, we had to "rough it" a bit. While we were traveling about seeking a suitable location and while we were building our first houses, the hotels in which we put up were somewhat primitive. All our baggage was carried on the heads of men. Each man carried sixty pounds or more. A man thus loaded makes about fifteen miles a day. Resthouses have been built at convenient intervals along the main roads. These resthouses are mud huts with grass roofs. Most of them are circular, about 20 ft. in diameter. They have been erected for Europeans only. (That also includes Americans.) But as European travelers are few, donkeys, sheep, and goats use these for shelter during the day. Native travelers are not averse to using them at night. The dust of ages collects, also the vermin of men and beasts. There is a variety of pungent but indefinable aromas. On alighting one sweeps and ventilates this hotel. Wood and water are furnished by the local village headman to whom a small fee is paid. Certain food supplies are brought for sale. These are supplemented from the travelers' supply of tinned goods. Cooking and sleeping outfits are carried along. Water in the dry season, especially in poorly watered areas, is the color of the clay which it holds in saturated solution. We disguise it in tea or some other drink. When we drink it we try to forget what it looked like before it became an ingredient of our drink. White clothes washed in the same fluid soon become dyed a fashionable "Sports Cream."

Photo by Paul Rupel.

A VILLAGE SERVICE. Here is Bro. Kulp at Lassa preaching to a group of Margis. They assemble under a big tree when the bell rings through the village. The work at Lassa is still in its infancy, but already a substantial start has been made.

As for vermin, if one lays out the bed clothes in the hot midday sun, there is temporary relief. Everybody has them. You know the shortest poem in existence. Here it is:

"Adam
Had 'em."

Two young men were arguing as to whether the white people were infested with these pests. One of them insisted that we surely must be for no one was exempt. He knew certain important chiefs and he knew they

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The Sheer Joy of Service

A. S. B. MILLER

YES, I'll admit that this is the common accusation, that Christians in India are 'Rice Christians,' those who have come for the loaves and fishes. But sit down now and let us talk about it. I am frank to admit that annual reports and general reports have very little to say about 'Volunteer Service' among Indian Christians, so you might naturally think that the only folks who actually do anything for the Lord are those who receive compensation for their work.

Photo by Harlan Brooks.

OUR CHRISTIAN SADU. He farms to pay expenses, but he takes his little "banjo" and sings the songs of Jesus' life. He visits many villages and other mission stations and always gives his testimony.

" Perhaps you did not read the December number of The Missionary Visitor which tells of the 'Laymen's Movement' at Ahwa. These folks live out in the Dangs country, are poor economically, living on a hand-to-mouth existence and often they do not have enough in the hand to reach the mouth; but they have a desire to serve the Lord. Realizing that they should serve their Lord and do something for him they decided to farm a field for him. They took their oxen, their plows, and themselves to that field one day and cultivated a field of rice, the proceeds of which they turned into the Lord's treasury. Again these same folks were instructed that in Bible times the first fruits were always dedicated to the Lord. As a result the boarding school boys brought their first garden products to give for the Lord's work. The first Sunday set apart for 'First Fruits' Sunday was in November 1926. Since then it has been observed each year, at which time the folks have brought of whatever products they had such as grain, chickens and in one case a calf. Besides this there was a cash offering, which on the last occasion amounted to forty rupees and three annas (about $14.50). A plan such as this is a beginning towards self-support, and considering the poverty of these folks this is a most noble offering.

" And what shall we say about those laymen, carpenters, contractors, masons, farmers and laborers of the Bulsar area who have taken such an active part in helping to look after the work in the district, giving of their own time without financial compensation or going to the library in the town to meet non-Christians with whom they talk about the Christ and witness for him? Nor should we forget about those volunteer workers who conducted four Sunday-schools regularly in near-by villages and hamlets, going each week for this purpose. A dozen or more young men were faithful in helping serve in a Sunday-school near Bulsar, going there every Sunday during a period of six years.

" He was only a teacher in a village school, located in an out-of-the-way village far from the beaten tracks. Mission teachers in these schools are apt to feel that they have done their full duty if they teach the children who choose to come to them. Not so with Chavan master. He had an eye to see many opportunities to serve. His heart went out in pity to the poor and the sick. The mission dispensary was at Vada six miles away and the road was muddy. There were rivers and streams to wade and he always had a load of bazaar supplies to carry home for his own family. The large bottle of quinine mixture, some liniment, and other medicines did not add much to his load because he was thinking of the suffering ones who needed these remedies. Sores and injuries he often bound up with his own hands and helped care for the sick in their homes. Does such volunteer service count much for the cause of Christ? Ask the people of Monj. When disciples of Christ bear testimony in such loving deeds, it is not hard for the people to understand that 'God is love.'

"Nor would we forget about the students of the Anklesvar Vocational School who each Sunday evening walk from three to ten miles to conduct meetings for the purpose of spreading the gospel, and the girls of our boarding schools, who at every opportunity go to villages to sing or give the gospel story through dramas. On one such occasion one non-Christian spoke thus: "Our girls cannot measure up to this. When they sing the words are meaningless, vulgar, with immoral teachings. Look at the neatness and cleanliness of these Christian girls' apparel and appearance! Surely it is good to have them go to school to learn ways of improvement and modesty." Another said: "My daughter shall go to school this very year. Compared with these girls my daughter seems an ox, for she knows nothing."

"The list becomes long but we must mention Dhanjibhai, that saint who lives in Taropa village of Raj Pipla State, who refused to tap his Palm trees for the tadi (liquor), thereby losing five hundred dollars annually.

"Nor can we forget the brother in Raj Pipla State who won his neighbor to Christ and now this newly changed man and his entire house has joined the forces of the Lord.

"Nor can statistical figures tell of the spirit behind that great army of volunteers who each year throughout our mission area move in small groups from village to village, from farm, school and hamlet, to spread the good news among those who have not yet learned to know the Lord. Or those who work in their fields all day and assist the evangelists and missionaries during the touring season each year. Nor can we enumerate the untold evidences of personal testimony which has never come to our attention but has been a potent factor in the work of the kingdom in India, all done quietly and reverently, unrecorded in earthly books but written in the hearts of those whom God yearns to have as his own. And this testimony is the seed which some day shall bear fruit."

The Joy of Missionary Service

NETTIE M. SENGER

YOU'RE glad I've come? Well, I wanted to come to tell you about the greatest joy of my life. If I would ask you to guess what I mean to talk about you would all guess right for it's just the one thing the Master did while here, and the one thing he wants us to do—build character, build Godlike character, and build it in ourselves and others as Jesus did. Since this vision of building character came to me I have not had an unhappy moment. There is always opportunity to see and experience something new. One keeps so busy interpreting all the events of life in terms of character building, that it puts a halo about everything that happens. It's such fun beating Satan back and coming out ahead, because he likes to make some events of life look ugly and tries to make us think they are a misfit, or that the things happening to us are unfair and hinder our character building, or that the vision of a Godlike character after all isn't real and cannot be obtained. It never becomes monotonous proving to him that he is wrong and that we can live in harmony with God, and that things which seem unharmonious are only our nearsightedness or looking through colored glasses. Everything becomes a stepping stone to assist us to mount the ladder as we walk in the new Christlike life.

When we learn that this is the great mean-

TRAVELING EVANGELISTS. Miss Senger and Miss Ulrey on the road when the thermometer registered twenty below. (Below) **BIBLE STUDY CLASS** at Chin Chou winter of 1929.

ing of life and can walk therein we can begin to point others the same way and help them lay the stepping stones for mounting. I have been a long time digging this treasure out of the field but now I have it and am showing others where and how to dig so they can get it too. Since I have this treasure, the vision of a Godlike life and how to get it, I go about in the villages of Shansi to show others the vision and help them start digging because the treasure can be found in their field as well as in mine. I help them polish, carve, and refine the treasure, and we all rejoice in what has been found. Jesus guides us else we would not know how.

But isn't village work hard, you ask? Not with this point of view. You get so interested getting everybody to seek for their treasures and help them arrange them for use, that although you drop to sleep going, you don't feel tired. There is always something ahead that you are so interested in that you cannot stop. Even though thorns and briars prick, and the sun pours down hot, or it rains, we don't seem to heed because we are finding the one thing that we want. Folks, there's nothing quite so satisfying as village work with this aim. IT'S JUST REAL SPORT. Our lives grow together as we work and it becomes a great hiking trip with Jesus as guide in a search for character.

When I see forward steps made, although ever so small, in the village life I know they are seeking and finding and putting stone upon stone in the great eternal building which is being made out of human materials guided by the skilled hand of the great Master Builder, and I help do the arranging.

When you think of me traveling in villages, don't think of me as sacrificing, but rather think of me as on a great expedition seeking for character, and happy all the time because I keep finding it. Some time again I will tell you some of the details in this expedition, and how some of my friends are finding their treasure, and how they lay their experience in order as stepping stones to make a great secure ladder to Jesus, and how Jesus the unseen Leader has directed it all.

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THE NEXT FIVE YEARS

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in this new program as loyally as they have in the program of the past.

We begin this period with the mission operating three hospitals and three primary schools. We have four partly organized churches, with one ordained Chinese minister, who is an elder, and a few deacons. With a scattered membership of one thousand people, you can readily see what our task is for the next five years. The missionaries, along with the Chinese evangelists and teachers, are planning to coöperate with the five year program in China, which has a twofold objective. The first is the cultivation of the spiritual life of the Christians by giving them a deeper knowledge of Christ, a more intimate fellowship with him, and a more courageous following of him; second, because of the fruits of the first, to double the Chinese church membership by the end of the five year period. Our mission hopes to have several fully organized churches and a substantial native ministry by the end of the year 1935. This will require an intensive program of religious education. Much simple Christian literature will also be needed. The mission will likely appoint some of its best leaders to push this double task.

Italian Church of the Brethren

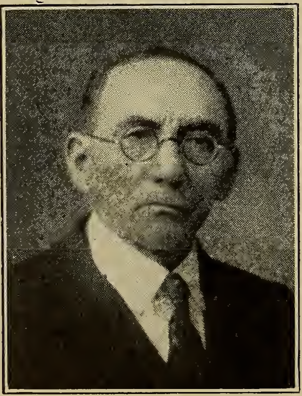
REV. PROF. G. ALLEGRI

Our mission is situated right in the heart of a large colony in South Brooklyn, and by every available means we are seeking to bring these people in touch with the Gospel and show them the way of salvation. Our aim is to hold up Christ.

To understand the value of a mission one must first get acquainted with temperaments, customs and religious practices of the people among whom the work is carried on. The Chinese, Indian and African soul must be studied; errors and prejudices which beset their minds must be known; worldly interests, in conflict with the acceptance of the Gospel, must be reckoned with in order to be in a position to value correctly the hard task entrusted to a missionary who is endeavoring to lead souls into the kingdom of God. This is also true of our Italian people.

I know many of our American Protestants are inclined to consider Italy a Christian nation, the Roman Catholic Church as one of the various denominations, with some peculiar practices, if you like, but Christian, anyway.

It would be very easy, if there were enough space, to show that while the Church of Rome, to which nominally most of the Italians belong, holds the articles of the apostles' creed as a profession of faith, in practice lays aside all of these doctrines and sticks to ceremonies and practices that have been copied from old paganism.


Rev. Prof. G. Allegri

The visible head of Romanism is being called Pontifex Maximus, a title belonging to the supreme authority of the old Roman paganism. Purgatory can be found in the sixth book, or canto, of Virgil's Æneid. Rosary, the praying tool, was copied from Buddhism and other heathen religions. Wafer and doctrine of transubstantiation have their origin in the mola, a little tool of the ancient Roman religion, ridiculed by Tullius Cicero in his book, "De Natura Deorum." Idols carried around in procession and worshiped and prayed to, so sternly condemned by all the scriptures, is a pagan inheritance of the religion of the Italians. Saints, males and females, chosen patrons, or protectors over cities, trades and professions, are all heathen stuff. Most of the church festivals are pagan in their origin, renamed with Christian names.

Christian truths accepted only in name, and pagan practices followed in practical life, is the real condition of the people among whom we are called to minister and work. The Italians need to be enlightened in the Gospel as much as the Asiatic people.

Obstacles are many, as it may well be understood, among a people who are steeped in idolatry, superstitions, soothsayers and even witchcraft to a certain extent.

Just one incident to show how even those who desire the truth are hindered because of superstitions and prejudices. A young man was given the word of God to read. After reading it he liked it and became so hungry and thirsty for the truth that he attended some of our meetings in order that he might be better enlightened. On noticing that he stopped coming, we hastened to ascertain the reason whereof. We found that each Sunday and Wednesday evening when he would have gladly joined us, his wife and mother-in-law practically held him a prisoner. This wasn't enough. They forced him to go to the priest to recant, and to be persuaded by him to destroy his Bible. He went with them, not because he meant to do as they wished, but because, even in the presence of the priest, he wished to show them how prejudiced they were. The priest was compelled to acknowledge that the Bible which this young man had was good, that it was the true Bible, and not falsified by the Protestants. But with all that they have succeeded in keeping him from coming to church. His wife threatened to kill their own baby and commit suicide if he left the Roman Catholic Church to become a Protestant.

China Women's Mission Industry

MINNIE F. BRIGHT

A NUMBER of years ago there was a small group of women attending the women's school. They were women who were poor in this world's goods but with a genuine purpose to learn to read and know more of the gospel story. Being poor, it was not so easy to leave home every day and spend time learning to read for they were needed in the home. The warm-hearted missionary, who had charge of the school, conceived the idea of giving them a little work to do by which they might earn a little money to help support themselves and thus redeem some of the time spent away from home. There were no funds to draw from for such a work, so the missionary took from her own slender support to buy a little cloth from which they made small articles which were sent home to friends to sell. The small returns were reinvested and thus the half dozen women were supplied with a little work.

It was not until the famine time of nine years ago that the work was entered into with any proportions. At this time the Red Cross gave $500 (Mex.) toward famine women and children at Ping Ting. Some of the missionary women considered it wise to use this money to pay the women for work they might do rather than give it out to them as a gift in food. Some of us had gifts sent to us to use in the famine relief, so with some of these gifts we bought materials and gave work to some forty famine women. Out of the $500 we paid them for their work. With this they could buy food at a very low rate. Some of these women we found to be very worthy and of course some were not. After four or five months, when a new crop was being gathered, the famine relief closed down the work. All the people went to their homes except some of these women. Some were left widows during this time, others had nothing to go back to. We were left with a small group of them. Many others, even though they had gone home, were still very poor and their condition little improved. Some of these continued to need help. The work they had done during those famine weeks had been sent to the homeland to friends to sell. The returns were good, for money exchanged at a good rate. This provided us with a small working capital and we could continue helping a group of women without any personal expense.

MRS. CHIN AND HER LITTLE GRANDDAUGHTER. The beautiful designs on the industrial work are cut by her free hand. Tell her the design you want and she will sit down and cut it out. Mrs. Chin is also a teacher in the Bible School, where the women learn to read the Bible and other useful books, as well as earn their living by sewing.

During the years since, the work has gradually grown. A large group of women has been helped during this time, and the blessing it has been to them will not be entirely known in this world. Materials, designs, and workmanship have been gradually improved until the work sells itself wherever it goes. The work requires marvelous patience, skill with the needle and no little artistic ability; yet with all this the women are never happier than when they have plenty of work to do. One of the Chinese women does all the designing and it is truly a marvel to see her cut the designs with her crude scissors without tracing a design.

Every woman upon receiving work is urged to learn to read, and there are teachers provided for this purpose. She is taught how to be a better mother, a better homemaker, how to prevent contagion, and above all she is taught of the Savior who loves her. Many of these women can now read the gospel story. The work becomes a means to a great end and a number of them have become Christians. When they are ill, or their children, they are given free medical care, and were it not for this help a number would have succumbed to illness long before this.

From some of the profits accruing from the work we have been able to endow three beds in three different hospitals during the past year. Here, poor women, who cannot afford to pay hospital expense, may go and have free treatment. Also, the work is helping to support a young man in the seminary who is preparing for the ministry. The past year it has supported all the women's work at Ping Ting besides giving for famine relief and other gifts. For the coming year it is our hope that we can assume the support of all the women's work at Ping Ting, Shou Yang, and Tai Yuan Fu stations. Besides the women themselves receiving direct benefit, we are able to carry the love and light of Christ to many villages far and near. It is the only self-supporting work of the mission. There have been, and are still, warm-hearted friends at home who have assisted in a most noble way in selling the work. Were it not for their coöperation the work could never have attained the success it has. The Master surely will reward them richly for ministering to these needy ones, hungry in soul and body. God has been graciously kind in remembering these dear mothers and children, making it possible for them to earn an honorable living and thus to learn of him. "For ye have the poor always with you, and whensoever ye will ye can do them good," fell from the lips of One who cared.

Building a Church in a Great Industrial City

MERLIN C. SHULL

THE DETROIT CHURCH

IN April, 1916, twelve members of the Church of the Brethren, eight from one family, began religious services in the Central Y. M. C. A. About two months later, or June 10, the first meeting was held in a store front at 1249 Mack Ave.

The work grew so rapidly that in one year the store was inadequate so a little frame church at 3523 Cadillac Ave. was purchased by the District Mission Board of Michigan for $3,500.00. The building was reconditioned by the resident members at a total cost of $8,000.00. This building was dedicated in June, 1917. On February 2, 1918, a committee representing the District Conference of Michigan organized the church. Rev. J. F. Dietz served as the first pastor of the congregation. Forty-one

CHINESE SUNDAY-SCHOOL of the Detroit church.

persons were enrolled as charter members.

From Sept. 1, 1922, to Nov. 1, 1928, Rev. and Mrs. A. O. Mote served as full time pastors of the church. The work grew rapidly under their leadership. The little church on Cadillac was soon outgrown, so on Sept. 19, 1926, the present church home was dedicated. This splendid building was purchased at a very reasonable figure. We are greatly indebted to the General Mission Board for a substantial loan to make this possible. The Ladies' Aid of our church has assumed the full responsibility of paying the installments on this loan so it is not a burden to the church. The church now has a yearly budget of $12,000.00, a large part of which goes toward paying for our fine building. At the time of moving into the building there were 217 members, now there are over 385. A city like this loses many members, so there has been a gross gain of 166. The Sunday-school attendance has more than doubled. I know of no church more respected by the community in which it is located than this one; many are the expressions of appreciation. The church has some contact with about 150 families in the community. It has been a wonderful investment of time, prayers and money. Our thanks shall always be to the General Mission Board and all others who made possible this wise step.

Detroit is a great industrial center, the automobile capital of the world. Many Brethren people come here. Your son or daughter may be the next to come. These good people come from all over the brotherhood. It is therefore very fitting for the General Mission Board to make a loan to a church like this. A poorly equipped or shabby looking building would not be acceptable to the kind of Brethren people coming to Detroit, nor would it attract the people of this community.

Though we are located in a strictly English-speaking community, the foreigner is not forgotten. Almost from the beginning of the work a Chinese Sunday-school has been held each Sunday afternoon. Mr. M. B. Williams has been the very faithful superintendent of this school. Rev. Moy Way has been a great inspiration to it. Twenty-three men have been baptized. These boys have made liberal offerings both to home and foreign work. This spring has experienced a revival of interest in the Chinese Sunday-school. The Detroit Board of Education is furnishing free to us a highly trained teacher of English. She spends one hour each week with the boys, teaching English. Our own faithful teachers conduct the worship services and Bible classes. The attendance of Chinese men is now averaging around twenty-five. There were seventy-four present for a special Christmas program.

They Need Nice Things Too

EFFIE V. LONG

JUST a half hour to talk, and you want to hear about my most recent experiences and work in India? Well now, what I am going to tell you may not be so interesting to you but it is to me.

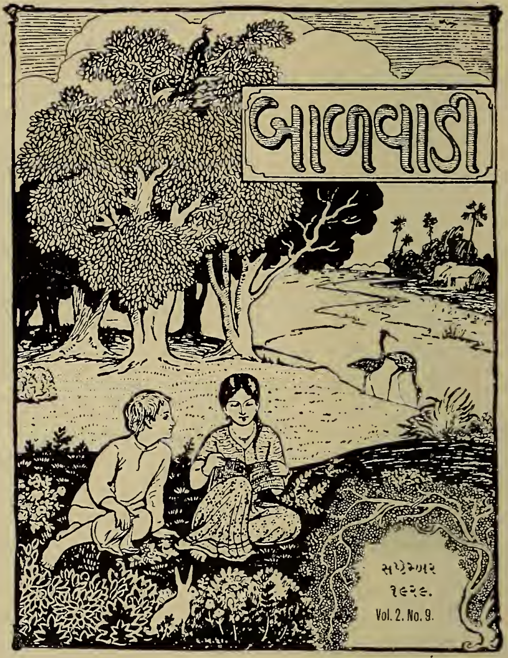
Just think of one million children of school age without a little weekly or monthly paper to read, and without any nice story books to choose from! None at all! And they are children who go to school ten and a half months of the year, and many of them pass their grades from year to year!

What do they read? Why, their school books, and they are very prosy sometimes. Then in the Christian homes they have the Bible and the hymn book, which comprise the family library in many homes.

Missionaries and Christian teachers were so busy getting schools started, and gathering the children in, and helping and teaching older folks, that they did not find time nor had they the money to get out a monthly magazine and prepare nice, clean story-books with attractive pictures for children. The non-Christians got ahead, to our shame, and began a children's magazine, and here **we** had been hoping and praying for the money to begin one for years! The way opened, after different committees and societies approved of the plan, and oh, how exciting to think we were really going to have a **Christian** monthly for all the children of Gujarat! Of course it must have pictures, and pretty ones, and we must print them in different colors and use good type and paper to make it attractive! The children must love it! And they did, right from the start!

How the children eagerly look forward to its coming each month and if it is a day or two late they send a card to ask the editor why! The little outcaste boy, going to his "outcaste" work, comes by with a smiling face, proud that **he** has the paper and proud that **he** can read it. That subscription was a gift to him by some thoughtful missionary.

It is a pleasure to see how the children respond when a story-writing contest is launched, for the best of which prizes are given and the stories printed in the paper. And how they work on the puzzles and enigmas to answer all and have their names appear in print! India children are not different from folks the world over, are they?



CHILDREN'S GARDEN OR BALVADI. Front cover for the children's magazine.

In the stories and puzzles as well as in getting new names of subscribers, not only the Christian children but the Hindu, Moslem, and Parsee children as well, take an active part. They read the little magazine from cover to cover and of course get the Bible story too. When they work to win a prize it may be a hymn book or a New Testament or some Christian book.

We named the little magazine "Children's Garden," and a very delightful place it is for the children to roam in, at will.

"Children's Garden" or "Balvadi" as they call it, is now two years old. During the first eighteen months we went up to 600 subscriptions. Several copies come to U. S. A., several go to Africa and one to Rangoon.

Some children borrow it from their neighbors to read, some schools take it for the children, but there are hundreds and hundreds of other children and many of them Christian children, who long to have "Balvadi" to read, to hold in their hands, to press to their breasts, to look at the pictures from time to time, but alas! their parents are too poor to give even the thirty-five cents per year for it!

If I were a rich man or woman I know what I would do! I would be the happiest person in the world if I could assure the monthly visit of "Children's Garden" to every boy and girl in Gujarat, and there are over a million of them! I would be doing a great work for God, too, for clean Christian stories will bear fruit in the hearts of the India children even as they do in the hearts of children the world over.

Introducing Mr. H. C. Ku

ANNA CRUMPACKER

HOW we wish you could see him, hear him plan for the progress of the mission and feel the contagion of his optimistic Christian spirit!

MR. H. C. KU

He was born near Ping Ting Chou a little more than thirty years ago. He was a very important baby, being the oldest son of the oldest son for several generations. All known means were used to guarantee life and intelligence to this unusually precious baby boy. On the third day of his life a proud happy grandfather went to the temple with a bit of red string and two cash. After the priest had blessed it, it was taken home to tie around the wee baby's neck. The plan was to repeat this each year for eleven years and then the twelfth year the boy must go himself. After the priest had been given the proper amount of money and a bit of incense and paper money had been burnt before the idol, the priest would cut the string and open a lock, which also was prepared for this occasion; long life and intelligence would thus be guaranteed to the boy.

The plan was most faithfully followed for eleven years, but a few days before the twelfth year was complete the mission school of Ping Ting Chou was opened and Hung Chuang had enrolled. Though he cried to go to the temple, permission could not be obtained from the school authorities and the first real stir was felt in the Boys' School, as well as among some of the patrons.

When Hung Chuang was about eight years old, his mother and younger brother died. His father contracted the opium habit, thus bringing untold sorrow and loneliness into his life. He says now that it was the story of Jesus loving little children that touched his heart and made him want to be a Christian. He loved to play church. I recall distinctly how he would sing and pray and preach in his play. He seemed to like that better than anything else. But these first years in school were much like the years of our other school boys. He cried hard when his long beautiful black cue had to be cut off. His father's opium habit deprived him of sufficient clothing and bedding. Frequently these had to be furnished by the foreigner. On one occasion a missionary met him at the school gate. He had his bedding on his back, and a badly tear-stained face. His father had demanded that he pawn the bedding that had been given him in order that he might have opium. Fortunately the missionary was successful in his interference and afterward the father made no more such demands, but his further contributions toward the boy's board and keep were slight indeed.

After four years in the Boys' School, Hung Chuang openly confessed Christ and was baptized. By this time he had become a leader in the religious activities of the school. Though never brilliant, he was a steady, hard-working pupil. His lessons were well learned and well remembered. In seven years he graduated from the grades and then entered the Oberlin Memorial Academy at Tai Ku.

MR. KU'S WIFE AND BABY. She was graduated from the girls' school and is now teaching half time in that school, besides caring for her home and baby. She is an ideal mother, taking such good care of the baby that it has never had a sick day.

There he made an unusual record for sincere Christian conduct. His street preaching was also much appreciated. Though never really rugged, he grew tall, and his clean, happy countenance made him attractive. After graduating from high school he had three years in the University of Peking, now known as Yen Ching University.

At the close of that period he came back to the Ping Ting Boys' School, serving two years as teacher and now is serving his third year as principal. During this time he has won the respect of the entire community. At the first election for deacons in his home church he was one of the three elected and in this capacity he works with the same earnest conscientious spirit that always characterizes him.

More than a year ago he was married to one of our Christian school girls. They have a happy, well kept home and are the proud parents of a lovely baby boy.

When we think of the thin, sad-faced little boy who enrolled in school nearly eighteen years ago, and then look into the face of this strong Christian character, we cannot but think that he, too, has "increased in wisdom and stature and in favor with God and man."

⁂

AN EVENING WITH F. C. ROHER

(Continued from Page 223)

compared to that of the Blue Ridge of the Carolinas.

The work, the people, and the mountains are very interesting. Every state has its own peculiarities of speech. When I began to teach school our first year here, the children would look at me blankly when I tried to explain things. About the end of the year some one told me they couldn't understand what I said, that I talked "funny." The situation was true from my side, too. But last summer while taking some boys to Washington, D. C., a former North Carolinian complimented me by saying he thought I had been raised in North Carolina.

Our schools? North Carolina has one of the finest school systems in the United States, but the mountain schools have not been brought up to date, yet. The country schools continue six months, usually finishing with half or two-thirds the number of students that started—if the teacher is a good one.

Quarantine is not for the people here. The idea seems to be, "The children will have to have it sometime or other, anyway," the "it" being anything from chicken-pox to scarlet fever.

Since our arrival in these parts we have felt that the greatest contribution we could make would be to help these weak churches to help themselves to secure or train workers for future leaders. Four years ago in this part of the district of North Carolina and South Carolina there were nine organized churches, five of which were working and the other four were practically dead. Today they are all moving forward with a working program. Besides, one new congregation has been organized and is ready to begin the erection of a churchhouse. Also, one

(Continued on Page 267)

Mission Schools Develop Christian Character

I. W. MOOMAW

IN one of our Mission Schools in India, a group of older boys were discussing whether or not a Christian farmer should work on Sunday. All agreed that it was contrary to Christ's teaching and that for a tired farmer and his tired oxen to have one day of rest in seven is sound business policy, too. But immediately to the minds of some came the question of guarding the ripening grain, corn, wheat and other cereals during the harvest season. During certain months it is essential for Indian farmers to guard their growing grain against the ravages of hordes of crows. Part of the boys believed that the birds, even the multitudes of crows, were God's creation. They could not produce food for themselves, so it would be only fair for the farmer to remain out of his fields on Sunday and give the crows a chance for one day in seven. The other boys reasoned that all the non-Christian farmers would be guarding their fields of grain on Sunday, and if the Christian farmers should not, the crows would "concentrate" on their few fields and clean them right up.

They finally decided that a farmer was justified in guarding his fields of grain on Sunday, provided that if he could read, he would take his Bible along to the field, and that he would be sure to attend a church service in the evening.

As a pattern for character training in mission schools we look to Jesus Christ. It is the knowledge of his way of life that sets up in the minds of Indian boys and girls those fine Christian attitudes which we so often find. Two of our missionaries have with great effort worked out a detailed Bible course beginning with the day a child enters school and continuing through his normal school training. The Bible has a definite place in the curricula of all our schools. The course of study is so outlined as to allow class discussions to center about real life situations like the one mentioned above. Where Indian students are led carefully, they really enjoy a frank discussion of some of their problems. This we find is more desirable than merely to "preach" about Christian character.

For older boys and girls the student council has been found very effective, not merely in discipline, but as a medium of character development. The students in such a case elect five of their number to act for the group in matters of discipline.

One brilliant and likeable young lad persisted in smoking, a thing contrary to school discipline. After much persuasion on the part of his companions they decided that if he persisted in thus injuring his prospects for Christian service and in bringing reproach on the entire group, he would forfeit the privilege of sitting down with the common crowd to take his meals in the school dormitory.

Very drastic, you say? I believe too that it was. But it worked after "preaching" had failed.

You will be interested in a thing that happened nearly three years ago when some of the students in one of our mission schools had fallen into the habit of coming in late to the early morning chapel service. This annoyed the Indian Headmaster, who believes strongly in promptness in attending chapel services. He called the matter to the attention of the student council, telling them it was their problem and that he hoped they would put an early end to it. That very day they decided that from then on the chapel doors would be locked when they had completed the second stanza of the first hymn. The few boys who arrived after the doors had been locked were assigned some extra work in the evening on a job of excavation. This plan was highly successful, for it was not necessary for the boys to continue locking the doors after the first few days. But we never liked the idea of prescribing work as punishment. Honest toil is honorable and rarely should work be regarded as punishment.

Probably more commendable even was the effort of some of our Indian school boys to find the ones of their number who had been "sneaking" some of their food. They had a common food supply and when it was learned that some of it was disappearing, there was cause for "righteous indignation." The matter came to a climax

INDIA SCHOOLBOYS learning the secrets of the soil, under the guidance of teachers who have learned the science.

one Friday afternoon when the boys agreed corporately that they would eat no food, and that they would pray much, until the guilty lads would be found and would make their confession. That evening all the older boys, nearly sixty, went to bed without supper. Saturday morning after a brief chapel service as usual, they went to work in their fields. There was no breakfast. At noon a group of tired, hungry boys came in from the fields. Instead of having dinner as usual they went straight to the river to wash their clothes, the usual Saturday afternoon task. All seemed satisfied to abide by the decision of the group. Late that evening the matter was cleared up by due confessions and the necessary discipline, and all enjoyed their supper.

Missionaries and Indian leaders generally realize that many of the students committed to us have been deprived of the influence of a Christian home. Consequently every effort is made to surround them with life situations which will aid in the development of sound character. Gospel team evangelism, group projects in farming, the care of livestock, vocational classes, older girls doing sewing for younger girls, management of coöperative school stores, a school bank, these and similar experiences provide a splendid environment for the development of character. In one school two boys are responsible for caring for those who may be sick. In some of our girls' schools the older girls care for the smaller ones.

Such illustrations might easily be multiplied, but these few may give you an idea of how our mission schools serve in the development of Christian character.

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DEVELOPING CHINESE LEADERSHIP

(Continued from Page 198)

The hospital work at Shou Yang was developed entirely under the supervision of Dr. Y. T. Hsing. The hospital has had neither foreign doctors nor foreign nurses to help in the work. The foreigners in the station have been advisors mostly in matters concerning finances. The total individual patients has more than doubled during the years 1925-1929, the total in 1929 being 1,493.

Progress in Evangelism

The work of the men's and women's Evangelistic departments had shown steady growth until the anti-foreign and anti-Christian outbreaks in 1926-1927. Since that time there has been a noticeable coldness and dropping off of Christian interest. This has been influenced by the memory of the cruel persecutions of Christians during the Boxer Rebellion in 1900.

As the government becomes more stable there is an appreciable warming up of the Christian group. The Christians are gradually coming to assume greater responsibility.

FINANCIAL REPORT

of the General Mission Board for the Year Ended February 28, 1930

INCLUDING STATISTICS FROM THE FIELDS

MISSION INCOME AND EXPENSE

Income—			
World Wide—			
Contributions for World Wide Missions (Schedule 27)	$140,781.21		
Conference Budget (Schedule 14)	54,367.43		
Mary A. Culp Memorial Endowment (Schedule 19)	30.00		
Mission Building and Contingent Reserve (Schedule 18)	67,136.30		
Bequests and Lapsed Annuities (Schedule 24)	4,000.00		
Board of Religious Education Grant	5,000.00	$271,314.94	
India Mission (Schedule 1)		56,624.99	
China Mission (Schedule 2)		25,555.82	
Sweden Mission (Schedule 3)		2,386.22	
Denmark Mission (Schedule 4)		5.00	
Africa Mission (Schedule 5)		35,859.23	
Home Mission (Schedule 6)		18,027.61	
Memo—			
From Living Donors	327,613.49		
From other sources	82,160.32		
Total Mission Income			$409,773.81
Total Mission Income			$409,773.81
Deficit, March 1, 1929—			
World Wide Missions		$130,517.37	
Less balances—			
India funds (Schedule 1)	$ 15,219.01		
China funds (Schedule 2)	1,213.00		
Africa funds (Schedule 5)	12,284.76		
Denmark funds (Schedule 4)	1,429.13	30,145.90	$100,371.47
Expense—			
Administration (Schedule 7)		9,832.31	
Missionary Education (Schedule 8)		14,617.14	
India Mission (Schedule 1)		125,910.01	
China Mission (Schedule 2)		49,626.93	
Sweden Mission (Schedule 3)		8,970.65	
Denmark Mission (Schedule 4)		177.74	
Africa Mission (Schedule 5)		30,329.10	
Home Mission (Schedule 6)		35,195.80	
Total Mission Expense			274,659.68
Balance, Feb. 28, 1930			
India Funds (Schedule 1)	19,578.44		
China funds (Schedule 2)	1,213.00		
Africa funds (Schedule 5)	17,814.89		
Denmark funds (Schedule 4)	1,429.13	40,035.46	
Less deficit World Wide Funds		5,292.80	34,742.66
			$409,773.81

BALANCE SHEET

as at Feb. 28, 1930

Assets

Cash—		
Cash in office	$ 300.00	
Cash in bank	13,924.78	$ 14,224.98
Commercial Notes—short term		133,278.21
Accounts Receivable—		
Foreign bills paid and advances	3,934.15	
Gish Testament Fund—Overdrawn—(Schedule 14)	1,155.55	
Income Special	6,889.62	11,979.32
Advances to Field Treasurers (Schedule 21)		60,025.45
Total current resources		219,507.96
General Securities		
Church Extension Bills Receivable (Schedule 16)	30,304.03	
Contingent Investments Receivable	119,052.60	149,356.63
Investments for Endowments and Annuities—		
First Mortgage Farm Loans	999,612.02	
City Real Estate Bonds	202,261.50	
Public Utility Bonds	458,489.50	
Railroad Bonds	64,122.43	
Brethren Publishing House	50,000.00	
Advances on Real Estate	34,061.83	
	1,808,545.28	
Less Reserve for investment losses	43,515.43	1,765,029.85
		$2,133,894.44

Liabilities

Notes Payable (Schedule 23)	$ 18,027.36	
Transmission Certificates (Schedule 22)	1,867.94	$ 19,895.30
Specific Funds—unexpended balances—		
Ministerial and Missionary Relief (Schedule 13)	20,477.68	
Miscellaneous Funds (Schedule 14)	22,892.55	43,370.23
Total current liabilities		63,265.53
Reserve Funds—		
Mission Building and Contingent Reserve Fund (Schedule 18)	48,214.58	
Reserve for Mission Advances	62,423.93	
Mission Surplus	34,742.66	145,381.17
Special Funds—		
Church Extension Fund (Schedule 15)	43,198.46	
Contingent Agreements (Schedule 17)	119,052.60	162,251.06
Endowment and Annuity Funds—		
Mission endowment balances (Schedule 9)	742,927.48	
Miscellaneous endowment balances (Schedule 10)	111,749.95	
Endowment annuity bonds (Schedule 11)	595,690.97	
Mission Annuity bonds (Schedule 12)	312,628.28	1,762,996.68
		$2,133,894.44

SCHEDULES

1. India Mission Fund

Balances March 1, 1929—			
Quinter Memorial Fund		$ 6,571.91	
India Village Church Fund		950.00	
Anklesvar Church House Fund		5,637.49	
Vyara Church Bldg. Fund		2,059.61	$ 15,219.01
Receipts—			
Contributions—			
India General donations	$ 2,806.56		
India Native Workers	550.25		
India Boarding Schools	1,274.13		
India Share Plan	5,166.26		
Dahanu Hospital	15.00		
McCann Memorial Church	111.92		
India Hospitals	57.00		
India Widows Home	3.65		
India Missionary Supports	30,927.69		
Vyara Church Bldg.	4,186.89		
Ahwa Church Bldg.	60.62		
Student F. F. 1928-1929	422.35		
Aid Society Mission Fund 1927	5,475.96		
Foreign Mission Fund	2,667.41		
Junior League 1930	48.15		
Junior League 1928	619.47		
B. Y. P. D. 1928	159.50		
B. Y. P. D. 1929	1,343.92	55,896.73	
Endowment Income (Schedule 19)			
India General endowment	567.54		
Rohrer Memorial	60.00	627.54	
Bequests & Annuities (Schedule 24)		100.72	
Total receipts			56,624.99
From World Wide Fund to balance			73,644.45
			$145,488.45
Expenditures—			
American Missionaries—			
Supports		34,143.59	
Medical expenses		1,132.75	
Furlough rents		202.59	
Sending to field		7,290.51	
Doctors' literature		200.00	
Publications to Field		174.28	
Rural Life Study of I. M. C.		100.00	
Unclassified expense		215.20	
Total expense directed from home office			$ 43,458.92
Annual Budget Expenses (Field Operating)			
Ahwa—			
Boys' Boarding School	$ 829.79		
Evangelistic	1,933.94		
Girls' Boarding School	412.30		
Medical	157.28		
Property Expense	524.25		
Women's Work	123.63	3,981.19	
Anklesvar—			
Evangelistic	1,842.91		
Girls' Boarding School	3,736.17		
Industrial School	118.67		
Practical Arts	436.34		
Property Expense	582.25		
Dist. Property Expense	179.80		
Station Expense	357.75		
Vocational Training School	3,229.68		
Less Farm Income	**8.09**	10,475.48	
Bulsar—			
Boys' Board. School	2,699.22		
Wankal Boarding School	2,531.18		
Evangelistic	2,217.46		
Khergam Girls' Boarding	1,854.54		
Industrial School	373.45		
Property Expense	733.02		
Wankal Property Expense	123.63		
Station Expense	866.68		
Women's Work	139.63		
Less Medical Income	**215.43**	11,323.38	
Dahanu—			
Evangelistic	764.62		
Girls' Board. School	1,440.48		
Medical	871.08		
Property Expense	466.95	3,543.13	
Jalalpor—			
Evangelistic	3,041.23		
Girls' Board. School	1,915.01		
Property Expense	169.06		
Station Expense	978.22	6,103.52	
Palghar—			
Boys' Board. School	2,700.88		
Evangelistic	570.14		
Industrial School	332.51		
Property Expense	200.65	3,804.18	
Umalla—			
Boys' Board. School	3,486.23		
Evangelistic—Vali	1,187.87		
Evangelistic — Amletha	635.93		
Industrial School	70.71		
Medical	34.77		
Property Expense	216.84		
Station Expense	351.87	5,984.22	
Vada—			
Dist. Board. School	1,054.89		
Evangelistic	1,421.12		
Property Expense	181.44		
Women's Work	78.32	2,735.77	
Vyara—			
Boys' Board. School	3,502.61		
Evangelistic	3,351.05		
Girls' Board. School	2,396.70		
Industrial School	525.39		
Property Expense	362.22		
Station Expense	339.64	10,477.61	
General—			
Administrative Offices	733.34		
Baby Home	1,059.75		
Bible School—Gujarati	1,807.67		
Bible School—Marathi	947.88		
Council Fees	219.63		
Famine Relief	720.24		
Furlough	7,105.60		
Income Tax	35.45		
Landour Property Expense	138.91		
Language School	94.25		
Medical	210.07		
Miss. Child. School Expense	544.69		

Publishing	525.38		
Social Welfare	36.36		
Training	374.36		
Vacations	1,067.55		
Widows' Home	362.09	15,983.22	
Total Annual Budget Expense			74,411.70
New Property (new land, buildings, and equipment)			
Ahwa—			
Stable		472.73	
Anklesvar—			
Villages Houses	181.82		
Well Boring	363.33	545.15	
Bulsar—			
Khergam Cookhouse		710.91	
Dahanu—			
Fence	72.86		
Toilets	235.93	308.79	
Jalalpor—			
Fence		109.09	
Palghar—			
Boys' hostel		727.27	
Vada—			
Well		109.09	
General—			
Furniture		145.46	
Total New Property projects completed		3,128.49	
Cost of partly completed projects (to be itemized when completed)		9,664.89	
		12,793.38	
Less—the same last year		4,932.18	
Actual New Property expenditures			7,861.20
Loss in exchange—			
On Supports		51.72	
On Annual Budget Expenses		114.39	
On New Property Expenses		12.08	178.19
Total Expenses			125,910.01
Balances, February 28, 1930—			
Quinter Memorial Fund		6,571.91	
India Village Church Fund		950.00	
Anklesvar Church House Fund		5,749.41	
Vyara Church Bldg. Fund		6,246.50	
Ahwa Church Bldg. Fund		60.62	19,578.44
			$145,488.45

2. China Mission Fund

Balances, March 1, 1929—			
Liao Chow Girls' School Building		$ 813.00	
Ping Ting Girls' Dormitory Fund		400.00	$ 1,213.00
Receipts			
Contributions—			
China general donations	$ 2,493.51		
China native worker	344.93		
China Boys' School	90.52		
China Girls' School	51.03		
China Share Plan	2,334.03		
China Hospitals	10.00		
China Missionary Supports	16,964.78		
Liao Chow Hospital	60.00		
Student F. F.—1928-1929	853.48		
Foreign Missions	1,333.71		
B. Y. P. D.	854.75		
Junior League, 1930	24.08	25,414.82	
Endowment Income (Schedule 19)		141.00	
Total Receipts			25,555.82
From World Wide Fund to balance			24,071.11
			$ 50,839.93
Expenditures—			
American Missionaries—			
Supports		$ 20,512.68	
Medical expense		744.30	
Furlough rents		223.72	
Sending to Field		5,525.33	
To Annual Conference		44.98	
Publications to field		83.25	
War Emergency expense		694.44	
Tung Chow School Support		911.74	
Unclassified expense		16.83	
Total expenses directed from home office			$ 28,761.28
Annual Budget Expenses—			
(Field Operating)			
Liao Chow—			
Rent	$ 31.66		
Repairs	603.43		
Boys' School	972.64		
Girls' School	994.81		
Men's Evangelistic	1,308.94		
Women's Evangelistic	918.92		
Medical	1,678.20		
Language Teacher	90.75		
Miscellaneous	105.03	6,704.38	
Ping Ting—			
Rent	38.33		
Repair	354.03		
Boys' School	1,181.29		
Girls' School	988.01		
Men's Evangelistic	1,275.00		
Medical	1,926.93		
Language Teacher	90.00		
Miscellaneous	79.22		
Village School	233.75	6,166.56	
Show Yang—			
Repairs	232.54		
Boys' School	1,046.28		
Girls' School	613.37		
Men's Evangelistic	857.71		
Women's Evangelistic	202.22		
Medical	632.42		
Language Teacher	162.00		
Chinese Buyer	59.90		
Miscellaneous	102.09	3,908.53	
Tai Yuan—			
Rent	566.76		
Repairs	173.48		
Men's Evangelistic	603.74		
Women's Evangelistic	182.49		
Language Teacher	33.00		
Miscellaneous	21.81	1,581.28	
General—			
Agency Hire	205.61		
Building Department Expense Fund	.18		

Inter-furloughs	300.00		
Miscellaneous	418.11		
Scholarships	210.00		
T'ung Chow Tuition	70.00		
Chihli, Shansi, Christian Education Association	53.12		
National Christian Council	204.00		
Middle School	914.08	2,375.10	
Total Annual Budget Expenses			20,735.85
New Property (new land, buildings, and equipment)			
Liao Chow—			
Alteration and equipment			
Women's Work		300.00	
Ping Ting Chow—			
Middle School Library	15.04		
Repair Hospital Roof	1,250.00	1,265.04	
Total New Property projects completed		1,565.04	
Cost of partly completely projects (to be itemized when completed)		344.93	
		1,909.97	
Less the same last year		286.82	
Actual New Property Expenditures			1,623.15
Specials—			
Ford motor car.....		941.17	
Shrinkage building materials		485.06	1,426.23
Gross Expenditures ..			52,546.51
Less—Exchange gain—			
On Annual Budget items	2,299.53		
On New Property items	180.00	2,479.53	
Rent Tientsin Property		162.48	
Sale Liao Chow property and adjustment of accounts		252.98	
Sale motorcycle		10.89	
Rent Ping Ting Chow property ...		13.70	2,919.58
Total expenditures ...			49,626.93
Balances, February 28, 1930—			
Liao Chow Girls' School Building ..		813.00	
Ping Ting Girls' Dormitory Fund ..		400.00	1,213.00
			$ 50,839.93

3. Sweden Mission Fund

Receipts—			
Contributions—			
Sweden general donations		$ 232,05	
Sweden Missionary supports		2,154.17	$ 2,386.22
From World Wide Fund to balance			6,584.43
Fund to balance....			$ 8,970.65
Expenditures—			
American Missionaries—			
Supports		$ 2,149.21	
Sending to field....		527.93	
Outfit allowance—new missionary		225.00	
Publications to field		11.90	
Unclassified expense		21.92	
Total expense directed from home office.... (Field Operating)			$ 2,935.96
Annual Budget Expense			
Malmö—			
Publications ....$	171.81		
Traveling	257.23		
Native Worker	482.40		
Native Worker rent	53.60		
Graybill rent	146.44		
Missionaries taxes ..	171.75	1,283.23	
Vannaberger—			
Native Worker	482.40		
Property expense ...	21.21		
Traveling	67.00	570.61	
Tingsryd—			
Native Worker	482.40		
House and hall rent	201.00		
Traveling	40.20	723.60	
Kjavlinge—			
Native Worker	482.40		
House rent	127.57		
Traveling expense ..	28.14	638.11	
Olseröd—			
Native worker	482.40		
Property expense ...	82.63		
Traveling expense ..	40.20	605.23	
General—			
Furloughs		225.21	
Total Annual Budget expense			4,045.99
New Property (new land, buildings, and equipment)			
Malmö—			
Part payment Church building ..			2,000.00
Gross expenses			8,981.95
Less exchange gain—			
On Supports		3.98	
On Annual Budget items		7.32	11.30
			$ 8,970.65

4. Denmark Mission Fund

Balance, March 1, 1929—			
Denmark Church House Fund			$ 1,429.13
Receipts—			
General donations ..			5.00
From World Wide Fund to balance..			172.74
			$ 1,606.87
Expenditures—			
Johanson traveling expense	$ 25.14		
Interest on Church loan	73.57		
Publishing literature	77.11		
Publications to field	2.54		
Gross expenditures ..			$ 178.36
Less exchange gain.			.62
			177.74
Balance, February 28, 1930—			
Denmark Church House Fund	1,429.13		
	$ 1,606.87		

5. Africa Mission Fund

Balances, March 1, 1929—			
Ruth Royer Kulp Memorial Hospital Fund			$ 12,284.76
Receipts—			
Contributions—			
Africa General	$ 11,183.14		
Africa Missionary Supports	11,459.86		
Africa Share Plan	1,444.36		
Student F. F.—1928-1929 donations	2,236.45		
Student F. F.—1929-1930 donations	723.80		
Foreign Missions	1,333.71		
Junior League 1929 donations	5,731.97		
B. Y. P. D. 1929 donations	597.11		
Junior League 1930	24.07	$ 34,734.47	
Bequests (Schedule 24)	100.73		
Special leper work income	1,024.03	1,124.76	
Total receipts			35,859.23
			$ 48,143.99
Expenditures—			
American Missionaries—			
Supports		$ 10,423.34	
Doctors' literature		100.00	
Furlough rents		80.00	
Educational preparation		318.79	
Outfit—new workers		300.00	
Medical expense		189.00	
Sending to field		1,858.65	
Publications to field		53.09	
Committee of Reference and counsel—Oldhan		75.00	
Christian Literature Work		77.27	
Exchange on money		52.87	
Unclassified expense		15.99	
Total expense directed from home office			$ 13,544.00
Annual Budget Expenses			
(Field Operating)			
Garkida—			
Girls' School	$ 280.42		
Boys' School	753.30		
Medical Fund	1,312.20		
Evangelistic Fund	285.95		
Residence Equipment	1,093.50		
Upkeep of Premises	573.48		
Upkeep of Shop	218.01		
General Expense	621.95		
Mail and Messenger	265.94	5,404.75	
Lassa—			
Educational Fund	202.67		
Medical Fund	434.58		
Evangelistic	230.73		
Residence Equipment	413.10		
Upkeep of Premises	171.07		
Upkeep of Shop	48.60		
General Expense	416.34		
Mail and Messenger	139.93	2,057.02	
Gardemna—			
Education Fund	138.09		
Evangelistic Fund	143.20		
Residence Equipment	147.25		
Upkeep of Premises	68.23		
Upkeep of Shop	42.83		
General Expense	129.28	668.88	
General—			
Furloughs		2,856.81	
Total Annual Budget Expenses			10,987.46
New Property (new land, buildings, and equipment)			
Garkida—			
Educational Buildings	291.60		
Boys' School Building	.86	729.00	
Remodel Hospital for Girls' School Building	194.40	1,215.00	
General—			
Missionary Residences	972.00		
Circular Saw	156.86		
Organ	81.26		
Lathe	64.93		
Motor Car 5	917.69	2,192.74	
Total new property projects completed		3,407.74	
Cost of partly completed projects (to be itemized when completed)		10,885.17	
		14,292.91	
Less the same last year		8,485.65	
Actual New Property Expense			5,807.26
Gross expenditures			30,338.72
Less gain in exchange—			
On Annual Budget items		6.48	
On New Property items		3.14	9.62
Net expenditures			30,329.10
Balances, February 28, 1930—			
General Fund		5,530.13	
Ruth Royer Kulp Memorial Hospital Fund		12,284.76	17,814.89
			$ 48,143.99

6. Home Mission Fund

Receipts—			
Contributions—			
Home General Donations	$ 13,384.69		
Greene County, Virginia, Mission donations	407.67		
Home Mission Share Plan	235.25	$ 14,027.61	
Bequests and Lapsed Annuities (Schedule 24)		4,000.00	
Total receipts			$ 18,027.61
Balance from World Wide Fund to balance			17,168.19
			$ 35,195.80
Expenditures—			
Aid to Districts—			
(through pastorates) and interest church loans)			
Southern California and Arizona		$ 180.00	
Florida and Georgia		599.98	
Idaho and Western Montana		1,999.96	
Northern Illinois and Wisconsin		1,782.46	
Southern Iowa		425.00	

Southeastern Kansas		1,249.96	
Western Maryland		350.00	
Michigan		500.00	
Middle Missouri		424.96	
Northern Missouri		712.50	
Southern Missouri and Arkansas		549.96	
North and South Carolina		450.00	
North Dakota and Eastern Montana		150.00	
Nebraska		1,155.00	
Northwestern Ohio		949.96	
Oklahoma, Panhandle of Texas, and New Mexico		1,369.98	
Oregon		2,854.98	
Tennessee and Southern Alabama		2,094.90	
Texas and Louisiana		150.00	
Eastern Virginia		124.98	
Southern Virginia		486.18	
Washington		2,150.00	
Eastern Maryland		300.00	
Western Pennsylvania		1,000.00	
Northeastern Ohio		1,720.00	$ 23,730.76

Traveling Evangelists—

Okla. and N. Mex., So. Mo., 2nd W. Va., W. Md., E. Md.*, S. E. Pa.*, Tenn.		2,068.90	
Less offerings received		1,533.06	535.84

*Offerings in these districts overpaid expenses.

Miscellaneous—

Home Mission Council			150.00

Greene Co., Va., Mission—

School operation—			
Workers' wages	$ 3,876.41		
Pastor	720.00		
Commissary	1,049.21		
Board members expense	16.35		
Dormitory equipment	99.96		
Office supplies	55.48		
Telephone dues	42.35		
Light Plant	200.00		
Heating Plant	270.00	6,329.76	
Farm Operation—			
Labor	698.11		
Fertilizer and lime	193.37		
Seed	146.53		
Cow feed	48.30		
Spray materials	50.38		
Fence	48.27		
Tools and repairs	49.98		
General expenses—			
Gas and oil	422.80		
Tires and repairs	191.23		
Motor licenses	27.25		
Lumber	74.95		
Miscellaneous	199.53	2,150.70	
New Property—			
Silo	242.45		
Projects not completed	26.23	268.68	
Gross expenses		8,749.14	
Less income from—			
Board, room and tuition	1,774.87		
Farm cash income	888.04		
Miscellaneous	15.72	2,678.63	6,070.51

Home Secretary Department expense

Advisory Council		65.64	
General literature		29.81	
Information Service		7.90	
Miscellaneous		5.00	
Office rent		131.00	
Stationery and supplies		39.99	
Office equipment		48.00	
Postage and mailing		89.48	
Salaries and office help		3,517.43	
Telephone and telegraph		27.78	
Traveling expense		746.66	4,708.69
			$ 35,195.80

7. Administration Expense

General Secretary's Department—

Board Meetings		$ 726.81	
Information Service		30.70	
Committee of Reference and Counsel		551.67	
Miscellaneous		48.46	
Office rent		218.00	
Office stationery and supplies		60.60	
Office equipment		38.00	
Postage		49.54	
Salaries and office help		3,727.58	
Student Volunteer Work		28.77	
Telephone and telegraph		41.05	
Traveling expense		205.23	$ 5,726.41

Treasurer's Department—

Auditing		120.00	
Fidelity bonds		27.50	
Interest on borrowed money		785.20	
Miscellaneous		27.87	
Office rent		186.00	
Office stationery and supplies		214.82	
Postage and mailing		276.91	
Salaries and office help		2,371.36	
Telephone and telegraph		37.48	
Traveling expense		58.76	4,105.90
Total Administration expense			$ 9,832.31

8. Missionary Education

Missionary Visitor

Illustrating	$ 549.28		
Binding files	63.47		
Subscription blanks	101.74		
Printing and mailing (average circulation 13,189)	5,656.34	$ 6,370.83	
Less paid subscriptions		347.13	$ 6,023.70

General

Deputation traveling	139.76		
Exhibits	54.49		
Mimeograph supplies	331.18		
Missionary Education Movement	119.00		
Miscellaneous	17.00		
Mission Study			
Outside purchases	299.93		
Our publications	.70		
Office rent	349.00		
Office stationery and supplies	139.26		
Office equipment	181.25		
Traveling	154.60		

Pamphlets, leaflets, etc.	1,168.66		
Postage and mailing	1,228.52		
Salaries and office help	4,644.86		
Stereopticons and slides	67.49		
Telephone and telegraph	29.60	8,925.30	
Less sales of—			
Outside purchases	230.81		
Our publications	74.55		
Slide rentals	26.50	331.86	
Net general expenses			8,593.44
Total Missionary Education expense			$ 14,617.14

9. Mission Endowment

World Wide—				
Balance, March 1, 1929			$600.098.34	
Receipts numbered—				
112325	$ 500.00			
112641	350.00			
112994	8,235.14			
114418	15.00			
114704	40.00			
115139	30.00			
115223	500.00			
118730	500.00			
119145	50.00			
		$ 10,220.14		
Transfers—				
From annuities (Schedule 11)				
Death lapses (Schedule 11)	$68,150.00			
Surrendered bond Schedule 11)	$ 250.00			
Surrendered mission annuity (Schedule 12)	$50,000.00	118,400.00		
Bequests (Schedule 24)		900.00	129,520.14	
Balance February 28, 1930				$729,618.48
India—				
Balance March 1, 1929			9,459.00	
No receipts				
Balance February 28, 1930				9,459.00
China—				
Balance March 1, 1929			2,350.00	
No receipts				
Balance February 28, 1930				2,350.00
H. H. Rohrer Memorial—				
Balance March 1, 1929			1,000.00	
No receipts				
Balance February 28, 1930				1,000.00
Mary A. Culp Memorial—				
Balance March 1, 1929			500.00	
No receipts				
Balance February 28, 1930				500.00
Total Mission Endowment				$742,927.48

10. Miscellaneous Endowment

Ministerial & Missionary Relief—				
Balance March 1, 1929			$ 10.00	
No receipts				
Balance February 28, 1930				$ 10.00
Gospel Messenger—				
Balance March 1, 1929			16,736.56	
Receipts numbered—				
112516	$25.00			
112613	25.00			
112721	25.00			
117094	25.00	$ 100.00		
Transfers—				
Bequests (Schedule 24)		935.73	1,035.73	
Balance February 28, 1930				17,772.29
Gish Estate—				
Balance March 1, 1929			56,667.08	
No receipts				
Balance February 28, 1930				56,667.08
D. C. Moomaw Memorial—				
Balance March 1, 1929			8,819.90	
No receipts				
Balance February 28, 1930				8,819.90
Book and Tract—				
Balance March 1, 1929			28,460.68	
Receipt numbered—115736			20.00	
Balance February 28, 1930				28,480.68
Total Miscellaneous Endowment				$111,749.95

11. Endowment Annuity Bonds

Balance March 1, 1929			$637,570.97	
Recipts numbered—				
112400	$ 100.00			
112401	125.00			
112488	15,000.00			
112711	400.00			
113133	3,000.00			
114895	500.00			
115300	500.00			
115739	1,750.00			
115797	500.00			
116271	1,000.00			
116421	1,800.00			
116644	500.00			
116737	200.00			
117000	300.00			
118019	100.00			
118577	100.00			
119144	20.00			
119422	100.00			
119917	25.00			
120156	500.00			
Total receipts			26,520.00	
			664.090.97	
Less transfers—				
To World Wide Endowment (Schedule 9)				
Death lapses		$ 68,150.00		
Surrendered annuity		250.00	68,400.00	
Balance February 28, 1930				$ 595,690.97

12. Mission Annuity Bonds

Balance March 1, 1929		$352,863.50	
Receipts numbered—			
112499	$ 500.00		
112670	500.00		
112808	1,000.00		
113033	200.00		
114166	3,000.00		
114168	500.00		
114999	1,000.00		
115116	10,000.00		
115309	150.00		
116422	20.00		
116821	400.00		
J263	3,844.78		
117044	2,500.00		
117669	150.00		
118573	500.00		
119449	3,000.00		
119523	1,200.00		
Total Receipts		28,464.78	
		381,328.28	
Less transfers—			
To World Wide Endowment (Schedule 9)			
Surrendered annuity	$ 50,000.00		
To Bequests and Lapsed Annuities (death lapses—Schedule 24)	17,793.41		
To Tearcoat Congregation, First W. Virginia	906.59	68,700.00	
Balance February 28, 1930			$312,628.28

13. Ministerial and Missionary Relief

Balance March 1, 1929		$ 29,657.08	
Receipts—			
Brethren Pub. House (Schedule 25)	$ 2,000.00		
Gish Estate endowment (Schedule 19)	680.00		
General endowment (Schedule 19)	.60		
Bequests and lapsed annuities (Schedule 24)	2,500.00	5,180.60	
		34,837.68	
Expenditures—			
In assistance to missionaries, ministers, their widows or orphans		14,360.00	
Balance February 28, 1930			$ 20,477.68

14. Miscellaneous Funds

General Relief and Reconstruction—

Balance March 1, 1929		$ 126.51	
Receipts—			
Donations—			
Near East Relief	$ 579.44		
General Relief	2.00		
China Famine Relief	3,452.70		
Flood Relief	148.50		
Sweden Relief	10.00	4,192.64	
		4,319.15	
Expenditures—			
Near East Relief, Pittsburgh	30.00		
Near East Relief, New York	549.44		
China Famine Relief, Inc., New York	3,452.70		
American Red Cross, Washington	148.50		
Sweden Mission, Treas.	10.00	4,190.64	
Balance February 28, 1930			$ 128.51

Sundry Balances*

Japan Mission			98.80
Philippine Mission			81.40
Porto Rico Mission			234.42
Arab Mission			50.00
South America Mission			152.34
New England Mission			202.50
Cuba Mission			331.27
Australia Mission			16.00
Jerusalem Mission			200.66

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*Same balances as a year ago.

Italian Mission

Receipts—			
Donations		5.00	
Expenditures—			
Sent to D. M. B. of S. E. Pa., N. J. & N. Y.		5.00	

Student Loan Fund—

Balance March 1, 1929		7,890.39	
No receipts or expenditures			
Balance February 28, 1930			7,890.39

Stover Lecture Foundation—

Balance March 1, 1929		393.87	
Receipts—			
Interest from investment	58.20		
Payment on principal	200.00	258.20	
		652.07	
Expenditures—			
Reinvestment of principal		189.61	
Balance February 28, 1930			462.46

Gish Publishing Fund*—

Balance March 1, 1929		4,132.65	
Receipts—			
By sales of books	1,991.10		
Gish Estate endowment (Schedule 19)	2,720.02	4,711.12	
		8,843.77	
Expenditures—			
Purchase of books	4,176.66		
Manuscript	90.00		
Printing	16.87	4,283.53	
Balance February 28, 1930			4,560.24

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*See details elsewhere in this issue.

Conference Budget—

Receipts—			
Contributions—			
Conference Budget	84,752.14		
Conference Budget designated	525.68	85,277.82	
Expenditures—			
General Expense—			
Literature and general printing	586.56		
Miscellaneous	12.40		
Office equipment	21.25		
Office stationery and supplies	97.99		
Postage and mailing	477.10		
Office rent	122.50		
Salaries and office help	4,723.31		

Traveling expense ..	172.81		
	6,213.92		
Distribution—			
World Wide Mission	54,367.43		
Board of Religious Education	15,363.88		
General Education Board	3,551.84		
General Ministerial Board	5,367.84		
American Bible Society	412.91	85,277.82	
Book and Tract Work—			
Balance March 1, 1929		5,185.89	
Receipts—			
Endowment note interest	55.85		
Endowment income (Schedule 19)	1,708.14		
Sale of tracts	8.31	1,772.29	
		6,958.18	
Expenditures—			
Missionary Gospel Messengers	181.00		
Rebates on endowment	56.23		
Tract Mailing	44.35		
Tract Publication...	143.28		
Administration	16.41	441.27	
Balance February 28, 1930			6,516.91
Gish Testament Fund—			
Deficit, March 1, 1929		1,407.68	
Receipts—By Brethren Publishing House Sales (Schedule 25)		252.13	
Deficit February 28, 1930		1,155.55	
Denmark Poor Fund—			
Balance March 1, 1929		2,100.21	
No receipts			
Expenditures—			
In assistance to Danish brother ...		133.56	
Balance February 28, 1930			1,966.65
Total of Miscellaneous Funds			$ 22,892.55

15. Church Extension Fund

Balance March 1, 1929	$ 42,953.41	
Receipts—		
Interest on loans...	370.05	
	43,323.46	
Expenditures—		
Loss on Bright Star Oklahoma loan ...	125.00	
Balance February 28, 1930		$ 43.198.46

16. Church Extension Bills Receivable

Balance March 1, 1929		$ 29,726.03	
Loans made—			
First Church, Brooklyn, N. Y.		4,500.00	
		34,226.03	
Payments on loans—			
Figarden, Calif. ....$	700.00		
Rockford, Ill.	800.00		
Fresno, Calif.	500.00		
Detroit, Mich.	500.00		
Lakeland, Fla.	107.00		
Brooksville, Fla.	60.00		
Battle Creek, Mich.	450.00		
Phoenix, Ariz.	280.00		
Johnson City, Tenn.	400.00		
	3,797.00		
Loss on Bright Star, Okla.	125.00	3,922.00	
Balance February 28, 1930			$ 30,304.03

17. Contingent Agreements

Balance, March 1, 1929	$138,582.41	
Receipts—		
Eight new entries..	1,720.59	
	140,303.00	
Transfers—		
To various income accounts	21,250.40	
Balance February 28, 1930		$119,052.60

18. Mission Building and Contingent Reserve

Balance March 1, 1929		$ 71,933.48	
Receipts—			
Bequests and Lapsed Annuities (Schedule 24) ....$	10,200.10		
Brethren Pub. House earnings (Schedule 25)	8,000.00		
Investment Income and Expense (Schedule 19)	20,217.30		
Brethren Publishing House Reserve ...	5,000.00	43,417.40	
		115,350.88	
Expenditures—			
Transfer to World Wide Fund		67,136.30	
Balance February 28, 1930			$ 48,214.58

19. Investment Income and Expense

Receipts—			
Interest received from—			
Endowment contracts		$ 339.51	
Farm Mortgage loans		49,651.56	
Public Utility bonds		19,076.00	
Railroad bonds		2,604.93	
City Real Estate bonds ....$	10,239.23		
Less premiums write-off	87.50	10,151.73	
Short Term loans...		3,628.03	
Local bank balances		712.89	
Foreign bank balances		487.41	
Concessions on bond purchases		292.25	$ 86,944.31
Expenditures—			
Annuities paid		54,206.84	
Endowment income transferred—			
Rohrer Memorial (Schedule 1)	60.00		
India general (Schedule 1)	567.54		
China general (Schedule 2)	141.00		
Ministerial & Missionary Relief (Schedule 13)	.60		
Gish Estate—			
Publishing Fund (Schedule 14)	2,720.02		
Ministerial and Missionary Relief (Schedule 13)	680.00		

D. C. Moomaw's Memorial	529.19		
C. C. Wenger Trust	180.00		
Book and Tract Work (Schedule 14)	1,708.14		
Gospel Messenger (Schedule 25)	1,045.84		
Mary A. Culp Memorial	30.00	7,662.33	
General expenses—			
Annuity publicity	222.94		
Auditing	120.00		
Fidelity bonds	27.50		
Information service	122.95		
Legal services	53.20		
Miscellaneous	21.54		
Rental safety box	30.00		
Office rent	143.50		
Office equipment	42.50		
Office stationery and supplies	124.88		
Postage and mailing	122.96		
Recording fees	13.20		
Salaries and office help	3,515.15		
Telephone and telegraph	52.68		
Traveling expense	244.84	4,857.84	
Total expenditures		66,727.01	
Net receipts to Mission Building and Contingent Reserve (Schedule 18)		20,217.30	$ 86,944.31

20. Reserve for Mission Advances

Balance March 1, 1929	$ 62,770.73	
No Receipts—		
Expenditures—		
India Land Investment Fund	346.80	
Balance February 28, 1930		$ 62,423.93

21. Advances to Field Treasurers

India Treasurer—			
Balance on field March 1, 1929		$ 30,945.95	
Charged for—			
Drafts paid	$100,000.00		
Advices sent	11,731.44		
Other Transfers	1,543.61	113,275.05	
		144,221.00	
Credited for—			
Expenditures on field		119,143.17	
Balance on field, Feb-28, 1930			$ 25,077.83
China Treasurer—			
Balance on field March 1, 1929		18,682.53	
Charged for—			
Drafts paid	33,000.00		
Advices sent	6,563.17		
Other transfers	2,399.80	41,962.97	
		60,645.50	
Credited for—			
Expenditures on field		44,430.41	
Balance on field, February 28, 1930			16,215.09
Sweden Treasurer—			
Balance on field March 1, 1929		1,562.27	
Charged for—			
Draft remittances	6,696.45		
Advices sent	47.38		
Other transfers	1,121.84	7,865.67	
		9,427.94	
Credited for—			
Expenditures on field		6,081.46	
Balance on field, February 28, 1930			3,346.48
Denmark Treasurer—			
Balance on field March 1, 1929		167.01	
Charged for—			
Draft remittances	133.25		
Other transfers	31.53	164.78	
		331.79	
Credited for—			
Expenditures on field		175.20	
Balance on field, February 28, 1930			156.59
Africa Treasurer			
Balance on field, March 1, 1929		18,544.09	
Charged for—			
Funds transferred	12,867.83		
Advices sent	10,726.17		
Other transfers	583.15	24,177.15	
		42,721.24	
Credited for—			
Expenditures on field		28,550.68	
Balance on field, February 28, 1930			14,170.56
Greene County, Virginia, Mission Treasurer—			
Balance on field March 1, 1929		308.04	
Charged for—			
Advances by check		9,500.00	
		9,808.04	
Credited for—			
Expenditures on field		8,749.14	
Balance on field February 28, 1930			1,058.90
Total Advances to Field Treasurers			$ 60,025.45

22. Transmission Certificates

Balance outstanding March 1, 1929	$ 877.50

Receipts—

Numbered—

112322	$ 22.50
112418	41.00
112464	17.00
J248	19.94
J248	34.78
112875	23.00
112850	4.05
J251	40.00
J251	8.73
J251	10.39
J251	5.51
114032	40.00
114075	20.00
114182	257.50
114290	25.00
114713	97.00
114852	10.00
115230	20.00
115243	25.00
115516	10.00
115516	10.00
115516	10.00
115516	10.00
115500	17.38
J258	5.55
J258	10.30
J260	29.39
116031	55.00
116049	50.00
116057	10.30
116118	20.00
116124	5.00
116142	5.00
116181	$ 10.00
116181	200.00
116363	25.00
116444	20.00
116556	10.00
116611	100.00
116585	20.00
J264	6.00
116715	10.00
116760	34.40
116786	10.00
117190	250.00
117196	20.25
117277	23.40
117277	7.80
117277	7.80
117277	7.80
117456	4.00
117715	25.00
J267	50.00
J267	50.00
J267	50.00
J267	50.00
118984	50.00
118984	5.00
118984	35.00
120077	301.75
120176	15.00
J270	2.75
J270	34.78
J270	57.12
J272	169.34

Total receipts for which certificates Nos. 2641-2705 were issued	2,631.51
	3,509.01
Expenditures—	
Certificates redeemed	1,641.07
Balance outstanding February 28, 1930	$ 1,867.94

23. Notes Payable

Balance March 1, 1929	$ 15,454.90	
Receipts—		
Money borrowed	33,710.46	
	49,165.36	
Expenditures—		
Notes paid off	31,138.00	
Balance February 28, 1930		$ 18,027.36

24. Bequests and Lapsed Annuities

Receipts—			
From bequests—			
Numbered—			
112369 M. B. & C. R.	$ 50.00		
112517 India	100.72		
112517 Africa	100.73		
112942 M. B. & C. R.	787.50		
112993 M. B. & C. R.	250.00		
113286 Gospel Mes.	935.73		
114873 M. B. & C. R.	656.67		
114881 M. B. & C. R.	180.00		
115774 M. B. & C. R.	467.30		
116557 World Wide End.	500.00		
119456 M. B. & C. R.	10.05		
119852 M. B. & C. R.	246.60		
120015 World Wide End.	400.00		
120395 M. B. & C. R.	465.00	$ 5,150.30	
From lapsed annuities (Schedule 12)			
For M. B. & C. R.	7,293.41		
For Foreign Missions	4,000.00		
For Home Missions	4,000.00		
For Ministerial and Missionary Relief	2,500.00	17,793.41	
Total receipts			$ 22,943.71
Expenditures—			
Transfers to—			
India Mission Fund (Schedule 1)		100.72	
Africa Mission Fund (Schedule 5)		100.73	
Gospel Messenger End. (Schedule 10)		935.73	
World Wide Endowment (Schedule 9)		900.00	
Mission Building and Contingent Reserve (Schedule 18)	10,200.10		
Probate Papers	20.55		
Legal Services	85.00		
Taxes on estates	100.88	10,406.53	
World Wide Mission Fund		4,000.00	
Home Mission Fund (Schedule 6)		4,000.00	
Ministerial & Missionary Relief Fund (Schedule 13)		2,500.00	
Total expenditures			$ 22,943.71

25. Brethren Publishing House

Receipts—		
1928-1929 earnings turned over	$ 10,000.00	
Income—Gospel Messenger endowment (Schedule 19)	1,045.84	
Office rent charged to departments (Schedules 6, 7, 8, 14 and 19)	1,080.00	
Gish Testament sales	252.13	
Total receipts		$ 12,377.97
Expenditures—		
(Transfers)		
20% of earnings to Ministerial and Missionary Relief (Schedule 13)	2,000.00	
80% of earnings to M. B. & C. R. (Schedule 18)	8,000.00	
Gospel Messenger endowment interest paid over	1,045.84	
Office rental paid over	1,080.00	
Gish Testament Fund Credit (Schedule 14)	252.13	
Total transfers		$ 12,377.97

26. Reserve for Investment Losses

Balance March 1, 1929	$ 52,876.88	
Receipts—None		
Expenditures—		
Charged off losses on six farm loans	9,361.45	
Balance March 28, 1930		$ 43,515.43

27. Memo. of World Wide Mission Donations

Designated for—		
World Wide Missions	$111,423.12	
Women's Deficit Fund	11,391.72	
B. Y. P. D. 1929	305.14	
S. F. F. 1928-1929	68.65	
Challenge Fund	17,592.58	
Total		$140,781.21

Statement of Gish Publishing Fund for Year Ending Feb. 28, 1930

		Invty.		Sold to		
No.		**3-1-29**	**Bought**	**B. P. H.**	**Min.**	**2-28-30**
11	Bible Doctrine	12	50		39	23
23	Cruden's Concordance	45		1	44	0
26	Bible Atlas	22	25	1	23	23
31	Twelve Apostles	158		1	34	123
33	Sick, Dying, Dead	136		6	42	88
36	Universalism Against Itself	203			12	191
37	Problems of Pulpit and Platform	76			28	48
68	Archæology and the Bible	7	25		20	12
86	A History of the Christian Church	2	50		40	12
92	Greatness and Simplicity of the Christian Faith	49			1	48

93	Essentials of Evangelism	21			4	17
93A	A Man and His Money	5				5
95	Parish Evangelism	31			3	28
97	The Heart of the Old Testament	5				5
101	The Christian and His Money Problems	2				2
102	Pastor's Manual	362			147	215
107	Report of Washington Missionary Conference	6			1	5
108	The One Volume Bible Commentary	34	100	4	95	35
111	Visitation Evangelism	27			9	18
116	The Local Church	17			2	15
120	A Christian Program for the Rural Community	2			1	1
121	The Clash of Color	31			3	28
122	Educational Blue Book and Directory of the Church of the Brethren	1			1	
124	How Jesus Won Men	17			17	
125	The Christian Doctrine of Peace	44			39	5
126	The Church and Missions	43			38	5
127	The Virgin Birth	35			35	
128	The Church's Program for Young People		50	1	49	
129	The English of the Pulpit	35			35	
130	What to Preach		50		50	
131	The Christ of the Indian Road		60		60	
132	The Portion of the Children	9	35		44	
133	Qualifying Men for Church Work	39			38	
134	Dramas of the Bible	86			79	7
136	History of the Christian Church	126			113	13
137	New Studies in Mystical Religion	97			93	4
138	The Making of the Minister	103			103	
139	Every Minister His Own Evangelist	111			105	6
140	The Man of Sorrows	93	25		109	9
141	Ministerial Ethics and Etiquette	146			120	26
142	Pulpit Mirrors	110			110	10
143	The Desire of All Nations	50	120	2	158	10
144	The Potency of Prayer	106			99	7
145	Five World Problems	95	25		114	6
146	Christ and Money	103			103	
147	The Lord's Prayer		500		418	82
148	Not Slothful in Business		250		216	34
149	The Madness of War		250		232	18
150	The Building of the Church		250		220	30
151	The Changing Family		250		239	11
40	History of the Christian Church Vol. II		150		135	15
152	Doran's Ministers' Manual (1930)		360	1	359	
153	Modern Evangelism		250		237	13
154	Them He Also Called		275		255	20
155	Voices of the Great Creator		250		248	2
157	Between War and Peace		200			200
158	Preaching With Authority		250			250
		2702	3850	18	4819	1715

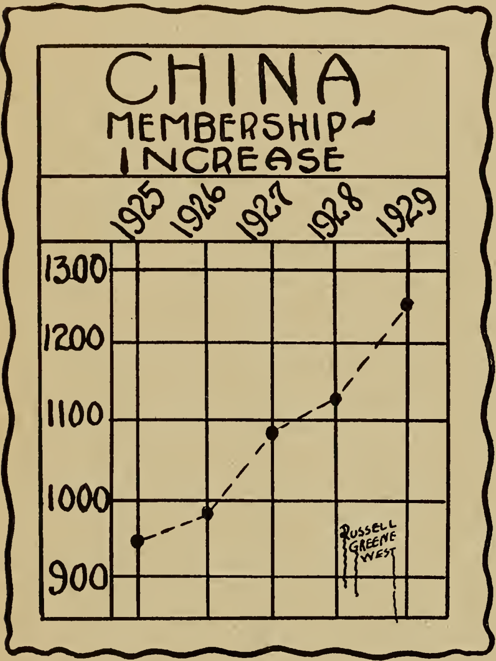
Statement of the Fund

By **Balance** on hand March 1, 1929		$4,132.65
Sales, 4819 Books to Ministers	$1,973.28	
Sales, 18 Books to B. P. H. at cost	17.82	1,991.10
Income Gish Estate Endowment		2,720.02
		$8,843.77
To Cost of 3850 Books bought	3,534.31	
Postage and Packing on same	642.35	
Printing List of Books	16.87	
Manuscript Bought	90.00	4,283.53
Balance on hand February 28, 1930		$4,560.24

China Mission Territory

MARY SCHAEFFER

In China it is hard to get very accurate figures on area or population. Therefore, all we give here at best is only an approximate estimate, even though we tried to get official figures whenever we could.



The China mission territory is located in the east central section of the province of Shansi. It is about 150 miles long, and 75 miles wide, with an approximate area of 7,500 square miles, and a total population of 1,306,355, exclusive of Taiyuanfu.

The territory is divided into three regions: Ping Ting, Liao Chou, and Shou Yang. The Ping Ting region consists of two counties: Leping with a population of 140,000 and Ping Ting 315,000; making a total of 455,000. The Liao region consists of five counties: Liao with a population of 80,601, He Shun 72,638, Yu She 57,319, Wu Hsiang 143,760, Chin Chou 115,041; making a total of 469,359. The Shou

China Mission Statistics

TABLE NO. 1. FOREIGN STAFF

Date of first work in field	Totals	Ordained men	Unordained men	Wives	Unmarried Women	Short Term Workers	Residence Stations
1908	***34**	**10**		**10**	**12**		
	*38	11	3	14	10		

* **2** of this number on furlough.
* 19 of this number on furlough.
1929 figures in bold face type.
1925 figures in light face type.

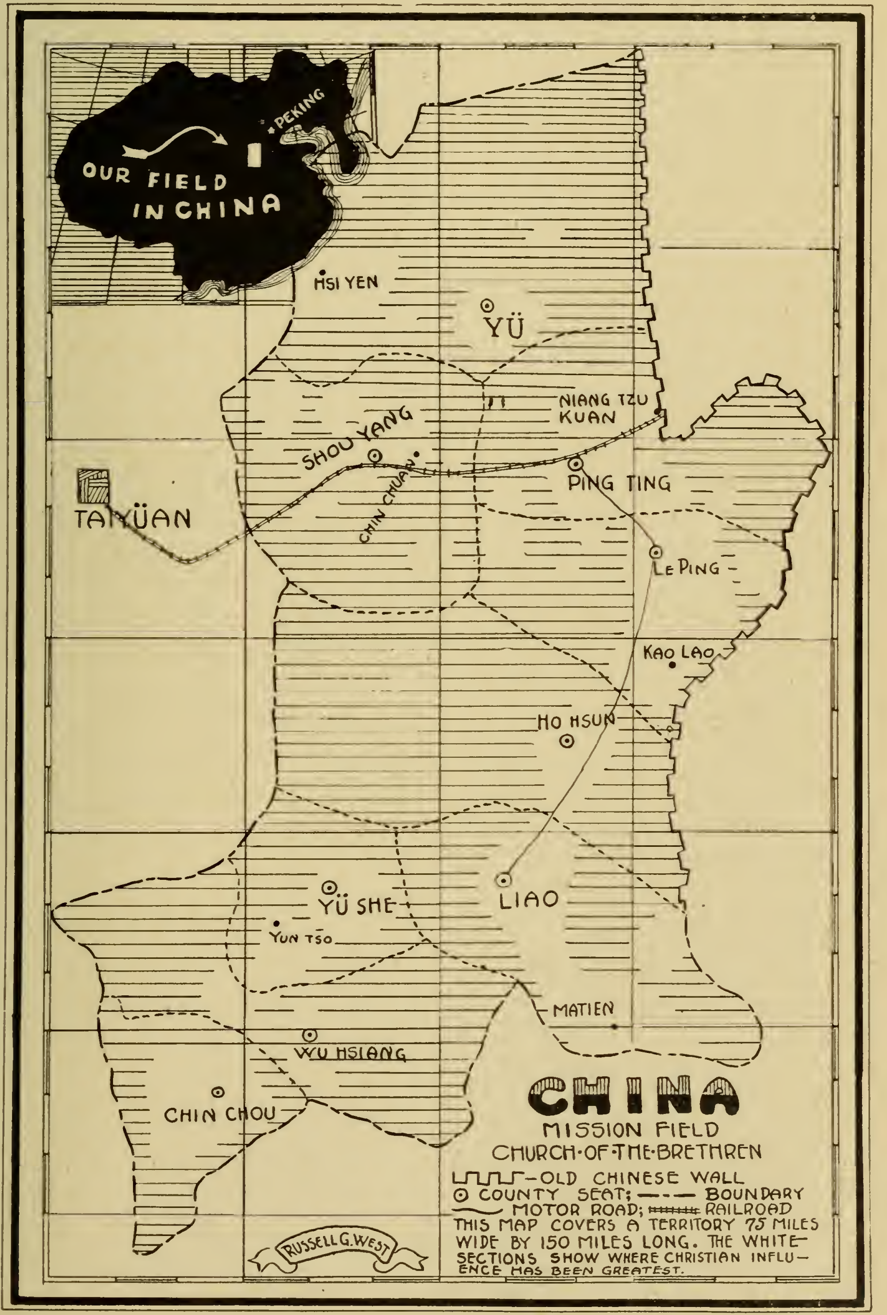
TABLE II. THE CHURCH IN THE FIELD

Mission Station	Native				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places having Regular Services	Baptized During the Year	Christian Community	Total Membership	Christians in Villages	Others Under Christian Instruction	Sunday-schools	S. S. Teachers and Pupils	Contributions for Church Work—Dollars
Ping Ting Chow	**17**	**1**	**9**	**7**	**1**	**6**	**35**		**704**			**1**	**240**	**224.13**
	17	1	9	7	1	5	37		560	400	100	1	320	168.64
Liao Chow	**15**		**9**	**6**	**1**	**16**	**10**		**300**			**1**	**187**	**81.20**
	15		8	7	1	4	18		185		50	1	265	34.17
Showyang	**8**		**6**	**2**	**1**	**6**	**1**		**169**			**1**	**120**	**114.25**
	9		6	3	1	5	38		140	80	70	2	176	66.21
Taiyuanfu	**3**		**2**	**1**	**1**		**7**		**82**					**66.66**
	2		1	1	1	1	23							
Totals	**43**	**1**	**26**	**16**	**4**	**28**	**53**		**1,255**		**220**	**3**	**547**	**486.24**
	43	1	24	18	4	15	116		885	480		4	761	269.02

1929 figures in bold face type.
1925 figures in light face type.

Yang region consists of two counties: Shou Yang with a population of 182,968, and Yu, 199,028, making a total of 381,999. Taiyuanfu is the capital of the province. It is quite a large city, with several missions working there. Our mission works a section but has no definite population assigned to it.

The country is very mountainous and the villages in some of the counties are small because the farming land on which they de-


PEKING
OUR FIELD IN CHINA
HSI YEN
YÜ
NIANG TZU KUAN
SHOU YANG
CHIN CHUAN
PING TING
TAIYÜAN
LE PING
KAO LAO
HO HSUN
YÜ SHE
YUN TSO
LIAO
MATIEN
WU HSIANG
CHIN CHOU
RUSSELL G. WEST
CHINA
MISSION FIELD
CHURCH·OF·THE·BRETHREN
—OLD CHINESE WALL
⊙ COUNTY SEAT; — - — BOUNDARY
—— MOTOR ROAD; ┼┼┼┼ RAILROAD
THIS MAP COVERS A TERRITORY 75 MILES WIDE BY 150 MILES LONG. THE WHITE SECTIONS SHOW WHERE CHRISTIAN INFLUENCE HAS BEEN GREATEST.

pend for a living is scarce and not very good. In some sections the water is scarce and all the water available is that which is gathered into large pools during the summer rains. They have not been able to find water even though they have dug wells. They do not have machinery to drill deep wells. Then at other places there are many springs and small rivers, making the surrounding land very fertile.

There are some coal mines and small iron works, giving employment to some of the people, and the Shansi merchants are scattered over all of China. But the most of the people are farmers. They rise early and work until late, though not so intensely as Americans. They turn the barren mountains into grain-producing terraces. No land is wasted that can be made to produce. When the rainfall is sufficient a living can be made from the land; when not sufficient it means suffering for many.

The graph will show that not a great proportion of the population have become Christians; there is still much to do. While growth in numbers does not seem so large,

TABLE III. GENERAL EDUCATION

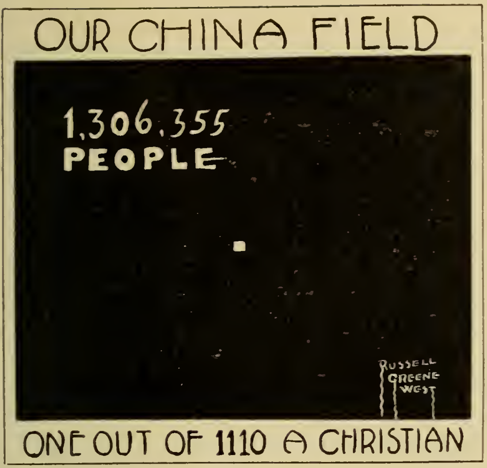
Mission Station	Total Under Instruction—All Schools	Kindergarten		Elementary Schools				Middle Schools				Bible School				Fees Received—Dollars
		Kindergartens	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Schools	Total Students	Males	Females	
Ping Ting	**354**	**1**	**10**	**4**	**198**	**121**	**77**	**1**	**110**	**90**	**20**	**1**	**36**		**36**	**$1,427.94**
	407	1	20	9	387	272	115					1				
Liao Chow	**204**	**1**	**10**	**2**	**169**	**106**	**63**					**1**	**25**		**25**	
	269	1	46	3	189	129	60	1	34	34		1				
Showyang	**86**	**1**	**8**	**2**	**78**	**52**	**26**									**161.11**
	138			3	118	118		1	20	20						
Totals	**644**	**3**	**28**	**8**	**445**	**279**	**166**	**1**	**110**	**90**	**20**	**2**	**61**		**61**	**1,589.05**
	814	2	66	15	694	519	175	2	54	54		2				

1929 figures in bold face type.
1925 figures in light face type.

TABLE IV. MEDICAL

Mission Station	For. Staff		Native Staff				Hospital and Dispensary											
	Physicians, Men	Nurses	Physicians, Men	Physicians, Women	Trained Assistants, Men	Trained Assistants, Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	Medical Fees Rec'd—Dollars
Ping Ting Chow		**1**	**2**		**1**	**1**	**1**	**75**	**675**	**1**	**2,518**	**82**	**61**	**146**		**3,193**	**9,264**	**7,305.24**
	1	2	3		1		1	75	666	1	1,902	40	83	145		2,568	9,198	6,030.45
Liao Chow		**2**	**1**		**1**		**1**	**70**	**326**	**1**	**2,965**	**17**	**50**	**123**		**1,445**	**3,015**	**3,421.00**
	1	1	1		1	1	1	60	434	1	2,143	11	30	119		1,194	3,337	1,298.93
Showyang			**1**		**2**	**1**	**1**	**40**	**185**	**1**	**3,270**	**46**	**60**	**30**		**1,493**	**3,579**	**2,844.30**
			1		1		1	30	135	1	2,814	10	30	50		837	2,814	1,114.96
Totals		**3**	**4**		**4**	**2**	**3**	**185**	**1,186**	**3**	**8,753**	**145**	**171**	**299**		**6,131**	**15,858**	**13 570.54**
	2	3	5		3	1	3	165	1,235	3	6,859	61	143	314		4,599	15,349	8,444.34

1929 figures in bold face type.
1925 figures in light face type.



the people entering the church do so because they really want to be saved. Results of seed-growing cannot be measured by graph. Many people listen eagerly to the gospel story and try to live Christian principles even though they are not yet ready to face the stigma or the persecution that sometimes comes when they enter the church. Many prejudices and misunderstandings are re-

(Continued on Page 269)

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Inventory of China Mission Property, 1930

Values given in Chinese currency, Mex. dollar worth 50c. The total valuation in China is $147,000. Mou is a unit of space, about one-fifth of an acre.

PING TING CHOW

Classification with size, and date of construction or purchase of building, indicated:

	Present Value
Reading Room, small Chinese court. (First possession at Ping Ting Chow, which served both as home for Crumpackers and chapel), 1910	$ 500.00
Chinese Pastor and Others, 1 large and 6 smaller courts, 1912-13 with 1 court added 1919	3,000.00
Boys' School, 12 mou, 1913, additions '16, '22, '26	13,000.00
Girls' School, 5½ mou, 1915, additions 1918..	8,000.00
Woman's Bible School, 3½ mou, 1918	3,500.00
Hospital with Equip., X-Ray and Furnace, 15 mou, '16, '18, '20, '22	4,500.00
Church with rooms for men attending classes, 6 mou, 1915, 1918	8,000.00
Electric Light Plant, building, machinery cables and meters, 1921-1922	7,000.00
Residence No. 1 (Ladies), 6 mou, 1915	5,000.00
Residence No. 2, 3½ mou, 1918	5,700.00
Residence No. 3 (Nurses' Home), 3½ mou, 1920	6,000.00
Residence No. 4 (J. H. Bright), 3½ mou, 1920	6,000.00
Residence No. 5 (F. H. Crumpacker), 6 mou, 1922	6,400.00
Residence No. 6 (B. M. Flory), 6 mou, 1922..	6,400.00
Land East of City, 38 mou, 1922	2,200.00
Cemetery, 1 mou, 1913	400.00
Auto and Garage, 1 mou, 1922	1,000.00
Total	$127,100.00

LIAO CHOW

Classification with size, and date of construction or purchase of building, indicated:

	Present Value
Boys' School, 10 mou, '15-'16, '18, '21, '25	$ 20,000.00
Girls' School, 10 mou, 1915, 1925	16,000.00
(The schools exchanged places in 1925.)	
Woman's Bible School. (This property is adjacent to Girls' School, most of which had formerly been part of original Boys' School.) 4 mou, 1915, '18. '25, '29	3,000.00
Hospital with Equip., X-Ray and Furnace, 12 mou, 1915, '16, '18, '21, '24	31,500.00
Church with Reading Room, 5 mou, 1916, '20, '21, '22-23	18,000.00
Chinese Pastor and Others, 2 mou, 1914, 1915, 1920	900.00
Residence No. 1 (I. E. Oberholtzer), 7 mou, 1918, 1921, 1928	6,500.00
Residence No. 2 (E. M. Wampler), 7 mou, 1921	6,000.00
Residence No. 3 (Nurse and Lady Worker), 5 mou, 1921	5,750.00
Unimproved Property in City, 8 mou, 1923, 1926	600.00
Cemetery, 6 mou, 1914	350.00
Autos and Garage (New Ford 1929), 1921, 1928, 1929	3,200.00
Total	$111,800.00

The Sollenbergers are living in rented quarters which have been used since 1912. During this time it has been the home of the Brights, Seeses, and Oberholtzers. Chinese workers have also occupied this court. Another court, also Chinese style, adjoining the Girls' School, is the home of Laura Shock and Anna Hutchison. This court has been rented since 1913, and was used first by the Boys' School, after which it became the home of R. C. Flory's and then Samuel Bowman's, when in 1925 it became a Ladies' Home.

SHOW YANG

Classification with size, and date of construction or purchase of building, indicated:

	Present Value
Large Residence (Ladies) (Pre-Boxer, bought of English Baptist Mission), 4 mou, 1919, 1922	$ 11,000.00
Boys' School, 24 mou, 1920-21, 1922	26,000.00
Girls' School (Part of Property bought of E. M. Mission), 6 mou, 1919, 1922	3,500.00
Woman's Work Quarters (part of property procured of E. B. M.), 1 mou, 1919	1,000.00
Chapel (Chinese Store Buildings adapted and quarters for workers), 4 mou, 1919, 1921...	2,800.00
Hospital (Chinese Style Courts with homes for two doctors), 4 mou, 1924, 1926, 1927...	5,000.00
Residence (semi-foreign) (W. J. Heisey), 2 mou, 1919, 1920-21	2,000.00
Residence (2 Chinese Courts) (So. Compound) (W. Harlan Smith), 8 mou, 1920-21, 1922	2,200.00
East Portion of South Compound (gardening for Missionaries), 19 mou, 1920-21	1,500.00
Total	$ 55,000.00

J. Homer Bright,
Mission Treasurer.

TAI YUAN FU

The station was opened in 1921. Our missionaries living in Taiyuan are in rented quarters. Since their return to China last fall, the Myerses are living in a foreign house rented from the English Baptist Mission. The Ikenberrys are in newly built Chinese quarters. The court space is small—too small for growing children. Some brick beds were removed and wooden floors put in a couple of the main rooms. Another location is rented for a chapel and Chinese workers.

India Mission Statistics

TABLE I. FOREIGN STAFF

Date of First Work in Field	Totals	Ordained Men	Unordained Men	Wives	Unmarried men	Short Term Workers	Residence Stations
1894	***53**	**12**	**4**	**17**	**20**		**9**
1894	*61	18	3	20	20		9

*12 of this number on furlough.
*14 of this number on furlough.
1929 statistics in bold face type.
1925 statistics in light face type.

TABLE VI. HIGHER EDUCATION

Station or District	Bible Training Schools			
	Institutions	Total Students	Men	Women
Bulsar (Gujarati) ..	1	18	11	7
Vada (Marathi)	1	18	9	9
Totals	2	36	20	16

TABLE II. THE CHURCH IN THE FIELD

Mission Stations	Nat. Staff				The Church									
	Total	Ordained Men	Unordained Men	Women	Organized Churches	Other Places Having Regular Services	Baptized During Year	Christian Community	Total Membership	Christians in Villages	Others Under Christian Instruction	Sundayschools	S. S. Teachers and Pupils	Contributions for Church Work—Dollars
Ahwa	**14** 23		**12** 14	**2** 9	**1** 1	**5** 7	**18** 10	**412** 297	**188** 193	**27** 12	**120** 	**6** 8	**260** 392	**86** 68
Amletha	6		5	1	1	2		150	61	61	90	3	186	140
Andada	3	1	2		1	2	8	150	58		200	2	55	56
Anklesvar	**19** 46	**2** 1	**12** 23	**5** 22	**1** 1	**12** 17	**46** 27	**1,200** 1,100	**840** 875	**650** 550	**100** 127	**13** 19	**450** 547	**218** 302
Bulsar	**16** 34	**1** 2	**12** 23	**3** 9	**1** 1	**2** 3	**22** 55	**500** 450	**171** 276	**2** 12	**150** 300	**3** 3	**264** 475	**350** 189
Dahanu	**14** 8	**1** 1	**5** 4	**8** 3	**1** 1	 4	**8** 7	**120** 176	**59** 58	**6** 150	**55** 22	**2** 5	**116** 176	**110** 53
Jalalpor	**23** 22	**2** 2	**13** 11	**8** 9	**1** 1	**2** 2	**16** 26	**420** 480	**236** 168	**220** 127	**600** 353	**10** 4	**435** 300	**310** 130
Jamoli	4		4		1	3	16	160	64	64	42	3	100	78
Jitali	2	1	1		1	2		250	106	3	300	2	40	67
Khergam	30	1	26	3	1	1	19	323	134	77	698	2	237	168
Palghar	**10** 8	**1** 1	**8** 7	**1** 	**1** 1		 21	**90** 90	**52** 37	**8** 	**40** 	**2** 1	**105** 90	**20**
Rohid	2	1	1		1	2	15	100	66	42	100	3	58	16
Umalla-Vali	**13** 27	**1** 	**10** 19	**2** 8	**1** 2	**4** 2	**11** 39	**500** 869	**278** 361	**278** 233	**130** 	**5** 10	**322** 343	**260** 272
Vada	**9** 12		**5** 6	**4** 6	**1** 1	**1** 	**3** 5	**62** 85	**41** 43	**17** 8	**75** 	**2** 1	**70** 50	**90**
Vyara	**58** 61	**3** 1	**40** 42	**15** 18	**1** 1	**22** 25	**21** 94	**2,300** 2,150	**1,590** 1,394	**1,340** 1,250	**300** 75	**22** 26	**710** 940	**275** 337
Totals	**223** 241	**15** 8	**156** 149	**52** 84	**15** 10	**60** 60	**203** 284	**6,737** 5,697	**3,944** 3,405	**2,789** 2,342	**3,000** 877	**80** 77	**3,408** 3,313	**2,244** 1,351

1925 statistics in light face type.
1929 statistics in bold face type.

TABLE III. GENERAL EDUCATION

Mission Stations	Total Under Instruction —All Schools	Kin.		Elementary Schools				High & Mid. Schools				Industrial Schools				Tch. Train. School				Edu. Fees All Schools—Dollars
		Kindergartens	Pupils	Schools	Total Pupils	Boys	Girls	Schools	Total Pupils	Boys	Girls	Institutions	Total Pupils	Boys	Girls	Institutions	Total Students	Male	Female	
Ahwa	**226**	**1**	**12**	**8**	**199**	**178**	**21**	**1**	**2**	**2**		**1**	**13**	**13**						
	257			8	244	165	79	1	13	11	2	1	10	10						
Anklesvar	**518**			**14**	**398**	**311**	**87**	**2**	**89**	**38**	**51**	**1**	**31**	**22**	**9**					
	436			19	287	186	101	2	88	29	59	1	5	5		1	61	61		6
Bulsar	**1,169**			**28**	**1,042**	**735**	**307**	**3**	**57**	**55**	**2**	**4**	**70**	**70**						
	642	1	45	12	587	561	26	1	10	10		1	44	44						
Dahanu	**120**	**1**	**20**	**5**	**85**	**55**	**30**	**1**	**15**		**15**									
	225			9	216	189	27	1	9		9									
Jalalpor	**436**			**11**	**395**	**266**	**129**	**2**	**41**	**29**	**12**									**14**
	487			16	460	363	97	3	27	15	12									32
Palghar	**119**			**4**	**61**	**61**		**1**	**28**	**27**	**1**	**1**	**30**	**30**						
	85			1	85	85														
Umalla-Vali	**341**			**10**	**299**	**277**	**22**	**2**	**42**	**38**	**4**									
	247	7	86	7	138	121	18	2	23	23										9
Vada	**65**	**1**	**11**	**5**	**65**	**64**	**1**													
	94	1	13	8	81	71	10													3
Vyara	**472**			**22**	**400**	**320**	**80**	**2**	**37**	**28**	**9**	**1**	**35**	**35**						
	675			34	635	476	159	2	40	31	9	1	120	120						
Totals	**3,466**	**3**	**43**	**107**	**2,944**	**2,267**	**677**	**14**	**311**	**217**	**94**	**8**	**179**	**170**	**9**					**14**
	3,148	9	144	114	2,733	2,217	517	12	210	119	91	4	179	179		1	61	61		50

1929 statistics in bold face type.
1925 statistics in light face type.

TABLE IV. MEDICAL

Mission Stations	Foreign Staff			Native Staff				Hospitals and Dispensaries											
	Physicians—Men	Physicians—Women	Nurses	Physicians—Men	Physicians—Women	Trained Assistants—Men	Trained Assistants—Women	Hospitals	Beds in Foregoing	In-Patients	Dispensaries	Treatments in Dispensaries	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	Medical Fees Rec'd—Dollars
Ahwa											**1**	**No rec.**							
											1	2,743		118		56		2,861	
Bulsar	**1**	**1**	**1**	**1**		**1**	**2**	**1**	**18**	**338**	**1**	**21,372**	**24**	**415**	**77**	**318**	**6,449**	**21,787**	**8,223**
	1	1	1	1		1	1	1	9	263	1	23,414	47	480	46	328	7,561	23,894	9,943
Dahanu		**2**	**2**			**1**	**4**	**1**	**19**	**255**	**1**	**11,732**	**47**	**81**		***280**	**5,703**	**11,732**	**3,058**
		1	1			1	1	1	4	85	1	6,624	12	86		*150	1,891	6,710	816
Vada											**1**	**22,494**		**99**			**16,333**	**22,494**	**102**
											1	5,072		136			2,764	5,208	68
Totals	**1**	**3**	**3**	**1**		**2**	**6**	**2**	**37**	**593**	**4**	**55,598**	**71**	**595**	**77**	**598**	**28,485**	**56,013**	**11,383**
	1	2	2	1		2	2	2	13	343	4	37,853	59	820	46	534	12,216	38,673	10,827

*Includes major operations.
1929 statistics in bold face type.
1925 statistics in light face type.

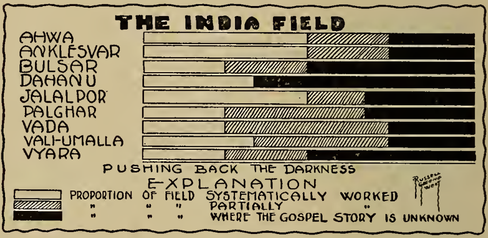
TABLE V. PHILANTHROPIC

Mission Stations	Widows' Home				Baby Home			
	Institutions	Total	Women	Children	Institutions	Total	Boys	Girls
Bulsar	**1** 1	**11** 15	**8** 10	**3** 5				
Dahanu					**1**	**20**	**7**	**13**
Umalla-Vali					1	30	17	13
Totals	**1** 1	**11** 15	**8** 10	**3** 5	**1** 1	**20** 30	**7** 17	**13** 13

1929 statistics in bold face type.
1925 statistics in light face type.

Total India Medical Patients During 1925-1929

	1925	1926	1927	1928	1929
Bulsar	7,561	5,559	7,417	6,001	6,449
Dahanu	1,891	3,218	4,268	8,591	5,703
Total	9,452	8,777	11,685	14,592	12,152



Inventory of India Mission Property, 1930

(Given in Indian currency, the unit of which is the rupee, currently worth 36 cents. The total valuation of property in India is $414,921.96.)

Properties	Ahwa	Anklesvar	Bulsar	Dahanu	Jalalpor	Palghar	Umalla	Vada	Vyara	Totals
LAND										
Compounds................................		30,931	60,000	6,000	3,000	8,000	1,100	2,400	900	112,331
Village Plots................................		125	3,500	1,300	4,300		350		900	10,475
Farm Lands................................		32,500			1,500		6,000	3,200	2,800	46,000
BUILDINGS										
Bungalow No. 1................................	15,000	14,000	8,000		12,000	10,000	11,760	17,000	15,000	102,760
Bungalow No. 2................................	20,000	12,000	10,000	18,000			19,600	16,000	19,000	114,600
Bungalow No. 3................................		21,000	15,000					2,000		38,000
Bungalow No. 4................................		20,856								20,856
Quarters for Hired Help...................	3,600	9,000	4,000	3,000		2,000	5,100	2,800	5,500	35,000
Wood House, Godown, etc..................	200	800	300	200	400	100	400	300	1,000	3,700
Workers' Quarters................................	5,600	28,269	20,000	2,500	12,400	5,000	12,740	6,000	2,500	95,009
Boarding School Buildings..................	13,600	6,500	21,000	17,500	16,800	12,000	16,660	16,000	47,000	167,060
Village School Buildings	600			2,000	3,000	2,000	2,000		1,800	11,400
All Other Buildings................................	2,000	69,500	2,000	600				1,550	3,000	78,650
Medical Buildings			30,000	58,500			5,780	500		94,780
Shop and Industrial Buildings..................		63,300	900			2,000		100	1,200	67,500
Churches (Mission Owned)......................			15,000				22,500	2,000		39,500
Stables	2,000	2,000	300	500	400	300	4,900	1,600	1,000	13,000
Garages	1,200			1,000				900		3,100
All Other Buildings................................	600		4,000	200		300				5,100
WELLS	3,000	8,400	6,000	1,600	1,500	2,500	3,600	4,000	4,000	34,600
WIND MILLS, Pipes, Tanks, etc..................		1,150	1,000	1,200	700	1,000	1,600	400	1,000	8,050
FURNITURE AND EQUIPMENT										
Bungalows	1,600	2,400	1,500	1,450	1,150	800	1,550	1,800	1,400	13,650
Medical	100		6,500	4,800			175	100		11,675
Boarding Schools	215	500	300	600	500	200	300	400	800	3,815
Village Schools................................	130	200	200	100	200		150	50	300	1,330
Churches (Mission Owned)..................				30			50	50		130
Offices			2,400							2,400
Shops, Farms and Gardens..................		550	250		20	400		200	400	1,820
CONVEYANCES										
Carts and Tongas................................	110	400	100	200		400	550	150	370	2,280
Automobiles	1,000			1,800				1,600		4,400
ANIMALS										
Horses		200					40			240
Oxen	175	900	200	150		300	1,200	200	600	3,725
Cows, Goats, etc................................	35	200				200	300			735
TOURING OUTFITS										
Tents and Equipment................................		1,250	300	575	290	200	1,000	500	350	4,465
MISCELLANEOUS	125		300							425
TOTALS	70,890	326,931	213,050	123,805	58,160	47,700	119,405	81,800	110,820	1,152,561

Prepared by L. A. Blickenstaff.

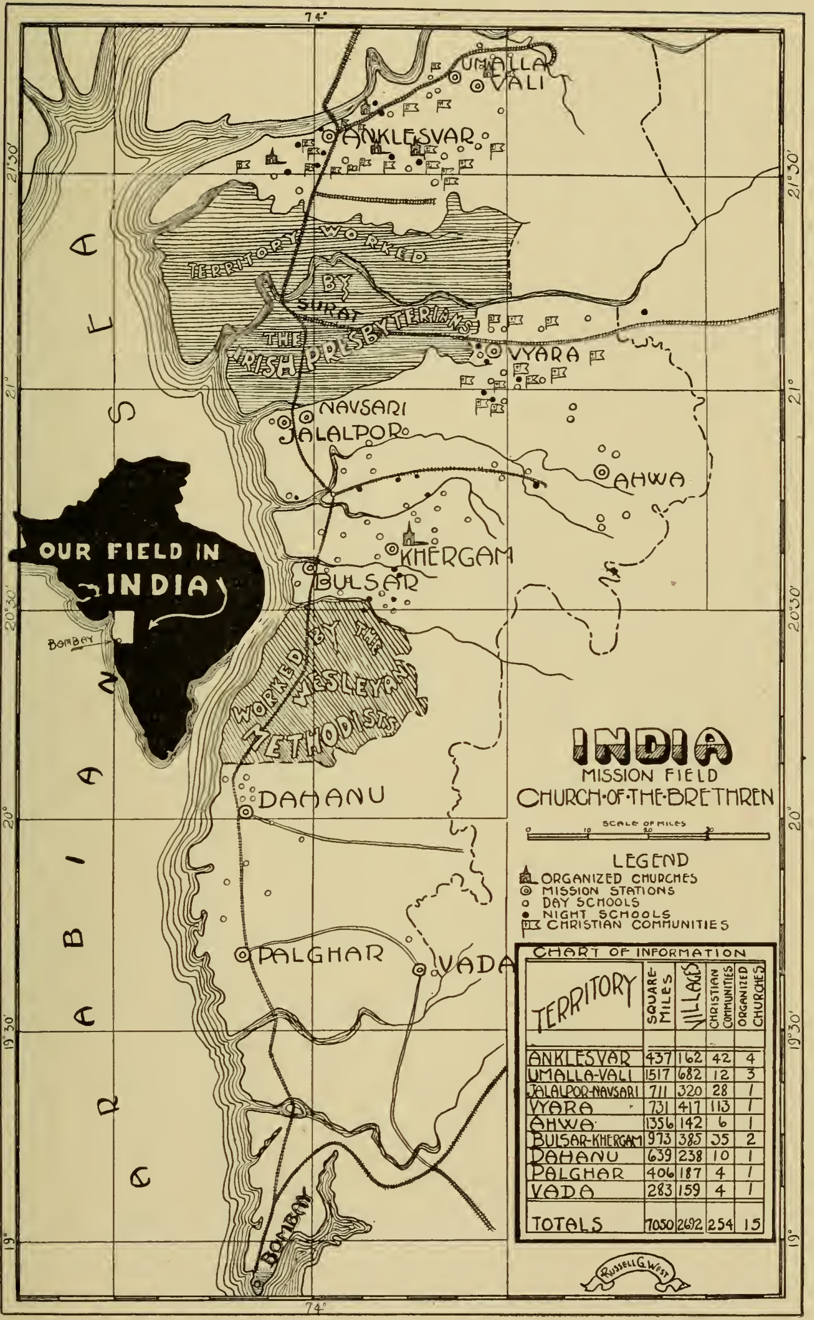
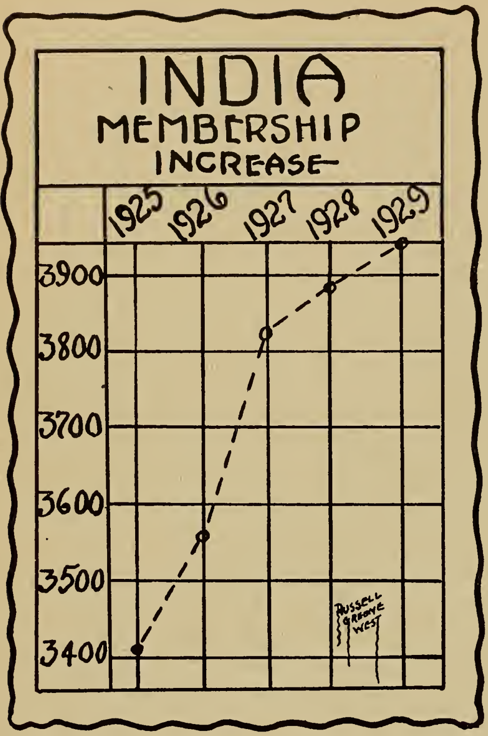

INDIA
MISSION FIELD
CHURCH·OF·THE·BRETHREN
SCALE OF MILES
0
10
20
30
LEGEND
ORGANIZED CHURCHES
◎ MISSION STATIONS
○ DAY SCHOOLS
● NIGHT SCHOOLS
CHRISTIAN COMMUNITIES
ARABIAN SEA
OUR FIELD IN INDIA
BOMBAY
TERRITORY WORKED BY THE IRISH PRESBYTERIANS
SURAT
TERRITORY WORKED BY THE WESLEYAN METHODISTS
UMALLA
VALI
ANKLESVAR
VYARA
NAVSARI
JALALPOR
AHWA
KHERGAM
BULSAR
DAHANU
PALGHAR
VADA
BOMBAY
74°
21°30'
21°
20°30'
20°
19°30'
19°
RUSSELL G. WEST

CHART OF INFORMATION

TERRITORY	SQUARE-MILES	VILLAGES	CHRISTIAN COMMUNITIES	ORGANIZED CHURCHES
ANKLESVAR	437	162	42	4
UMALLA-VALI	1517	682	12	3
JALALPOR-NAVSARI	711	320	28	1
VYARA	731	417	113	1
AHWA	1356	142	6	1
BULSAR-KHERGAM	973	385	35	2
DAHANU	639	238	10	1
PALGHAR	406	187	4	1
VADA	283	159	4	1
TOTALS	7050	2692	254	15



Children Attending Mission Schools in India 1925-1929

	Boys	Girls	Total
ANKLESVAR			
Practising School			104
7th Standard	120		120
Teacher Training	52		52
Carpenters not previously counted	15		15
Village Schools			800
Girls' Boarding Hostel		189	189
Day pupils	11	51	62
Practical Arts		54	54
AHWA			
Compound School	204	54	258
Village Schools	245	56	301
BULSAR			
Boys' Boarding	268	60	328
Wankel Boys' Boarding	292	6	298
Village Schools			220
DAHANU			
Girls' Boarding	24	90	114
Village Schools	200	2	202
JALALPOR			
Girls' Boarding			140
Village Schools	600	150	750
KHERGAM			
Girls' Boarding	59	101	160
Village Schools	814	93	907
PALGHAR			
Boys' Boarding	220	4	224
Village Schools	80	6	86
VADA			
*Girls' Boarding	8	16	24
Hindu Boarding—temporary	31		31
Pinjarl Boarding	35	1	36
Day Pupils	18	1	19
Village Schools	173	15	188
VALI			
Boys' Boarding Hostel	165		165
Day pupils	16	16	32
Village Schools	560	51	611
VYARA			
Boys' Boarding Hostel	258		258
Day pupils			42
Village Schools	1100	200	1300
Girls' Boarding	14	121	135

*Girls were moved to Dahanu, June 5, 1927

Prepared by Lillian Grisso.

⁂

The Africa Mission Field

H. STOVER KULP

The field of activity of the Africa mission is in the British Protectorate of Nigeria. The total area of Nigeria is 360,388 sq. mi. It has a population of 18,631,442, or an average density of about 50 per sq. mi. The coast region differs so much from the interior that the British have found it wise to divide Nigeria into two large divisions for administrative purposes. These are known as Southern Nigeria and Northern Nigeria. Southern Nigeria has a population density of 90 to the sq. mi. In Northern Nigeria it is 40.

Our mission is in the eastern part of Northern Nigeria. In coöperation with other societies at work in this country, guided by the principle of mission comity, the area chosen for the Church of the Brethren is that occupied by the Bura tribe and those closely allied to them in language and customs. These are the Babur, Chibbuk, and Margi tribes. Practically all of this area is in the southern part of Bornu province although a small portion of the territory lies in the northern part of Adamawa province.

All the Baburs, all but a few thousand of the Buras and a great many of the Chibbuks, are in the Biu Division of Bornu Province. This Biu Division would form about the western two-thirds of our territory. East of this is the land occupied by the Margis. The total area is about 6,000 sq. mi. with a population upwards to 200,000. This is an average density of 33. The density of Bornu Province is 22.6 while that of Adamawa is 23.4. These figures indicate that the density of our district is considerably greater than that of the surrounding area.

The territory itself is a strip about 95 miles long and 65 miles wide. It lies between 12° E. and 13.°30′ E. longitude and between 10.°15′ N. and 11.°30′ N. latitude. The western part is in the Benue River Basin and is drained by the Hawal River. Garkida is on the Hawal River. The eastern part is drained by the Yedseram River and is a part of the

Chad Basin. Lassa is about a mile from the Yedseram.

The population is entirely rural. The people live in small villages. The larger villages have from 40 to 50 compounds. Villages containing more than 100 compounds are rare.

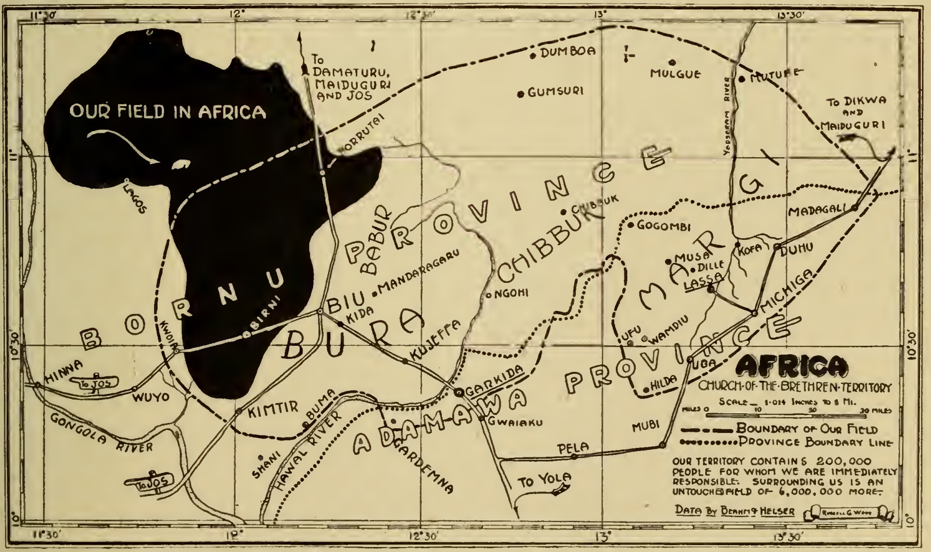
The people are farmers. Sorghum vulgare, commonly known as guinea corn, is the staple food crop. It has a long growing season. It is usually planted in May and harvested in November or December. Beans are grown with the corn. The people are still in the hand-hoe stage of development. All the adults, men and women, work on the farms. Each household farms but a few acres. Okra, roselle, and other relish crops are grown by the women. Cotton and peanuts are the principal crops grown for export. Indigo is also grown and is used in the local dye pits. Some is also exported to other tribes. The Buras have a system of currency with cotton as the basis. This indicates its antiquity in Bura agriculture. Spinning, weaving, dyeing, sewing, brass moulding, weaving of baskets and grass mats, making sandals, carving stools, decorating gourds are the principal arts and crafts engaged in. Practically every household has a flock of chickens and a small herd of goats. There are also many sheep. The more wealthy may possess horses and cattle.

The people live in compounds of irregular shape. Each compound contains a number of small round huts with conical grass roofs. The walls of the huts are usually of mud. The people sleep on grass mats or skins spread out on the floor or on a raised mud platform. When additional protection from cold is needed at night, as it is about ten months of the year, the door is closed tightly and a fire is made. As the huts have no other opening but the door the stuffy condition of the hut can be imagined.

The position of women varies among the different groups. Among the Buras they have their own farms and possess a considerable amount of economic freedom. Polygamy however is universal. Any social system legalizing polygamy degrades womanhood and practically compels widespread illicit sexual relationship. This polygamous system with all its ramifications is the greatest barrier to the acceptance of the Christian message.

Religiously the people are Animists. But here as elsewhere Animism as a religion will never be able to withstand the contact with other cultures, so that only temporarily will it be any great barrier to the advancement of Christianity.

The above mentioned 200,000 people are our immediate responsibility. Our present plans are for the evangelizing of this group. There is in Northern Nigeria an untouched field of 6,000,000 or more. These are Mohammedans. The Government of Nigeria has for a number of years prohibited missionary work among them. There is every indica-


OUR FIELD IN AFRICA
LAGOS
To DAMATURU, MAIDUGURI AND JOS
DUMBOA
GUMSURI
MULGUE
YEDSERAM RIVER
MUTURE
To DIKWA AND MAIDUGURI
KORRUTEI
BORNU
PROVINCE
BABUR
CHIBBUK
GOGOMBI
MADAGALI
MARGI
KOFA
DUHU
MUSA
DILLE
LASSA
MICHIGA
BIU
KIDA
MANDARAGARU
NGOHI
BIRNI
KWAIA
BURA
KUJEFFA
HINNA
To JOS
WUYO
GONGOLA RIVER
To JOS
KIMTIR
BUMA
SHANI
HAWAL RIVER
ADAMAWA PROVINCE
GARDEMNA
GARKIDA
GWAIAKU
PELA
To YOLA
MUBI
UFU
WAMDIU
HILDA
UBA
AFRICA
CHURCH-OF-THE-BRETHREN-TERRITORY
SCALE — 1.014 INCHES TO 8 MI.
MILES 0 10 20 30 MILES
BOUNDARY OF OUR FIELD
PROVINCE BOUNDARY LINE
OUR TERRITORY CONTAINS 200,000 PEOPLE FOR WHOM WE ARE IMMEDIATELY RESPONSIBLE. SURROUNDING US IS AN UNTOUCHED FIELD OF 6,000,000 MORE.
DATA BY BEAHM & HELSER
11°30' 12° 12°30' 13° 13°30' 11° 10°30' 10°

tion that this ban will be removed at an early date. Immediately north of our present field live 750,000 Kanuri people who belong to this group. Surely when the door of opportunity is opened to reach these people, we shall not be able to deny our part of the responsibility to occupy a part if not all this Kanuri area.

Africa Mission Statistics

TABLE I. FOREIGN STAFF

Date of First Work in Field	Totals	Ordained Men	Unordained Men	Wives	Unmarried Women	Residence Stations
1922	18	7	1	8	2	3

TABLE II. THE CHURCH IN THE FIELD

Mission Station	Organized Churches	Other Places Having Regular Services	Baptized during year	Christian Community	Total Church Membership	Others under Christian Instruction	Sunday-schools	Contributions
Garkida	1	18		141	22	52		†
Gardemna					8*			
Lassa	1	4		14	8*	7		$ 40.00
Total	2	22		155	38	59		40.00

*Includes missionaries.
†No report.

TABLE III. GENERAL EDUCATION

Mission Station	Total under Instruction	Elementary Schools				Fees
		Schools	Total Pupils	Boys	Girls	
Garkida	198	2	198	126	72	$38.00
Gardemna						
Lassa*	24	1	24	24		.25
Total	222	3	222	150	72	$38.25

*The school was at Dille before the station was moved to Lassa.

Inventory of Africa Mission Property, 1930

GARKIDA:	
Ruth Royer Kulp Memorial Hospital and equipment	$15,000.00
Other property	6,500.00
LASSA:	
Property	2,500.00
GARDEMNA:	
Property	1,000.00
TOTAL	$25,000.00

Two facts should be borne in mind with reference to the value of mission property in Africa. One is that our mission sites are merely lease holds. None of the land we occupy is owned by the mission and therefore does not enter into the valuation. The other is that in these early years it has not been felt wise to invest in permanent buildings. Consequently the Ruth Royer Kulp Memorial Hospital buildings and equipment represent more value than all other mission property combined.

Prepared by William Beahm.

TABLE IV. MEDICAL

Mission Station	Physicians	Nurses	Native Assistants	Hospitals	Beds in Hospital	Dispensaries	Vaccinations	Obstetrical Cases	Visits to Homes	Major Operations	Minor Operations	Total Individual Patients	Total Treatments	Fees
Garkida	1	2	3	1	60		594	18	305	40	134	1,281	41,859	$72.50
Gardemna						1								
Lassa	1		2			1		1	15		32	350	4,500	4.50
Total	2	2	5	1	60	2	594	19	320	40	166	1,631	46,359	$77.00

Note: The above figures are for 1928. Statistics for 1929 have not been received. However, reports indicate that there has been steady growth in all departments of our mission in Africa.

Scandinavia—Statistical and Financial Report

SWEDEN

Congregations	Elders	Ministers	Missionaries	Deacons	Preaching Services	Prayer Meetings	Y. P. D. Meetings	Junior Meetings	Aid Society Meetings	Pastoral Visits	Council Meetings	Love Feasts	Sunday-schools	Baptized	Deaths	Cert. Granted	Cert. Received	Membership	Contributions to Relief Work	Foreign Missions	Home Missions
Vannaberga	**2**			**3**	**164**	**37**			**5**	**386**	**1**	**1**		**2**	**1**			**63**	**354.40**	**264.50**	**95.50**
	2	1		3	472	46	46		36	765	4		1		1			68	284.01	16.48	370.84
Malmö	**2**	**2**	**2**	**2**	**120**	**48**	**44**	**47**	**26**	**91**	**4**	**3**	**1**			**1**	**2**	**54**	**443.00**	**242.00**	**1,155.17**
	2	1		3	166	32	41	48	39	234	4	4	1	6	1		1	54	704.00	43.24	2,101.64
Olseröd	**1**	**2**		**2**	**100**	**10**	**7**		**12**	**60**	**3**	**2**	**1**	**2**				**33**			**1,493.81**
		2			202	14				86	2	3	1					13	86.50	55.25	393.60
Kjävlinge	**1**				**72**	**2**				**10**	**2**		**1**					**10**	**40.00**	**70.00**	**149.00**
	1	1			73	23				82	2	1	1					10	187.00		172.75
Simrishamn					**7**					**10**	**2**	**1**						**6**	**20.00**	**45.00**	**44.00**
					11					7								7	20.00	40.00	51.23
Totals	**6**	**4**	**2**	**7**	**463**	**97**	**51**	**47**	**43**	**557**	**12**	**7**	**3**	**4**	**1**	**1**	**2**	**171**	**857.40**	**621.50**	**2,937.48**
	5	5		6	924	115	87	48	75	1,174	12	8	4	6	2		1	152	1,281.51	154.97	3,090.06

1929 statistics in bold face type.
1925 statistics in light face type.

		1929	1925
Missionaries' support (including taxes)	Kr.	8,147.46	6,154.47
Native workers' support		9,000.00	10,490.00
Traveling Expense		1,614.82	1,605.34
Rents		1,971.20	1,333.00
Property Expense		387.48	419.07
Publication		641.07	599.00
Miscellaneous		143.00	
	Kr.	21,905.03	20,600.88

One Kr. equals 26.8 cents.

J. F. Graybill, Treasurer.

DENMARK

Congregations	Elders	Ministers	Deacons	Preaching Services	Prayer Meeting	Sunday-schools	Pastoral Visits	Council Meetings	Love Feasts	Baptized	Deaths	Membership	Home Missions	Foreign Missions	Ministerial Fund
Thy	**1**	**1**	**2**	**13**		**1**		**3**				**45**	**318.47**	**55.00**	**233.50**
	1		4	40			35	3	1			52	979.59	100.00	
Vendsyssel	**1**			**3**					**1**		**1**	**16**	**36.00**	**45.00**	
	2			27	63		54	4	1			19	168.47	76.00	4.00
Total	**2**	**1**	**2**	**16**		**1**		**3**	**1**		**1**	**61**	**354.47**	**100.00**	**233.50**
	3		4	67	63		89	7	2			71	1,148.06	176.00	4.00

1929 statistics in bold face type.
1925 statistics in light face type.

		1929	1925
Traveling expense	Kr.	93.79	212.80
Property expense		274.50	231.82
Publication		287.74	146.68
	Kr.	656.03	591.30

One Kr. equals 26.8 cents.

J. F. Graybill, Treasurer.

Inventory of Scandinavia Mission Property

SWEDEN

Property in Malmö	Kr.	154.684.00
Property in Vanaberga		8.000.00
Property in Olseröd		9.000.00
Total	Kr.	171.684.00

DENMARK

Mission House in Bedsted	Kr.	9.000.00

One Kr. equals 26.8 cents.

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The Work in Sweden

(Continued from Page 209)

The spirit of the age and great opposition from the State Church, church competition, the anti-Christ element makes our work difficult. We are in touch with a good class of people. We continue to sow the good seed, praying that some may fall in good soil and bear fruit for the Master in God's own appointed time.

The Vannaberga Church

This church was organized in 1890, two years after the church in Limhamn, and is located sixty miles north of Malmö in a thickly populated country. The plot of ground was staked off by Sister D. L. Miller of sacred memory, who also made a liberal donation to the work at this place. The mission home consists of a good sized hall and good living quarters for the preacher, who has occupied the home and headed the work here from the very beginning. The value of this property is 8,000 kroner and it is in good condition.

The membership in this church is very much scattered. The preacher makes his monthly visits to these isolated members and holds meetings in their homes. As a rule the meetings are quite well attended.

This church has an outpost eighty-five miles farther north at a place called Tingsryd, a town of several thousand inhabitants. A preacher is located at this place. In 1920 it was utterly impossible to rent a hall for the work that looked so promising. Two brethren volunteered to build a chapel and finance the project if the mission would rent it for services, the rent to pay interest on the loan and also to pay off on the principal. This was gladly accepted and in the not far distant future we can add one more property valued at 10,000 kroner to the church's possessions in Sweden. This is a hard field and progress is not so rapid. We sow in faith and leave the increase unto the Lord.

The Kjavlinge Church

This church was organized in 1895 and is located twenty miles north of Malmö. During the first part of its history this church prospered under the able leadership of a young elder. His service however was too short. He was called to his reward. There was also an active official board, including a few young ministers. A mission house was built in a growing village and the prospects were good.

The untimely death of the elder had a discouraging effect on the church. There was no one to take over the leadership. Church competition appeared on the scene and the once prosperous church decreased until there were only a few members present. Some had moved to other places and are members of the church there. Some went to other denominations. The house was sold in 1911. There is an elderly resident minister in the congregation who holds services in the first elder's widow's home and at several other places. The prospects at this point are not encouraging.

The Simrishamn Church

This church is located sixty miles east from Malmö, by the Baltic Sea. The members were organized into a church in 1916. At one time the work looked encouraging and we had planned to locate a preacher at this place, but we lacked a suitable place for worship, and the Baptists, in whose hall we had our meetings, would not agree to open their hall for a more aggressive work. So we dismissed the plan.

The members are aged and we simply pastor the work here by occasional visits to encourage them to remain faithful to the end.

The Olseröd Church

This is the last organization effected in the Church of the Brethren in Sweden. For over twenty years there were two members living at this place, who held their membership in the Vannaberga Church and Elder Jönsson had occasional meetings there. There had not been dividing lines between the churches in this country. About 1913 we made dividing lines and gave each church its territory for work. At the same time we also located an elder at Olseröd in a small village. The opposition from the State Church was strong, but there was no other free church work established in this section. In 1916 the Olseröd Church was organized. As the work grew, opposition increased so that no hall could be rented for 1920. There was a property for sale and this was bought as a mission home. With the death of the elder's wife the church here received a shock and growth ceased. The elder concluded that his work was done here and asked to be moved. He now has charge of the church where he was called to the ministry. An active young man was put in charge in 1923. In a few years the work outgrew the quarters and plans were made to build a larger house and at a better location. The former house had to be sold at a loss. A splendid one was erected at a cost of 9,000 kroner. This involves a debt of over 4,000 kroner, which the church has volunteered to shoulder and pay. We had urged the church to hold the property in their name if they made themselves responsible for the debt, but they prefer to pay for the Mission Board's property, which speaks creditably for them. They have no wealthy members but shoulder the responsibility in faith and hope which putteth not to shame.

This church is well organized and has a healthy growth. They have outposts within a six mile radius where services are well attended. May the good work continue.

Growth in Offering for Mission Work

In our offering for mission work we are still far from the goal but we are trying to keep in sight. The encouraging feature about this is the development in the right direction. I know of a Sunday-school in the States that could not meet its own expenditures thirty years ago, but if I am not mistaken this very Sunday-school raised over $3,000.00 toward the mission deficit in 1929.

A comparison of twenty-seven years reveals the following growth:

The total offerings to general work are as follows:

	kroner
In 1902	127.95
1909	48.40
1919	1,925.00
1929	4,561.83

The reader can now draw his own conclusion.

The Work in Denmark

In this field the work has been handicapped by Elder M. Johansen's throat trouble. He is not able to do any public speaking worth mentioning and has not exercised much during the past year. Most of the services have been held by the writer who made three trips, held thirteen meetings, conducted three council meetings, and one love feast, and made ninety-three pastoral visits.

The members lament the conditions and ask what the prospects are for permanent help. There is a little Sunday-school at Bedsted. The work here is badly in need of some one to lead them. We expect to give them more encouragement in the future.

In Denmark we have one mission property, built in 1916. The value of this property is about 9,000 kroner. There is a small loan on it. Several properties were sold during the past seven years because of lack of workers and poor location.

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MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of April 30, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930	$13,141.47

(The 1930 budget of $311,000.00 is 4.2% raised, whereas it should be 16.6%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on April 30, 1930:

Income since March 1, 1930	$20,639.21
Income same period last year	47,820.72
Expense since March 1, 1930	41,302.13
Expense same period last year	40,027.67
Mission surplus April 30, 1930	14,079.74
Mission surplus March 31, 1930	20,064.22
Decrease in surplus, April, 1930	5,984.48

April Receipts. Contributions were received during April by funds as follows:

	Receipts	Total Rec'd since 3-1-30
World Wide Missions	$1,630.60	$4,790.01
Aid Societies' Mission Fund—1927	1,093.30	1,528.65
Home Missions	28.00	82.96
Greene County, Virginia, Mission	25.00	35.00
Foreign Missions	336.97	608.11
B. Y. P. D.—1929	37.50	254.61
B. Y. P. D.—1930	61.00	61.00
Home Missions Share Plan	9.00	14.00
Challenge Fund	145.00	500.00
India Mission	137.10	189.10
India Boarding School	85.00	111.25
India Share Plan	155.00	155.00
India Missionary Supports	360.64	711.43
Vyara Church Building Fund	100.00	100.00
Ahwa Church Building Fund	50.00	50.00
China Mission	5.00	183.63
China Native Worker	52.83	52.83
China Share Plan	24.35	249.35
China Missionary Supports	103.06	317.26
Africa Missionary Supports	473.40	1,054.43
Africa Mission	168.82	323.99
Africa Share Plan	511.39	1,006.39
Near East Relief	11.00	11.00
China Famine Relief	2,289.98	3,651.55
Africa Leper Fund	20.00	20.00
Conference Budget Donations	177.49	751.70
Conference Budget Designated	67.77	87.77

The United Student Volunteers

BERTHA LONGENECKER*

The United Student Volunteers of the Church of the Brethren Schools look back over the past five years just enough to see wherein they may profit and move on.

Typical of youth they are interested not so much in the past but in the great future. So just a little glance at the past five years. The aim has been to be united with Christ in service and to recruit young people to consecrate fully their lives to the propagation of the gospel. The group is composed of those who have been called by God to devote their lives primarily and directly to ministering to spiritual needs either in the homeland or abroad. The group includes associate members who feel definitely called by God to enter a Christian vocation or profession and in so doing devote their lives without reserve as a Christian steward in sharing equally with the missionaries the task of world evangelization.

They believe that while they are in school, they are LIVING, and thus should carry on missionary work while they are making preparation for greater tasks that are just beyond. This is done in a number of ways: (1) Mission study and devotional life on the campus. The youth of our colleges are eager to spend their lives where the need is great. Through mission study the volunteers keep tuned in to the cries of the lost world. Many a youth has grown by leaps and bounds upon entering into the devotional life with the volunteers. Testimonies come similar to this one: "I had been a Christian for a number of years, but once I began associating and praying with consecrated volunteers a marvelous change took place in my life which resulted in my becoming a volunteer." (2) Deputation to the churches has been a power in the Kingdom of God. Churches have been awakened to new missionary zeal by the messages brought by the volunteers and the influence of their lives. One definite influence has been that of getting the young people to consider making preparation to give their lives in some great Christian service. The volunteers have had their lives enriched many fold through service. The members of the teams return to the campuses having discovered some of the joys of Christian service. (3) Supporting missions financially. During these five years the volunteers have had a definite project each year. Following is the list of projects:

1924-25—Evangelism at Vyara, India.

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*Vice President and Educational Secretary.

Volunteer Membership, Deputations, Missionary Projects

	Bethany	Blue Ridge	Bridgewater	Daleville	Elizabethtown	Juniata	LaVerne	Manchester	McPherson	Mt. Morris	Individuals	Totals
Membership												
1924-25	43	19	37	1	22	40		39	12	11		224
1925-26	57	8	33		18	34		42	15	11		218
1926-27	43	6	34	10	12	32	28	36	20	14		235
1927-28												
1928-29	48	1	36	0	31	35	26	33	‡30	10		230
Deputation												
1924-25												
1925-26		16	44		54	9		17	52	15		207
1926-27	32	9	33	19	38	31		42	60	15		279
1927-28	48		48			65	27	32		11		231
1928-29	19	*	45	†	26	55	21	19	‡	11		196
Project												
1924-25	$647.00	$100.00	$320.00	$ 69.47	$419.00	$ 76.00	$ 85.50	$ 949.00	$ 46.25	$134.50	$ 58.00	$2,904.72
1925-26	609.12	139.35	717.00	26.63	311.50	141.49	105.00	1,054.25	266.96	235.00	165.05	3,771.35
1926-27	485.13	2.00	317.72	228.61	192.00	619.99		1,144.50	224.46	415.43	108.00	3,737.84
1927-28	405.77	122.50	414.50		146.90	613.47		666.00	150.00	132.50	10.00	2,661.64
1928-29	561.00	105.00	240.82	13.00	197.69	1,108.43	400.00	1,163.25	182.41	196.00		4,167.60

Prepared by Ora Huston, Pres. and Traveling Sec., and Bertha Longenecker, Vice Pres. and Ed. Sec.

1925-26—Shantung University work, China.
1926-27—Dormitories for the Boys' Vocational Training School, Anklesvar, India, and Summer Pastors and Women Workers.
1927-28—Evangelism in India and Summer Pastors and Women Workers.
1928-29—Each college helping to support an alumnus on the foreign field.

Each year at the Annual Conference the volunteers hold a business session and render a program which people from all over the brotherhood are eager to hear.

The executive committee from 1924 to 1927 consisted of the president, vice president and the traveling secretary. During the year 1927-28 the latter was also secretary-treasurer. Beginning with 1928 the executive committee consisted of only two officers, the president who also acted as traveling secretary and the vice president who was also educational secretary. The executive committee has aimed to keep the volunteer missionary spirit keyed high on the Church of the Brethren campuses and to help with specific problems when possible, through the traveling secretaries and correspondence.

Following is a list of the officers who have served during the last five years:

1924-25—Pres., M. Guy West; V. Pres., Clara Harper; Trav. Sec., Leroy Dudrow.
1925-26—Pres., C. O. Miller; V. Pres., Clara Harper; Trav. Sec., Maynard Cassady.
1926-27—Pres., M. Guy West; V. Pres., Susan Stoner; Trav. Sec., Minor Myers.
1927-28—Pres., Ed. Ziegler; V. Pres., Bernice Bollinger; Trav. Sec., Harlan Smith.
1928-29—Pres. and Trav. Sec., Ed. Ziegler; V. Pres. and Ed. Sec., Bertha Longenecker.

If the future missionaries and church leaders are to come from the volunteer group, then the volunteers can well afford to ask themselves the question, are we measuring up to the demands of the present day both in quantity and quality? God help them to start the next five years with a new enthusiasm so that the Christian message will reach and change lives the world around.

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Save this report. It will surely be valuable for future reference.

AMONG THE MARGI PEOPLE

(Continued from Page 207)

study regular services were begun. These were held on Sundays and on market day, in the village market place. School was held for boys and girls. Attendance was very irregular, especially during the farming season. However a start was made. Special evangelistic efforts were made to reach the men and women. The results were encouraging.

In December Dr. and Mrs. Burke returned from furlough and were appointed to Dille. Soon after their arrival a search was made for a site with a better water supply. One was found at Lassa five miles east of Dille. Dr. and Mrs. Burke moved to Lassa in the spring of 1928. The Kulps remained at Dille until the fall of the same year.

In January and February of 1929, the Kulps made a tour of the district in order to acquaint themselves with the people and make a general survey. Many of the villages are still located among the hills but in some cases the people are now moving out into the valleys where the farms are located. In the old villages there is much filth and disease. In the new villages along the streams there appeared to be more cleanliness and better health. In some villages the dialect spoken differed slightly from that at Dille.

In September of 1928 Mrs. Burke became very ill and as an immediate operation was required they both returned to America. This was a great loss to the work. In the few months that they were located at Lassa a large medical work had developed. They had also begun regular preaching services. The Kulps moved to Lassa in October, 1928. Mr. and Mrs. Heckman spent about three and one half months at Lassa in the beginning of 1929 to help with the building. When they returned to Garkida, Dr. and Mrs. Gibbel came to Lassa and remained until their furlough was due in November of the same year.

There are two missionary residences at Lassa, a medical compound and two school buildings containing three school rooms and a chapel.

The medical work is very promising in spite of the fact of there not being medical missionaries regularly at the station. Risku

Madziga, the native dispenser, is a Christian of exceptional promise. Once there is a permanent medical staff the work is assured of a steady growth.

Since the erection of the school buildings at Lassa the school has been carried on with increasing success both as to numbers and regularity of attendance. Pilasar Sawa, a Christian Bura from Garkida, assists with the school work. Within the next few years it should be possible to start school work on a small scale in a number of the nearby villages. A primer has been made and printed on the multigraph. There has been a small Christian Bura community settled at Lassa. They came in the wake of the mission. For these eight or ten Bura Christians regular services are held. They are given school work in the less busy time of the year, usually in the rainy season.

With the help of Risku and Pilasar regular services are now held in five villages. The evangelistic work begun at Dille continues to promise well. There are a number of men who are faithful in attendance and in other ways show their interest in the Christian message. Of the Bura community there have been six who have made a profession of Christianity and one has been baptized.

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HAVING THE WILL AND FINDING THE WAY

(Continued from Page 220)

standings regarding it." The author's name was "Torpedo." Some of the statements were very funny, others were actually untrue and we were sorry to see them on the paper, but others were very good and to the point. At any rate we knew that the readers would understand we were not the authors and so whatever they might think of the paper the mission would not receive the blame nor the approval which the paper might call forth.

There isn't time in this visit to tell you all the interesting things that happened. Perhaps another time I can tell you how the second block was built.

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THE JOYS OF PIONEERING

(Continued from Page 224)

all had them. The other lad had worked for white people and he said we were vermin free. The argument waxed warm. I was asked to settle the matter. I said we did not have the pests in our clothing. The first lad, loath to give in, said if that was the case it must be because they were killed when our clothes were ironed with hot irons.

You wonder how we managed the language. Well, we were compelled to use the direct method. We had neither grammar nor books of any kind at first. We had to get it third handed. We would speak in English to one man. He in turn would speak in Hausa to another. From this man we would get what was supposed to be the Bura equivalent of what we had said in English. How strange those first attempts at writing Bura seem now. I still have preserved in a note book a few "first attempts." We could not tell where one word ended and where the next began. What we thought at first to be single words we discovered later to be phrases or even entire sentences. You ask why no literature has yet been developed in these languages. It is because there are so many. Northern Nigeria with its more than 260 languages outbabels Babel. Beginning mission work as late as 1922 we are fortunate to find such a large group (200,000) composing a single language area in which no mission work has yet been attempted. All of the 200,000 do not speak one language, but the dialects they use are very closely related. Yes, I have learned a second dialect, the Margi. It is necessary to learn it for beginning work but we plan to develop an extensive literature only in Bura. This will be used by all. "The Shrine of a People's Soul" is the beautiful term a writer has recently used in speaking of the mother tongue of these primitive peoples. That expression explains why we are out here digging and hunting for words. We want to learn how to express the ideas which will touch their souls. Heretofore they have had no literature. No member of their tribe had ever read anything in his own language. Ours is the opportunity to provide the only literature they will have for many years to come. Would it not thrill you to think that you controlled the reading matter of an entire tribe?

But now comes the most glorious part of this pioneering. We have come, built our houses, learned the language. We go out to tell them the "Wonderful Words of Life." We go in "fear and trembling" lest we make some dreadful error, but withal in great joy. "For this cause came we forth." At first many refuse to bother to listen to our stammering Bura. They refuse to believe that we can possibly be speaking in their own tongue. But gradually we win a hearing. Today, week after week in a dozen villages and more a new message is being proclaimed. New to them but to us the "Old, Old Story."

I wish I could share with you the feeling that comes to me as I go into a village to preach for the first time. To myself I say, I wonder how many in this little group are hearing about Jesus for the first time. Could one have a rarer privilege? Could one be entrusted with a more responsible task? And then after months, or perhaps even years, the seed sown brings the harvest of a soul saved. That crowns the joy of pioneering.

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AN EVENING WITH F. C. ROHER

(Continued from Page 234)

mission point has been opened which is promising to be a very fruitful enterprise for the church.

As strangers, the first year of our work was primarily with the children of one congregation in D. V. B. S., Boys' Clubs, and other organizations for children. The location of this church was somewhat out of the general territory of churches in which we hoped to work. So the following year we were fortunate to have the opportunity to accept a teaching position in Jefferson, the county seat of Ashe County. Here we are at the hub of five state highways radiating through this and adjacent counties where our churches are located. From here I can reach any one of these ten churches in from thirty minutes to three hours' driving.

When we had been here about a year, we began to find our place. The people were glad to coöperate. We had two fine Bible Schools the second summer. Since then our summers have been more than full.

One church of our district had been planning to join a neighboring district where there was more to do. Now it is one of our most active and satisfying churches. One fine young woman was attending a church school of another denomination. After a summer of D. V. B. S. teaching, she is satisfied with our own church. She is to take up Nurses' Training in Winston-Salem soon, and I'm sure there will be more good news from her.

Two other young women and two young men have done splendid work in D. V. B. S. One of the men finishes high school this spring, hopes to enter college in the fall, and is looking toward the mission field. The other man is in college. His summer will be filled with singing schools. He is an active minister. The two ladies are in college this winter, expecting to teach school next year. One has been a successful teacher for several years.

Several other young people have shown a desire to serve the church and have done their part well when given an opportunity to serve. You know, it's only a short time until "tomorrow," when they will be our church leaders and it is a pleasure to help lead on into closer fellowship and love with the church.

At two of the churches Frontier Boys' Clubs have been organized. There are plenty of boys in these mountains and at each of the ten churches there is an opportunity for this work—only the lack of a leader hinders. Last summer twenty of the boys made a trip to Roanoke, Va. We had a great time.

In the home community of Jefferson I have organized a troop of Boy Scouts. Our meetings are held twice each month when some of the problems common to all boys, are discussed. Last summer we made an educational trip to Washington City. Arrangements had been made for us to be received by President Hoover at the White House. Mr. Hoover is much interested in the boys of the mountain sections. During our several days in the city our headquarters were at the Church of the Brethren. The boys greatly appreciated the generous hospitality of the Brethren and left with great respect for them.

Must you go now? Stay for supper. We'll have corn bread and bird-eye beans. Stay all night. No? Well, I'm surely glad you've been to see us. Now, come again when you can stay a week and we will visit some churches and people. I'd like to tell you some of the interesting experiences we've had in the missionary project work, too.

Supports of Missionaries

California

Breneman, I and O. (La Verne congregation), John I. Kaylor, India.

Covina Missionary Class, one-half support of Henry K. Oberholtzer (son of I. E. Oberholtzer), China.

Glendora Sunday-school, "Willing Workers' Class," Paul Rupel budget $100, Africa.

La Verne congregation and Sunday-school, Lynn A. Blickenstaff and wife, India; Ina M. Kaylor, India; Susan Stoner, India.

La Verne congregation "Women's Bible Class," Myrtle Kaylor (daughter of John I. Kaylor), India.

Lindsay congregation, Dr. Ida Metzger, India.

Long Beach Sunday-school, Lucile G. Heckman, Africa.

Northern California Sunday-schools, Minneva Neher, China.

"Senior," "L. B. A.," "Friendship," and "Loyal" classes of Pasadena Sunday-school, Dr. J. W. Fox, India.

Southern California Aid Societies, Besse K. Fox, India.

Southern California Sunday-schools, Clarence C. Heckman, Africa.

Canada

Clark, John I., I. E. Oberholtzer, China.

Colorado

Eastern Colorado congregations, Anna N. Crumpacker, China.

Nickey, S. G., of Sterling congregation, Dr. Barbara Nickey, India.

Rocky Ford congregation and Sunday-school, Ernest M. Wampler, China.

Idaho

Idaho and Western Montana Christian Workers' Societies, Anetta C. Mow, India.

Illinois

Chicago Sunday-school, $600 on work budget of Paul Rupel.

Cerro Gordo Sunday-school, Dr. A. R. Cottrell, India.

Mount Morris College Missionary Society, D. J. Lichty, India.

Mount Morris congregation, Ruth Ulery, China.

Mount Morris Sunday-school, Sadie J. Miller, India.

Northern Illinois and Wisconsin Sunday-schools, Kathryn Garner, India.

Virden Sisters' Aid Society, one-half support of Leah Ruth Ebey (daughter of Adam Ebey), India.

Virden and Girard Sunday-schools. Dr. Laura M. Cottrell, India.

Indiana

Manchester Sunday-school, Alice K. Ebey, India.

Manchester College Sunday-school, Laura J. Shock, China.

Manchester College Student Volunteers, Clara Harper budget, $500, Africa.

Mexico congregation, Lillian Grisso, India.

Middle Indiana Sunday-schools, Mabel W. Moomaw, India.

Northern Indiana Sunday-schools, Mary Schaeffer, China; Marguerite Burke budget, $550, Africa.

Northern Indiana Y. P. D.'s, Clara Harper budget, $500, Africa.

Southern Indiana Sunday-schools, W. J. Heisey, China.

Iowa

Cedar Rapids Sunday-school, Emma Horning, China.

Dallas Center Sunday-school, Helser budget, $500, Africa.

Des Moines Valley congregation, Elnora Schechter budget, $50, Africa.

Ivester congregation, W. Harlan Smith and wife, China.

North English and English River Sunday-schools, Nettie M. Senger, China.

Panther Creek Sunday-school, one-half support of Olivia D. Ikenberry, China.

South Waterloo Sunday-school, Jennie B. Miller, India.

South Waterloo Christian Workers' Society and Aid Society, A. S. B. Miller, India.

South Waterloo Sunday-school, "Loyal Helpers' Class," one-half support of Josephine Miller (daughter of A. S. B. Miller), India.

South Waterloo Sunday-school Primary Department, one-half support, Marjorie Miller (daughter of A. S. B. Miller), India.

South Waterloo Sunday-school, Intermediate and Junior Departments, one-half support, Lorito Shull (daughter of C. G. Shull), India.

Waterloo City congregation and Sunday-school, Mary S. Shull, India.

Kansas

Northeastern Kansas Sunday-schools, Ella Ebbert, India.

Northwestern Kansas Sunday-schools, Howard L. Alley, India.

Southwestern Kansas congregations, Frank H. Crumpacker, China.

Yoder, J. D. (of Monitor congregation), Myrtle Pollock, China.

Maryland

Hagerstown congregation, Harlan J. and Ruth F. Brooks, India.

Middle Maryland Sunday-schools, H. P. Garner, India.

Eastern Maryland Sunday-schools, Ethel A. Roop, India.

Michigan

Michigan Sunday-schools, Primary Departments, Haven Crumpacker (daughter of F. H. Crumpacker), China.

Michigan Sunday-schools, Junior Departments, Maurine Miller (daughter of A. S. B. Miller), India.

Missouri

Baile, J. H., one-half support of Jennie Mohler, India.

Middle Missouri congregations, one-half support of Jennie M. Mohler, India.

North Carolina

Fraternity congregation, one-half support of Dr. Russell L. Robertson, Africa.

Ohio

Bear Creek congregation, Anna M. Lichty, India.

Cleveland and East Nimishillen congregations, Goldie Swartz, India.

Covington congregation, I. W. Moomaw, India.

Happy Corner S. S. (Lower Stillwater congregation), Betty J. Brooks (daughter of H. J. Brooks), India.

Hartville congregation, Anna B. Brumbaugh, India.

Northwestern Ohio Sunday-schools, Hattie Z. Alley, India.

Olivet congregation, A. D. Helser, Africa.

Olivet Aid Society, Esther Mae Helser (daughter of A. D. Helser), Africa.

Owl Creek congregation, one-half support, Lola Helser, Africa.

Salem congregation, Minnie F. Bright, China.

Southern Ohio Sunday-schools, Elizabeth Baker Wampler, China.

Trotwood congregation, Elizabeth Oberholtzer, China.

Pennsylvania

Beaver, Ellis and Carl (of Lewistown cong.), Beulah Woods, India.

Brandt, D. E., and family (of Upper Conewago congregation), E. L. Ikenberry, China.

Carson Valley congregation, partial support of Esther Beahm, Africa.

Chiques congregation, Alice M. Graybill, Sweden.

Conestoga congregation, Ida Buckingham, Sweden.

Coventry congregation, H. Stover Kulp, Africa.

East Petersburg Sunday-school, Ina M. Kaylor budget, $550, India.

Eastern Pennsylvania Sunday-schools, Kathryn Ziegler, India.

"Faithful Workers Class," Snake Spring congregation, J. Homer Bright, China.
"Good Samaritan Bible Class," Walnut Grove congregation, one-third support of Anna Hutchison, China.
Green Tree congregation, Clara Harper, Africa.
Huntingdon congregation and college, J. M. Blough, India.
Indian Creek congregation, Sara Shisler, Africa.
Maple Spring (Quemahoning congregation), one-half support, Esther Beahm, Africa.
Middle Pennsylvania Sunday-schools, Bertha Robertson, Africa.
Palmyra congregation, J. F. Graybill, Sweden.
Peach Blossom congregation, two-thirds support of Anna Hutchison, India.
Richland congregation, B. Mary Royer, India.
Salunga Sunday-school (E. Petersburg congregation), Baxter M. Mow, India.
Scalp Level congregation, personal support, $600 and $600 on work budget, Dr. H. L. Burke, Africa.
Shade Creek, Rummel, Scalp Level and Windber congregations, Anna Z. Blough, India.
Southeastern Pennsylvania Sunday-schools, Elnora Schechter, Africa.
Southern Pennsylvania Sunday-schools, Adam Ebey, India.
Spring Creek congregation, Eliza B. Miller, India.
"Sunshine Scatters Class" Mechanic Grove congregation (partial support) Joseph Mow (son of B. M. Mow), India.
York Sunday-school, J. M. Blough Budget, $550, India.
Walnut Grove (Johnstown congregation), Byron M. Flory, China.
Western Pennsylvania Sunday-schools, Ida Shumaker and Olive Widdowson, India; Grace Clapper, China, and William M. Beahm, Africa.
"Willing Workers' Class," Mechanicsburg Sunday-school, Lois Mow (partial support) (daughter of B. M. Mow), India.
Western Pennsylvania Young People's Council, Marguerite S. Burke, Africa.
White Oak congregation, B. Mary Royer budget, $600, India.

Tennessee
Congregations of Tennessee, Dr. Russell L. Robertson, Africa.

Virginia
Barren Ridge congregation, Nora Flory, China.
Belmont congregation (partial support), Naomi Rupel, Africa.
Lebanon congregation, Chalmer G. Shull, India.
Middle River, "Willing Workers' Class," Verna Flory (daughter of B. M. Flory), China.
Middle River, Aid Society, Wendell Flory (son of B. M. Flory), China.
"Martha and Mary" Class, Linville Creek Sunday-school, partial support of Elizabeth Long (daughter of I. S. Long), India.
Moomaw, Leland C., and Sunday-schools of First and Southern Virginia, Elsie N. Shickel, India.
Northern Virginia congregations, I. S. and Effie V. Long, India.
Pleasant Valley congregation, Edna R. Flory, China.
Roller, M. S., partial support of Naomi Rupel, Africa.
Unity congregation, partial support of Naomi Rupel, Africa.
Unity congregation, Naomi Rupel budget $150, Africa.

Washington
Wenatchee congregation, Paul Rupel, Africa.

West Virginia
Eglon congregation, Anna B. Mow, India.

* * *

CHINA MISSION TERRITORY

(Continued from Page 253)

moved. The field is ripe and the door is open. The removal of the idols in part of our territory has created a greater challenge than ever before. It takes away the gods that they did worship, and there is a strong tendency to lose faith in all religions unless other seed has been sown to show them the truth. Therefore, it behooves us to bring Jesus Christ, the true Savior of mankind, to them speedily. May we not fail to meet this great need before it is too late!

"CONSIDER"

Grace Troy

Luke 10:2

Some have gone forth far from loved
ones and home,
Leaving their all for His service alone;
Counting the gain of this world only dross,
Seeking no glory save that of His cross.

Some have gone forth into darkness so
dense,
Darkness that crushes - a darkness intense;
There in far lands where their Lord is
not known,
Gladly to work for His glory alone.

Some have gone forth with the story so
old,
Reaping a harvest more precious than
gold;
Are you, too, faithfully doing your share,
Helping together by gifts and by prayer?

Some have gone forth - but so many remain,
Safely at home - other honors to gain;
Millions of lost ones who never have
heard,
Few - oh so few, to go forth with His
Word.

Order Extra Copies

of

THIS REPORT

Never before was such a comprehensive report made of our Church of the Brethren mission fields. Not for five years is another such report contemplated.

Copies of this Visitor should be placed with:

1. Members not receiving the Visitor.
2. Neighbors who may be interested in our church.
3. Members of other denominations who are interested in all mission progress.
4. Sunday-school libraries for future reference.
5. Members of classes using this report for special study of our mission fields.

The missionaries and editors spared no effort in bringing to the church this complete, comprehensive picture of our mission fields. The members who have given faithfully year after year deserve such a report. Now let everyone use this material for the greatest possible benefit. The investment of time and money put in this report will yield large dividends if it is used to its fullest capacity.

Single copies, 15c; ten or more copies to one address at 10c per copy.

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

A MESSAGE TO

MISSIONARY COMMITTEES

In order to place this Visitor in as many homes as possible will you, with the help of the minister, lay plans for selling ten or more copies? The juniors are always glad to work at a job like this. Bring the message of Church of the Brethren missions to as many people as possible.

Now is the time to lay plans for class discussions, based on this report. This will work well in Sunday-school classes. Christian Workers' Meeting will find these lessons profitable. The missionary devotional service before the Sunday-school once each month can draw from this store house.

Lessons based on this report will appear in the August Missionary Visitor. Plans are under way for their appearance also in the Christian Workers' Booklet for the first half of 1931.

Use the blank below to order the Visitors you believe you can sell. Price for single copies, 15c. For ten or more, 10c each.

General Mission Board
Elgin, Ill.

Please send me .... copies the June 1931 Missionary Visitor, Presenting our Mission Fields. Enclosed find .... to cover the cost of same.

Name ....

Address ....

Congregation ....

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Chow Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

* Brubaker, L. S., and Marie, 331 S. 3d. Covina, Calif., 1924

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

On Furlough

* Burke, Dr. Homer L., and Marguerite, 6317 Grand Ave., Chicago, Ill., 1923
Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Brooch Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Kaylor, John I., 1911, and Ina, DeGraff, Ohio, 1921.
Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923
Nickey, Dr. Barbara M., 3435 Van Buren St., Chicago, Ill., 1915
Roop, Ethel, 1926
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916
Wolf, L. Mae, 3435 Van Buren St., Chicago, Ill., 1922
Woods, Beulah, Spencer, Ohio, 1924

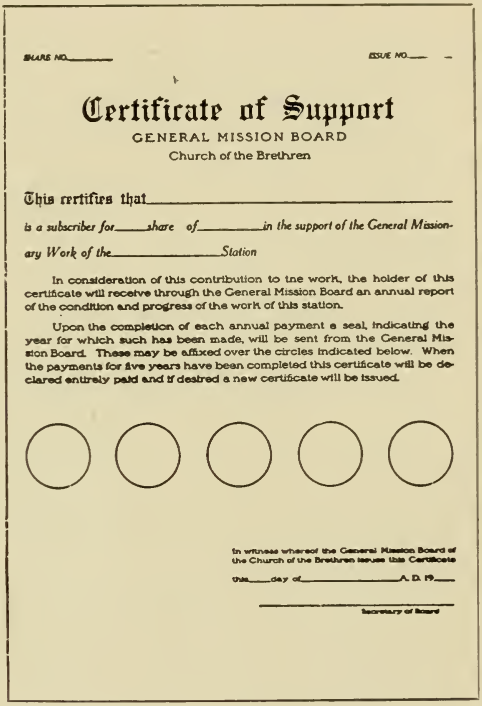
* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

THE SHARE PLAN

The SHARE PLAN is a practical method whereby Sunday-schools and individuals can do missionary work and receive regular reports from the field where their money is being used.

Invest in Lives
General Mission Board
Elgin, Illinois



SHARE NO.______ ISSUE NO.____

Certificate of Support
GENERAL MISSION BOARD
Church of the Brethren

This certifies that ____________________________

is a subscriber for____share of________in the support of the General Missionary Work of the______________Station

In consideration of this contribution to tne work, the holder of this certificate will receive through the General Mission Board an annual report of the condition and progress of the work of this station.

Upon the completion of each annual payment a seal, indicating the year for which such has been made, will be sent from the General Mission Board. These may be affixed over the circles indicated below. When the payments for five years have been completed this certificate will be declared entirely paid and if desired a new certificate will be issued.

○ ○ ○ ○ ○

In witness whereof the General Mission Board of the Church of the Brethren issues this Certificate this____day of______________A. D. 19____

____
Secretary of Board

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

HOW TO USE
THIS REPORT

{READ IT}

Family Reading The section LIFE STORIES presents a series of readings very suitable for use with family worship. Many families should plan to read a story a day, at the breakfast, at bed-time, or some other time when the family is assembled together. Read the story and locate the missionary who wrote it, by the directory and map. The eighteen readings will make you feel acquainted with your missionaries.

Programs Missionary programs should give information about our fields. The task confronting us, the missionary force, the staff of native workers, the baptized converts, the financial cost, are all items of deep interest. The LIFE STORIES if told well will be capital program material.

Group Discussions Lessons based on the material in this report will be printed in the August issue of " The Missionary Visitor." They will serve well for use in Christian Workers' and Young People's Meetings. Missionary and Aid Societies can use them. They will serve as fine supplementary material for any mission study course. India is the theme for mission study during the next twelve months. China will be the theme the following year. Use this report to enrich those studies. Where churches cannot take up the regular mission studies this report can be the basis for a few lessons on our own fields.

Research Save this report. It will be valuable for use in building sermons, preparing talks, in teaching classes and in ways not now foreseen. Put it in your library.

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII JULY, 1930 No. 7

693 Congregations and 44 Districts Increased Their Giving Last Year to Missions and Church Promotion . . . . .

The 1930 Conference at Hershey

The Conference closed in time for these news items to be printed in this Visitor.

President Otho Winger, chairman of the General Mission Board, was elected moderator for the 1931 Conference to be held somewhere in the western zone. Elder James M. Moore presided in a very excellent way over the Hershey Conference.

The Conference offering totalled approximately $71,000 as compared with an offering of $95,000 at Conference a year ago. The missionary spirit at Conference seemed very good and the reduced amount may be accounted for in part by two factors. First, the large missionary gifts received in February have undoubtedly had their effect. For example, a Pennsylvania congregation gave a smaller Conference offering than last year. However, they sent $300.00 last February, which would normally have been kept by them until the Conference offering. The second factor is the economic condition of the country affecting many people. Nearly all expressed the conviction that our missionary work should not suffer and during the remainder of the year the churches should do their best to do as well as in previous years.

The Council of Women presented to the women's meeting the work being done in the girls' schools of our foreign mission fields, which will cost approximately $15,000.00 next year. The women voted to make this their missionary project, and not only the Aid Societies but all women's groups will be invited to participate in this enterprise.

New missionaries were approved as follows: For Africa, Desmond and Irene Frantz Bittinger, Harold A. and Gladys H. Royer, Evelyn J. Horn, R. N., and Ruth E. Utz, R. N. For India, Amsey F. and Florence M. Bollinger. In addition to these Emma K. Ziegler and Faye Moyer were also approved for India with the understanding that only one of them is to sail this year. No new missionaries were approved for China. The pictures and biographies of these new workers will appear later, probably in the October Visitor.

Missionaries on furlough, present at Conference, included: From Sweden, J. F. Graybill; from Africa, Dr. Homer L. and Marguerite Burke and Albert D. and Lola Helser; from India, I. S. and Effie Long, I. W. and Mabel Moomaw, Dr. Barbara M. Nickey, Elsie N. Shickel, Goldie Swartz, Mae L. Wolf and Beulah Woods.

Others who have served on the mission field but are now detained in America were present and took part in the missionary exhibits. They include: From Africa, Ella Flohr; from China, N. A. Seese, Valley Miller, Dr. Carl Coffman and Dr. Fred Wampler and wife; from India, W. B. Stover, B. F. Summer, Q. A. Holsopple and wife.

Student Volunteers elected new officers: President, Roy Nickolson from Manchester College; V. Pres. and Ed. Sec'y, Grace Bosserman from Elizabethtown College.

Ora Huston, the retiring president, is asked to make the traveling secretary visit to the schools next year. In coöperation with the Missions Department at Bethany Bible School, he has been making a study of the trend in the United Student Volunteer Movement. As a result of his report to the General Mission Board the following resolution was passed:

"The General Mission Board encourages the volunteers to continue their movement in recruiting home and foreign workers and developing missionary attitudes on the campus and in the churches."

A reduction in the budget of $311,000 to $296,000 for the year which began March 1, 1930, was proposed by the Council of Boards to the Conference. This recommendation was adopted and at the same time Bethany Bible School, which is now owned and controlled by the church, was placed in the Conference Budget for the remaining nine months of the fiscal year, closing February 28, 1931. The amount for Bethany stands at $23,333, making a total Conference Budget of $319,333. For the year beginning March 1, 1931, the Conference Budget was approved as follows:

General Mission Board	$261,905.00
Board of Religious Education	21,500.00
General Ministerial Board	8,095.00
General Education	4,762.00
Bible Society	476.00
Bethany Bible School	35,000.00
	$331,738.00

H. Spenser Minnich.

Swept In by the Tide

Evangelistic Opportunity in China

Dr. Sherwood Eddy who has been touring the Far East presenting the claims of Christianity before student groups and others, has had an unusual hearing in China. Reports of his meetings in college institutions in South and East China indicate that religiously there is an open door to an extent that has not been true in recent years. Although there is cynicism and atheism among student groups he has been accorded an interested hearing and been given a response that was beyond expectation. In view of the fact that within three years Christianity has been bitterly opposed as an agent of imperialism and superstition it is worthy of note that now there seems to be a genuine opportunity for reasonable, yet fearless, evangelism.—Foreign Missions Conference News.

China Calls for Missionary Help

The Canton Missionary Conference, representing missionaries belonging to American, British and German missions, listened recently to an address by Dr. C. Y. Cheng on "The Forward Looking Church." Dr. Cheng is moderator of the Church of Christ in China (the recently organized United Church which has about one third of the total Protestant communicants in membership) and general secretary of the National Christian Council of China. Dr. Cheng especially requested the missionaries to make articulate the voice of the Chinese church in seeking for more missionary helpers. The Conference, therefore, adopted the following resolution:

"That we, as a Missionary Conference, appeal to our home constituencies and to the youth of our home lands for the continued and increased coöperative support of the Christian movement in China.

"The call from China is for men and women who are willing to work with the Chinese as fellow workers. They should be men and women of large vision and spiritual power. The problems that will confront them may be great but the challenge is to the big, brave souls who wish to make a contribution to the greatest potential Christian adventure of today, and themselves to grow, by varied experiences, into spiritual greatness."—Foreign Missions Conference News.

"Tune Award for New Missionary Hymn"

The prize of $100 for the best musical setting for the new missionary hymn, "Eternal God, Whose Power Upholds," written by Prof. Henry Hallam Tweedy, of Yale, was won by Rhys Thomas, a well-known composer of Cricklewood, London, England, President Benjamin S. Winchester of the Hymn Society has recently announced.

Mr. Thomas' tune, "Sarah," was selected from 1,300 tunes submitted. The compositions came from almost every state in the union, from every province in Canada, from England, Irish Free State, Ulster, Scotland, Japan, China, Siam, India, Assam, Malay States, Venezuela, France and Hawaii.

The Kingdom of God Movement in Japan

Rev. Akira Ebisawa, general secretary of the National Christian Council of Japan, writes in the following enthusiastic vein regarding the progress of the Kingdom of God Movement in Japan:

"God is doing wonderful work among us these days. Sixty district committees are already organized and we have held meetings in forty places during this three months. We shall further press forward to help organize the local committees and are expecting the organization will practically cover all the country before summer. Now we feel the campaign has well taken root, and we trust that God will use this wonderful opportunity to spread his kingdom in this nation. It is really encouraging to see almost all the churches united in this campaign as never before, and our ambition to mobilize all the Christian forces and agencies in this campaign now seems practicable. We increasingly realize that God has his own plan to Christianize this country. So we 'expect great things from God and attempt great things for God,' as Wm. Carey put it."

Is Your Belief in Missions Weakening?

Read what L. A. Blickenstaff writes from Bulsar, India

"Are you really making any progress over there?" "Are you getting anywhere?" "Is not that task a hopeless one?" Not only are these the questions of some who are hunting around for an excuse to discontinue support of the missionary project, but in unguarded moments a shadow of a doubt arises in the mind of the missionary himself. Then comes the answer on a post card from Elder N. V. Solanky, thus:

"I was at Wankal (Boys' Boarding School) Sunday (April 6). Every teacher was present . . . . I took the Sunday morning service. Twenty boys were baptized."

That is all Elder Solanky said about it. Some years ago there would have been a great deal more to say! In truth it could have been like this:

"I was at Wankal last Sunday, and a boy insisted on being baptized. I baptized him, and I am so sorry to tell you that all the boys have run away from school to their homes. What shall we do?"

That is just what happened at Wankal about 15 years ago when Elder A. W. Ross, of sainted memory, established with life blood the Wankal Boarding School, and baptized the first boy. Now, the elder in charge can report in three lines on a post card the baptism of twenty times one boy, and the missionary in charge has no hours of weary thought as to the outcome; there is only rejoicing of heart for the reaping of a harvest from seed sown years ago by hands that were ready and efficient for the Master.

Why the great change? Those of us on the field know and we pass the reason on to you. We are really making progress over here! We are getting somewhere! The task is not a hopeless one!

Mission Heart Throbs Continued

"I send you $2.00 for mission work. I am not able to earn much by quilting and doing things like that. I have walked on crutches fourteen years, but I do a little and have been a church member for fifty-five years."

"I will send my mite for missions. I am sorry it is not more. I earned it ironing curtains. I am an old lady seventy-one years old and thankful that my Heavenly Father sent me the work so I can give."

THE MISSIONARY VISITOR

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H. Spenser Minnich, Editor
Mrs. Ada Miller Arnold, Assistant Editor

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* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

Joy in Giving

A sister writes: "I want to assure you that I appreciate the privilege of giving to advance the cause of Christ. I want to assure you also that giving a portion of each pay check is a part of the pleasure of getting it."

One Hundred Famine Boys

MINOR M. MYERS*

ONE Sunday morning three auto trucks drove through the big city gates of Taiyuan and stopped in front of the Y. M. C. A. What was the load of freight they were carrying? Sixty famine boys. Where did they come from? Sianfu, capital of Shensi, our neighboring province. Three days later forty-two more boys arrived. Why did they come to Taiyuan? Well, that is what I want to tell you about.

All of you have heard or read of the terrible famine in northwest China. Our province, Shansi, is in that section but only several counties were severely affected. Owing to the good government of this province, fairly good transportation facilities, and the money raised locally and sent in from the outside, the situation is being well taken care of. There has been grain in adjoining counties to spare if the people have money to buy it, and it is not much more expensive than in other parts of China. But you see the poor people here have no money in the savings bank, in fact it is a struggle every year to live, even when crops are good, and when their crops fail they have nothing to eat and no money with which to buy food.

But over in Shensi where the famine was terrible in the extreme, they had neither good government nor extra grain in many adjoining counties, and no means of cheap or quick transportation. No railroad runs into the province and only one road which autos can use. So it is easy to understand why it is difficult to get sufficient food supplies to the thousands of needy people. Hauling grain on animals for long distances is slow and expensive.

Here in Taiyuan a small group of interested people, nearly all Chinese Christians, desired to help their suffering neighbors and wondered how they could make their limited

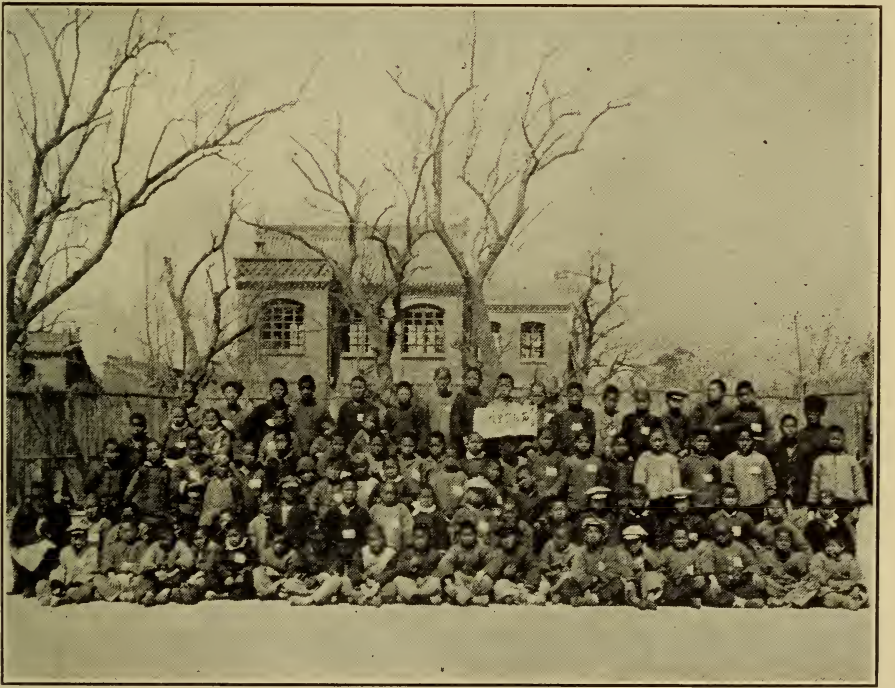

Photo by Minor M. Myers.

ONE HUNDRED FAMINE BOYS from Sianfu, brought in auto trucks to the city of Taiyuan where one of our mission stations is located. Here the boys are being cared for by Chinese Christians.

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*Missionary, Shansi, China.

funds count for the most. To send money over there to add a few days' life to a large number, then leave them to die, was not worth the while, some said. It seemed wiser to care for a smaller number over the entire famine period. But food in that section was six times the price here because transportation was slow and expensive, so for the reasons stated it was decided to bring a number of children over here and keep them until the fall harvest. One hundred and two boys between eight and nineteen years of age were brought, the larger ones to be given employment as apprentices if it could be found. The government rendered valuable assistance in giving free transportation for about three hundred and fifty miles, from the border of the province, on its trucks which were returning to Taiyuan empty.

Some of these boys were in orphanages under Christian supervision for some time while others were in refugee camps only a short period. It was heart-rendering to see them and hear them tell their sad stories of how their parents had starved to death. Some of them had been begging before they were taken into the camp. Naturally some of them were poorly clad, with torn and tattered clothes. And a number were undernourished.

While this little organization is only a temporary one, it is trying to help during this particular stressing time. Some friends from the outside have sent us money, even a few from America, which has increased our fund and the service we can render. It is all appreciated. There is no attempt to furnish these boys the best for there are others who need help too. Their food is very simple but they can get along on it very well. Except one meal on Sunday their food consists of millet with a little vegetable of some kind to eat with it. We Americans would find that kind of food day after day unbearable. But many Chinese live largely on millet when

(Continued on Page 302)

Fourteen Points on Foreign Missions

1. Every book in the New Testament was written by a foreign missionary.
2. Every letter in the New Testament that was written to an individual was written to a convert of a foreign missionary.
3. Every epistle in the New Testament that was written to a church was written to a foreign missionary church.
4. Every book in the New Testament that was written to a community of believers was written to a general group of foreign missionary churches.
5. The one book of prophecy in the New Testament was written to the seven foreign missionary churches in Asia.
6. The only authoritative history of the early Christian Church is a foreign missionary journal.
7. The disciples were called Christians first in a foreign missionary community.
8. The language of the books of the New Testament is the missionary language.
9. The map of the early Christian world is the tracing of the journeys of the first missionaries.
10. Of the twelve apostles chosen by Jesus, every apostle except one became a missionary.
11. The only man among the twelve apostles who did not become a missionary became a traitor.
12. The problems which arose in the early Church were largely questions of missionary procedure.
13. Only a foreign missionary could write an everlasting gospel.
14. According to the apostles, missionary service is the highest expression of Christian life.

—*William Adams Brown.*

News from the Fields

INDIA

Alice K. Ebey

Gandhi's Walking Tour Toward Bombay

"We won't pay the salt tax," is the hue and cry raised by the Gandhi party. The only way to keep from paying the salt tax is to quit eating the salt sold by shop-keepers and venders, for the salt manufacturers pay the revenue before the salt is put on the market. Last month Mr. Gandhi left his ashram where he had his school and started on a walking tour toward Bombay, a distance of about three hundred miles. New disciples joined the walking party at many villages where he stopped. At the sea near Jalalpor they tarried for some days to make salt from the sea-water, and then the people could eat untaxed salt. All this, according to Mr. Gandhi's instructions, is to be done quietly. "Non-violence, non-coöperation," is still the watch-word of his propaganda. But when blood, especially young blood, is heated with passion it is not soon cooled. The leader's instructions are often disregarded. In Bombay and other large centers men with laths have come into collision with the police and present indications point to more strife and unrest lying just ahead. Mr. Gandhi is now hastening to Bombay to quiet the people and to do his utmost to prevent bloodshed.

Lives Taken by Influenza; Fears of Fate

"Our old tailor died last night." "The coppersmith, father of those seven girls who come to the bungalow often, just now died. His poor wife! What will she do? No son, no brother, no one at all!"

Such are the snatches of news that come to us daily just now. Influenza is taking its toll of lives. As we go from village to village and from house to house we see and hear much that testifies of hopeless grief, helpless fear, and an apathetic resignation to the decrees of karma (fate).

If there be any lingering doubt about the world's need of a divine Savior, such doubters ought to be brought face to face with those who must endure pain and sorrow, suffering and death, without a knowledge of him who brought life and salvation into the world. It is a blessed privilege in times like these to whisper to those crushed by the weight of sorrow, "God knows; he loves and pities you. He will help you and comfort you and show the way to peace and life if you will but trust and follow him."

Fears of Fate vs. Hope in Christ

A few weeks ago influenza also claimed a little ten year old son of our Indian Christian preacher here in Vada. Grief and tears and weeping was the portion of the parents and all our church wept with them. A beloved child can not leave this world without leaving behind wounded and bleeding hearts.

But there is a difference. The father, bowing his head to the stroke, praises the Father and the mother prays that God's will may be done in her life. They know the promises of Jesus and they believe that their dearly loved boy has gone on just a step ahead into the mansions that Jesus has prepared for all who love him. In just a little while we will all be in the presence of Jesus where all is peace and joy unspeakable which passeth not away. How much better than the Hindu's hope! At best if he renounces the world and flesh, he may hope to acquire merit through countless rebirths, to at last be absorbed in the one great spirit that pervades all. To these weary seekers we must bear the message of Jesus who came that they might have life and that they might have it more abundantly.

Anklesvar

Sadie J. Miller

Gandhi Party Marches through Anklesvar

The noted Gandhi walking party went through Anklesvar the evening of March 26. They followed the macadamized road from here to Surat, the next station south, avoiding several Mohammedan villages on account of the hatred between the two communities. In several villages our Christians were on the route and others came from near-by places to see the Swrajists on their famous tour. Unlike the Arya Samajists, Gandhi treats Christians with respect.

Religious Sect Unfriendly to Christians

Speaking of the Arya Samajists reminds us of the interpretation given this sect by some Mohammedans. They said: "Here we call them the Ardi Samajists [Ardi meaning obstructors]. They have left no stones unturned to speak ill of and work against both Christians and Mohammedans. Rajpipla State forbids them entering their territory on account of the damage they have done to unsettle citizens and cause them to be unruly to their masters. Two of this sect not long ago went to a village on the border line and conducted themselves in such a way as to bring the sheriff on the spot. After finding them guilty again he proceeded to beat them. This enraged the samaj who sent a large deputation to the state capital pleading their case. They got no sympathy and we have heard little of them since in Rajpipla State."

Mohammedans More Friendly to Christians

The occasional interruptions by Arya Samajists have brought about some change of thought with Mohammedans, many of whom formerly mistreated Christians and even abused them, especially those in their employ. One who was always distant and bitter has turned completely. He invites us and others to his place, advises the people to become Christians and even tells other Mohammedans to see to it that Christians in their employ are given leave to go to worship on Sunday.

Bro. Stover will be pleased to learn that the Dadal Patel, in his time so bitter to Christians, is one of these friendly Mohammedans. Last month fifteen were baptized in Dadal and eight in Jitali. Since January 1, in our touring and work fifty-seven have received baptism, for which we praise the Lord.

Love Feasts in Outlying Christian Communities

We made it a rule to hold a love feast at each place visited, which has been a means of reviving the various Christian communities. When we were getting seated for a love feast in a new Christian community, this only the second time they participated in this rite, thirteen came from a village nine miles distant and joined in the meeting. They were all good singers, which was also a means of revival for those new Christians.

At the examination services the privilege of making things right was granted in each place. It brought some real heart-searching and showed who is who, as well. In one place, several who had been on a drunken rampage became so ashamed of themselves that they stayed away altogether. We trust this will be the means of making them see the folly of their way so that by another time they too can take part.

Epidemic of Small-pox; Gandhi's Views of Vaccination

It has been some years since small-pox carried away as many by death, as this year. People seemed never to fear the disease but now many who never consented to vaccination have taken it. Mr. Gandhi does not believe in it; it comes too near interfering with the sacred cow. In his weekly paper he gave some remedies for small-pox. In spite of this quite a few deaths occurred in his Ashram, from small-pox. India knows so little about segregation that contagion soon gets a tremendous hold and is broadcasted.

Difficulties Locating Tents in Villages

One place where we tented, the village patel tried to prevent us from having a place in his town. We stayed there three days in spite of his failure to welcome us. Two days ago we learned that he and two other members of his family sickened and died since we were there. The villagers are not at all slow to point out that this is a curse because of his opposition to those who wanted to do him and his village good.

In some villages we have difficulty finding a suitable place so as to have shade for our tent. The heat is intense this month and it will grow more intense for more than another month to come. Our school time always has to be adjusted at this time. It begins early in the morning and is kept up until noon but in the afternoon there is no school. From twelve to four o'clock is the greatest heat of the day.

School Examinations; Vacation for Pupils

The examinations for the vernacular final boys and girls has just been held. Results will not come for a month or six weeks. As a rule our students do better than those in non-Christian schools and we hope this year will be no exception to that rule.

By May all our schools begin their summer vacation of about six weeks. Those who have homes go home and many of them are able to do worthy witnessing for Christ.

* *

CHINA

Tai Yuan

Report of Visitor in Famine Section

An American friend, just returned from the famine section of Shansi, tells of most pitiable sights which he saw. How we wish we could do more to help them!

Marshal Feng's Army; Food Shortage

It is reported that one reason for Marshal Feng's army moving out east and south is because of food shortage in Shansi and Kansu provinces.

Holiday Declared in Honor of Marshal Yen

On March 29 a big mass meeting was staged in Tai Yuan against Chiang Kai Shek, head of the Nationalist Government at Nanking. Thousands of people, the majority of whom were students, gathered in the city park. The military band furnished music, airplanes flew low over the city distributing literature, and there were several public speakers all denouncing Chairman Chiang, however, upholding the political party, Kuomingtang, and principles of the late Dr. Sun Yat Sen. Strong epithets and pronouncements against Chairman Chiang were made. Huge posters and cartoons were posted on the walls and billboards. Our governor, Marshal Yen, received his good share of praise. Then the following Tuesday a holiday was declared in honor of his accepting that day the office of commander-in-chief of naval, air and military forces of China. This took place on April 1. Could there be any significance to the date?

Shou Yang

Frances S. Smith

First Anointing at Shou Yang

Sister Li Kai Mei has been sick with tuberculosis for several years. She was anointed March 18, and seems to show a marked improvement. It is the first case of anointing in the Shou Yang church. We are much concerned that the will of the Lord may be done in this case. Sister Li is an educated girl and very consecrated in Christian service. Her husband's brother is a pre-Boxer Christian. It is almost like a spiritual oasis in a religious desert to visit in this home.

Idols and Images Destroyed at Yu Hsien

Miss Cripe reports that the work at Yu Hsien is going forward in quite a promising manner. She is getting her living quarters fixed up quite comfortably, and already has quite a hearty welcome in a number of the homes of the city. Just before the Chinese New Year the city magistrate emptied the city temples of their idols and hauled the broken images outside the city and dumped them into the river. Many of the poor people were heartbroken to see their idols, which their ancestors had worshiped for hundreds of years, thus dealt with. Some gathered up a few of the pieces that they could get hold of and carried them home to worship them. Others started to set up little shrines by the river to pay homage to them. It is pathetic to see their feeling of helplessness as they say, "Now, what can we do?" It is a great opportunity to tell them of Jehovah, if their experience does not tend to make them atheistic. But in any event it takes time to make the transition. Some say that now they know they were false gods, because no calamity came out of this rough treatment of them.

Drought-Resisting Corn Being Introduced in China

Mr. Wang, the local evangelist at Yu Hsien, has recently been out among the farmers of the district trying to get them interested in a drought-resisting kind of Egyptian corn, which the International Famine Relief Committee is trying to introduce into the famine districts of China. Although we have no famine here at present, oftentimes there is suffering because of lack of rain. All the Famine Relief Committee asks is that they make a report of their first year's crop and if it is a good one to return the amount of seed they received this spring. Many hesitate to try it, which is their attitude generally toward any new thing. Our Christian farmers take up with it more readily.

Liao Chou

Ruth Ulery

Awaiting Government Report Concerning Registration of Schools

The registration of our schools is still a big problem. The local educational board which was appointed during the Chinese-foreign annual meeting the past month, has been quite busy getting things in shape to send to the provincial educational board, asking for registration. The request has been sent in and all are eagerly awaiting the returns—but none more eagerly than the pupils and teachers who are most directly affected. Unless we register, the pupils must leave our schools and go to government schools. Some are a bit fearful that the educational board may turn us down; because they feel that some mission schools which have already registered are proving untrue to the government rules and regulations. At times like these we cannot afford to betray the government's trust in us.

Young Woman Manifests Strong Christian Faith

Last month we wrote that one of the teachers who taught in the girls' school last year was very low with tuberculosis. Yesterday the reaper of death claimed her as his own. She had been ill for over a year, and bedfast for over two months. Pearl Yin was a young woman of seventeen summers. She had a faith in Christ that was surprising in one so young. She was the hope and pride of her mother, whose grief is almost more than she can bear.

Sunday noon as a couple of friends called in Pearl's home, she was found to be in the agonies of death. As one sat by her side and heard her talk, it was evident that she knew her Savior and was eager to go to him. She prayed the Father to receive her spirit; and then turned to us and asked us to comfort her mother. Her spirit is now with the one who gave it; and what a tribute to Jesus' power to save. While still in the schoolroom, she said on one occasion, "If deep and severe trials come, where it may mean giving my life or denying my Lord, I don't know whether my strength is sufficient or not. At times I think it is, at other times I doubt it." But her looking to her Savior and her trust in him at the last is its own beautiful answer. Truly it is blessed to die in the Lord. Many in her home do not know their Savior. Pray that her death may draw them to him, the true and living God.

Ping Ting

Emma Horning

Coöperation between Men and Women in China

This week the men and women have been holding their mid-week prayer meeting together once a month, discussing and praying about the problems in the homes that men and women must work out together. We had such subjects as methods of teaching children in the homes, and what should be taught in the homes to make good Christians, also how parents and men and women in general should work together for the training of children and the good of society. You see there has been very little coöperation of any kind between men and women in China. Such coöperation in the past seemed to tend towards immorality and hence was avoided. It is the church that must show the possibility of such coöperation in a spiritual atmosphere, and it must begin the practice in the church as well as in the homes. Mixed prayer meetings, committee meetings and socials are a beginning. Men and women seldom eat together even in the homes and it is only recently that we have had any coeducational schools.

Class for Women and Girls in Outlying Village

The "ten village campaign" has taken a step forward. We are having a month of class work in one of these villages. They have never had a girls' school here and none of the women or girls can read. The head man of the village had a room fixed up in his own court for our use without any expense on our part. He called together over a dozen girls and young women. It took much persuasion on his part to get the movement started, but since the class is started they come regularly forenoon and afternoon and enjoy it very much. Of course it was the parents who were slow in their decision. The young people are eager for anything new. Now some of the parents are as much interested as the girls and some come every day to listen to the stories and songs. We are teaching the first of the Thousand Character books which are very popular now. After reading four of these books they are acquainted with a thousand of the most important characters of this difficult language. Besides learning to read and write the characters, the girls are taught Bible stories and hymns, hygiene and hand work. They are being taught to crochet so they can make their caps, mittens, and shoes for winter wear. There are no Christians in this village but we have been holding meetings in the homes twice a month now for over a year and this is the result. Mrs. Hsun is doing most of the teaching.

Eight-Hour Day Adopted in Cotton Mills

The Tientsin cotton mills have adopted an eight-hour day instead of their former twelve-hour day. There are 1,600 workers involved. Thirty per cent are women and ten per cent are children! The day has now been divided into three shifts of eight hours each.

Modern and Ancient Vehicles in Nanking

Two years ago Chang Kai Shek bought the first auto in Nanking. Now there are 1,359 in the city of all sizes and works, and more are arriving daily. Besides the autos there are 525 horse carriages, 9,707 rikshaws, 3,189 bicycles, 2,517 wheelbarrows, 514 wagons, and 69 water carts. Imagine this array of modern and ancient vehicles, together with thousands of people pushing through these streets at the same time, for there are few sidewalks in China.

South China; Sunning District

Elizabeth Postma

Bible Study Class; Love Feast

A Bible study class was conducted for three days with an average attendance of twenty-five. A number of Christians from the various chapels in the district attended and were much interested in the discussions. A half hour was spent each day in intercessory prayer and two hours in Bible study. Bro. Moy Gwong and Sister Shick directed the teaching. On Sunday following, fourteen members enjoyed a love feast, the nine new members being especially appreciative of this fellowship.

Largest Enrollment in History of School

A very successful school year closed the middle of January. Two girls finished the work and were granted diplomas. The new year opened with the highest enrollment in the history of the school—135 having enrolled up to date. Work is progressing nicely with twenty-three in the upper primary.

Daily Vacation Bible School Planned

The Daily Vacation Bible School will open the middle of July and be in session four weeks. The number of pupils to be enrolled has been limited to 140 because of lack of room.

A Visit with Bro. Wong of Shantung University

A few weeks ago we made a visit to Bro. Joseph Wong's home, a few miles beyond Sunning City. Bro. Wong became a member of the Church of the Brethren while in

California. He is now taking a medical course at Shantung University, preparing for definite Christian service among the people in his native district. The people welcomed us for Bro. Wong's sake and are very proud of him even though he is a zealous Christian. Much interest was manifested in the church service. Following the service we were invited to visit their large village school. The principal assembled the more than 200 pupils of whom about seventy were girls. Bro. Moy delivered a strong Gospel sermon. Sister Shick followed with a short talk. During the entire time the children were all standing at attention and were perfectly quiet and orderly.

* *

AFRICA

Esther E. Beahm

Governor of Nigeria Visits Our Africa Mission

For months we at Garkida had looked forward to the visit of the Governor of Nigeria, Sir Graeme Thomson. His visit is now history. After he had visited the school one of the boys asked if he is as big a man as the King of England. And then he asked if he is as big as Brethren Emmert and Bonsack. They have great respect for our Brethren. We try to help them respect their government officials as well. Our mission was granted a conference with His Excellency, the Governor, who seemed ready to help us. We very soon obtained permission for our doctor to travel in West Buraland and for a party to look for a medical site in that area where we are so much needed.

Lassa Missionaries Visit Garkida

We enjoyed a short visit from the Lassa missionaries while the Governor was here. Elnora Schechter moved to Lassa when the others returned to that station.

Prospects for a Station in West Bura

Shortly after the Governor's visit Doctor Robertson and William Beahm looked over the prospects for a new opening. They were much impressed with what they found. A station over there could reach almost five times as many people as we can in the same area around Garkida.

Clara Harper in Charge of Hospital While Dr. Robertson Is Away

If you happen to pass the Garkida hospital some day soon you might wonder who the little lady is, who is hurrying hither and yon so fast that you can not get a good look at her. It is Clara Harper. She always moves fast, but just now she is the sole white doctor as well as nurse and with these added duties she hurries even faster. Dr. Robertson and family are taking a much deserved vacation. Bertha and Jane Vena are at a mission rest house near Jos. The doctor plans to visit a leper colony down in Southern Nigeria.

(Continued on Page 302)

THY BLESSING, LORD, ON ALL VACATION DAYS

Thy blessing, Lord, on all vacation days!
For weary ones who seek the quiet ways,
Fare forth beyond the thunder of the street,
The marvel of Emmaus Road repeat;
Thy comradeship so graciously bestow
Their hearts shall burn within them as they go.
Grant those who turn for healing to the sea
May find the faith that once by Galilee
Flamed brighter than the glowing fires of coals.
And when thou hast refreshed their hungry souls,
Speak the old words again, beside the deep,
Bid all who love thee, Master, feed thy sheep!

—Molly Anderson Haley.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary Education in the Primary Department

First Church, Roanoke, Virginia

MRS. A. L. WEAVER*

The Primary Department of First Church, Roanoke, Virginia, has been intensely interested in our missions as a result of special emphasis given them in our Sunday morning worship services, beginning with the first Sunday of this year.

Several Sundays were spent studying missions generally with the aid of Copping's famous painting, "The Hope of the World," appropriate stories and a large world-wide mission poster.

About a month was devoted to Africa. The climate, crops, food, clothing and customs were studied. An African village was built, with a tropical poster for a background. A prayer list was made of the children of our Africa missionaries and each Sunday each child received the name of a new friend for whom to pray during the week. A number of pupils in this way became familiar with the names of our workers on the field.

The pictures of our Africa missionaries appearing in The Missionary Visitor were mounted on a poster and displayed. These were often referred to during this study. All African pictures obtainable were mounted in a book and used before the Sunday-school hour, in the class rooms and in the worship program.

Special self-denial offerings were made for several Sundays previous to our "missionary Sunday" which together with our special offering for the deficit on that day amounted to $25.01.

After Easter we plan to begin a similar study of India. Our immense book of India mission pictures is completed and waiting to be used. The poster with our workers there is also completed and the prayer list is being arranged. In fact our Africa study was so pleasant that we plan to follow about the same course with India and China.

We hope to make impressions so favorable to missions that many of these children will grow up really eager to sacrifice for the cause which many of us older ones have failed to support as though we had faith in it.

We trust that our children throughout the Brotherhood may receive such lasting impressions concerning the place our missions should occupy in our church program that they need never be embarrassed by the recurrence of an unfortunate situation such as we met recently. True, because of it, some of us may have been aroused to more generous giving than heretofore, but would it not be possible by intensive education from childhood to stimulate an interest which would result in gradually increased offerings of money, lives and prayers from year to year, thus making our mission work more definite and secure?

⁂

We cannot convert the world with the Bible alone. It must be translated into life, and interpreted thereby.—Prof. Oscar Buck.

⁂

MY TRUST

Lord, thou hast giv'n to me a trust,
  A high and holy dispensation,
To tell the world, and tell I must,
  The story of thy great salvation;
Thou might'st have sent from heav'n above
  Angelic hosts to tell the story,
But in thy condescending love,
  On men thou hast conferred the glory.

—A. B. Simpson.

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*Superintendent of Primary Department.

A Unique Mission Study Class

One very hot day last summer, I went downtown in the subway, planning to take a ferry to Staten Island to try to find a breeze. Oblivious of my fellow travelers, I was reading one of the study books, "Friends of Africa," by Miss Jean Mackenzie.

Engrossed as I was in the book, I suddenly realized that the person next to me was trying to see what I was reading. Turning in my seat, I saw a coarse, untidy, rather elderly woman, but who evidently was quite curious, so I slanted the book toward her and asked if she had read it.

Startled a bit, she said, "Oh, no, but I know Miss Jean Mackenzie who is a missionary in Africa, and I see that book is about that country."

"Miss Mackenzie is the writer of this book," I said. "Where did you meet her?"

"I did not know Miss Jean wrote books," she responded. "I used to be a scrub woman in the Presbyterian Building, and many times when Miss Jean would be working late, she would speak to me in the hall. You may not know, lady, that scrub women start their cleaning after the workers leave, so not many people know anything about us."

By this time I did not care if I ever reached the ferry. This woman had made such an impression on me that I wanted to draw her out a little more, if I could. In response to questions, she told me she was on her way to the lower end of Manhattan to meet six companions who made up her squad, to start their nightly cleaning task, which began about six and ended after midnight.

I wonder if we ever stop to think who cleans up our offices after we leave them, many times littered with bits of paper! Yet here was a woman, eager to know something about a country very far away because some one who was never too much in a hurry to leave her office had found time for a cheerful word for the scrub woman.

Naturally, I asked if she would care to read the book. "I'd like to," she replied, "but I haven't much time for reading and my eyes don't see fine print very well." (I found out that she was seventy-two years old.)

I asked her a few more questions, and our conversation went on to church affairs and missionary lines.

"I used to go to church," she said, "but they only want your money, and I had none to give, so I stopped going. Nobody cares for the likes of us, anyway. Most people don't even know who scrub women are."

"How would you like to get several of your friends, perhaps those who work with you, to come to my house, and I will tell you this story, and we will discuss the work Miss Mackenzie did in Africa?" I asked on a sudden thought.

"Say, that would be awful nice, if you want to bother with us! When can we come? Where do you live?" The suggestion had met with instant approval.

Being one of those few fortunate mortals who live in the upper part of New York City where there are still houses instead of apartments, I knew I could have a class on my porch. I suggested a certain day in the following week, at two o'clock. I gave her my name and address, but I did not ask her to give me her name.

I really thought that would be the end of the whole matter. But on the following Tuesday, a few minutes before two, I heard my gate click, and glancing out from my upstairs window, I saw my subway friend and six other women coming up the path. I hurried down to make them welcome, carrying out a few more chairs and several copies of "Friends of Africa," which I had secured the day before.

The outcome was a very fine mission study class, lasting for three weeks. They wanted to come every afternoon, but I could not have them so frequently, as I was not well. Of the group two were Jews, two were Roman Catholics, and three Protestants, one of the latter being a Presbyterian.

At our last session, as the afternoon drew to a close, I could see that they wanted to say something but did not know how to begin. Finally, one plucked up courage and said, "You have told us of so many places, not only in Africa, but in this country, too, where good deeds are done, that we want to give a little to help on. Won't you send this envelope to Point Barrow for the little ones? We have picked up most of these pennies on office floors as we cleaned, and we want them to do some good."

The envelope contained $3.83 in pennies. I took it to Syracuse to the synodical meeting and gave it as a thank-offering from those poor scrub women, to "do some good."

If hard working scrub women, whose lives have so little pleasure and so much hard labor, could give time on those hot summer days to hear of Christian work in far-off Africa, what ought we to expect of those who have ample leisure and far wider opportunities for service?—Mrs. George T. Hastings, in Women and Missions.

⁂

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Based on "From Jerusalem to Jerusalem"*

The Unfinished Task, Chapter 5

"Christ alone can save the world—
but Christ can't save the world alone."

Explanation of the theme, to be given by the leader. "No two of you are thinking of the same picture as you say to yourself, 'The Unfinished Task.' It may be a little child discouraged with her first lesson in knitting. It may be the foundation of the house abandoned by the builder. Possibly it is a book half written or a painting incomplete. Unfinished tasks are not discouraging if the process is still going on to its ultimate goal. It then means progress. Such a one is the study of the month, the building of the Kingdom. What has been accomplished gives courage, but a knowledge of the yet unoccupied fields and the millions unreached by the good tidings make us realize that the task is only begun. To go forward with renewed vigor and determination must be our aim. 'To falter would be sin.' The duty and privilege of each one of us is to do our part, to do our best and leave the rest to him of whose kingdom we are the subjects."—The Olive Branch.

Devotions

Hymn: "Jesus Shall Reign."

Scripture: Report of the Spies, Numbers 13: 17-21; 26-33; John 4: 35.

Prayer: For the nations that have not yet heard the Gospel, for the Moslems, Indians, and Jews.

Hymn: "We've a Story to Tell to the Nations."

Chapter Outline

1. Unoccupied Areas, pp. 163, 164. Point out on world map. Make a large chart like No. V.
2. The Moslem World, pp. 166-170.
3. Indians of South America and Mexico, pp. 173-177.
4. Character sketch of Marcolino. Present as dramatically as possible using first person. Indian costume might be used. Pp. 178-180.
5. The Jews, pp. 183-189. The following leaflet will be helpful—"Story of Rosy," Marcy Center, Maxwell Street, Chicago. Price 5c.
6. Unoccupied Areas of Our Own Hearts, pp. 189-193.

Hymn: "Count Your Many Blessings."

Prayer: (In Unison)

"Almighty God, who has commanded us to go forth into all the world, preaching the good news of salvation through Jesus Christ, grant that we may be obedient to thy word. Bless those who have gone forth to labor in thy name, and be pleased so to awaken the conscience of the church that both those who go and those who remain at home may be partners together in bringing the world to faith in Jesus Christ. Amen."—Book of Common Prayer.

Chart V

Unoccupied Areas

Tibet—6 million.
Nepal—5 million
Afghanstan—4 million. No missionaries.
Bokhara—1½ million.
Khiva—800,000.
Central Asia—26 million. Occupation very inadequate.
Southeast Asia—21 million. Only a few Catholic missionaries.
Africa—70 million. Untouched.
Arabia—3 million. Untouched.

⁂

"Every element in the missionary problem depends for its solution upon prayer."

⁂

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1900. As of May 31, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930............$20,552.29

(The 1930 budget of $311,000.00 is 6.6% raised, whereas it should be 25%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on May 31, 1930:

Income since March 1, 1930	$32,291.17
Income same period last year	66,114.12
Expense since March 1, 1930	59,487.46
Expense same period last year	61,745.43
Mission surplus May 31, 1930	7,546.37
Mission surplus April 30, 1930	14,079.74
Decrease in surplus, May, 1930	6,533.37

May Receipts. Contributions were received during May by funds as follows:

	Receipts	Total Rec'd Since 3-1-30
World Wide Missions	$1,618.19	$6,343.20
Student Fellowship Fund—1929-1930	412.00	487.00
Aid Societies' Mission Fund—1927	735.76	2,264.41
Home Missions	25.70	108.66
Greene County, Virginia, Mission	54.86	89.86
Foreign Missions	133.85	741.96
Junior League—1930	14.15	75.98
B. Y. P. D.—1930	37.00	98.00
Home Missions Share Plan	25.00	39.00
Challenge Fund	1,602.67	2,102.67
India Mission	35.74	224.84
India Boarding School	96.34	207.59
India Share Plan	262.50	442.50
India Missionary Supports	460.52	1,171.95
Vyara Church Building Fund	10.00	110.00
China Mission	27.10	210.73
China Native Worker	11.81	64.64
China Missionary Supports	418.18	760.44
Sweden Mission	15.00	15.00
Sweden Missionary Supports	275.00	275.00
Africa Missionary Supports	1,170.19	2,224.62
Africa Mission	225.40	549.39
China Famine Relief	1,631.05	5,282.61
Conference Budget Donations	1,226.64	1,978.34
Conference Budget Designated	34.67	122.44

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*May be ordered from Brethren Publishing House, Elgin, Ill. Cloth, 75 cents; paper, 50 cents.

THE JUNIOR MISSIONARY

A Day with a Missionary Doctor

IDA METZGER*

It was Thursday morning and so chilly that no one liked to leave his comfortable warm house so early in he morning. But there was much to do, for the medical motor was going to attend a bazaar twenty-five miles away. On the day before another bazaar had been visited so the medicine supply had to be replenished. This was done, lunches prepared and the party was off by eight o'clock. The air was bracing and the jungle trees were so beautifully green that all felt inspired for the day's work. There were unpleasant clouds of dust each time a motor passed, but that did not lessen the enthusiasm of the party—they were out on the King's errand.

About fifteen miles out from Dahanu, a man who was watching by the roadside beckoned for the motor to stop. The driver recognized the man as one whom he had met the day before. This was the father of two children whose mother had died the week previous to this. The doctor had been informed of the circumstances and was told that the father wished to give his youngest child to the mission since he was not able to care for him. She had sent a messenger to see about it but when the father actually came to consider the giving over of the child he found the ties of love too strong. Now here he was, beckoning us to come for the baby.

The doctor and nurse followed the father as he led the way to a little hut some distance back from the road. There in an improvised cradle was a lovely three months' old baby boy drinking his milk, all unaware of the change of circumstances that were to surround his life. When his meal was finished the doctor took him into her arms and he cooed his consent to go along.

Poor father! He asked, "Will you never let him come back to live with me?" The doctor replied, "He needs to go to school to be educated first, then he can make his own decision as to where he will spend his future life. We will not dictate where he must live." In her heart she hoped the day would come when of his own desire he would go back to his home community to help his own people.

Photo by Dr. Ida Metzger.

SHINWAR is happy in the Baby Home at Dahanu.

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*Missionary doctor, Dahanu, India.

There was not much time for discussion, for a big day's work lay ahead. Now what should be done with the baby while the motor went to the bazaar? The least difficult thing to do would be to leave him there and get him on the return journey. But the father had gone through the struggle to give him up and was it right to make him go through it again? Also, might he not change his mind and decide after all to let the child take his chances in the village? Besides, the hardships of a day in the bazaar would not be more uncomfortable to him than many other days of his young life had been.

Seeing the pain in the father's face the doctor suggested he should accompany the party in the evening and go to see the hospital where his son would live for some months and perhaps his heart would receive some comfort. He was told to await the party at the roadside if he wished to follow the suggestion.

Now with the addition to the group, the journey was resumed. Because of the delay, the bazaar was found to be already filled with people. Some of the merchants, however, were still busy either preparing or eating their morning meal. This was only the second visit of the touring dispensary to this bazaar but already the people knew what the grey motor carried and a large number came for medicines. Also the motor was surrounded with curious onlookers. This time there was an added curiosity in the motor, that was the baby.

Though the little stranger was welcomed into the group, no preparations had been made for him. A cheap blanket was purchased in the bazaar but milk was not to be found. The supply of milk that had been left from his morning meal was very small and this was a matter of real concern. Several attempts to obtain milk had failed. It was not yet noon and at least five or six hours of work and travel were ahead.

By noon the patients were cared for, the medicine cupboard was closed and the staff sought the shelter of a government bungalow to enjoy the noon meal. Here the baby drank almost all of the remaining milk, so it was hoped that for this one time there would not be many roadside patients and the homeward journey would end before it was time to feed the baby again. But these hopes were not to be fulfilled. Only a few miles were covered until a large group of patients were found at the roadside.

While the motor was going, the child slept soundly, but when it stopped he started howling at the top of his voice. Some one asked whose child it was. The driver furnished the explanation. Interest at once became keen. "What are you feeding it?" "He must be hungry." That statement could not be denied. The doctor admitted that he had been given rather short rations. Hearing the story, a man left the crowd, ran across the fields and milked his goat. In a few minutes he returned with a small vessel of milk, sufficient for the remainder of the journey.

Reaching the point where the child had been found in the morning, they expected to see the father. No one was in sight. This was a disappointment to the doctor; she thought, after all perhaps the father does not care so much for the child. But about a mile farther down the road sat the father all alone, waiting for the motor. No one knows why he chose to sit in this lonely spot but the guess was ventured that his neighbors were criticizing him for giving his child to the mission and he did not wish them to know that now he was making this trip to the hospital too.

The nurse in charge of the hospital welcomed the little stranger and put him into a nice clean cot. The father was given a place to spend the night. Very early the next morning he was seen standing in the door of the ward, looking toward the little cot where the child was crying for its morning meal. He thought he should take the child back to the jungle but he was reassured that the child would soon become accustomed to his new surroundings and be very happy.

This was not altogether a typical day in the missionary doctor's work but it was one long to be remembered for Shinwar is a real treasure and one that becomes no less attractive as he grows older. He is happy in the baby home and we hope he will grow up to be a strong Christian character, fired with a desire to serve and to help bring his people to the feet of the Master.

⁂

"If Jesus Christ be in your heart you must do one of two things with him—give him away or give him up."

Missionary Worship Program for Juniors

To Be Used in Connection with the Junior Missionary Project

MAUD NEWCOMER*

Call to Worship (by leader):
"Let the glory of the Lord endure forever,
Let Jehovah rejoice in his works;
He watereth the mountains from his chambers:
The earth is filled with the fruit of thy works.
He causeth the grass to grow for the cattle,
And herb for the service of man."

All in unison:
"Blessed be Jehovah God . . .
Who only doeth wondrous things."

Leader: "And blessed be his glorious name forever."

Children: "And let the whole earth be filled with his glory."

Hymn: "O Worship the Lord."

Scripture: Psa. 33: 12; Prov. 14: 32; Matt. 28: 19.

Hymn: "Christ for the World We Sing."

Unison Prayer:
Our gracious Master and our God,
Assist us to proclaim,
To spread through all the earth abroad,
The honors of thy name.
O help us carry far the news
Of thy dear Son, sent from above,
To show the world the way of life—
A way of light, and peace, and love.
Amen.

Hymn: "We've a Story to Tell to the Nations."

Brief talk by the leader on Christian patriotism, with a world wide emphasis, noting especially the junior project.

Story: "When the Elephant Came."

Hymn: "The Whole Wide World for Jesus."

Offering Service.

Leader: "God loveth a cheerful giver."

Children: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

Leader: "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward."

Children: "It is more blessed to give than to receive."

Prayer:
Our off'ring to thee we are bringing,
With gladness we give it today;
O may it help others know Jesus,
And help us to love him, we pray. Amen.

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*Assistant Editor, Sunday-school Literature.

When the Elephant Came

GERTRUDE LITTLE

Evening tide was nigh. The sun was sinking red behind a patch of clouds, and dusk was stealing over the countryside. It was hot and steamy, but Kullu, a little Indian herdsman, did not mind the weather. He ran along through the fields as fast as his legs would carry him, glad to have his day's work over, thankful to be going to supper.

He worked every day, that is, every day that he was lucky enough to find work. Sometimes he helped to hew wood or to till the fields; sometimes he would lend a hand with the rude wooden crusher which squeezed the sweet juice from the sugar cane, and set the earthenware jars containing it in some cool, dry place, for the syrupy liquid to harden into a coarse sort of sugar; but most often he worked with the herds of cattle, and it was this that he liked best.

He loved driving them out in the cool of the morning when the dawn was still yellow in the sky, and the village half asleep. Dogs barked at him as he passed, prowling cats slipped out of his way, and here and there from an open door there came the smell of a peat fire, as some early rising housewife prepared the first meal of the day. In the afternoon he would lie and bask in the strong sunshine while the cattle cropped the low scrub round about, and then at sunset he would get them together and drive them happily towards the village, pleasantly tired with the day in the open, and very hungry.

This evening as he ran he felt very jubilant. The man for whom he worked had given him a couple of extra pieces of copper money, and money meant a lot to Kullu and his grandmother, for they were very poor.

He clenched it tightly in his fist, and pictured the joy of the old woman when he handed it to her. He remembered with a sigh one occasion when he arrived home with some most precious fireworks which an American boy at the mission station not many miles away had given him. His grandmother had looked at the crackers and bombs he displayed, and remarked that money would have been of more account to hungry mouths.

Kullu, who had meant to startle her with an exhibition of the fireworks, had instead put them carefully away in a wicker basket in a dark corner of the hut, and there they were to this day, awaiting a special occasion to justify their existence.

The old woman came to the door when she heard his flying footsteps.

"As well you hasten, my boy," she cried. "Rogue elephants are abroad, and I feared they might have crossed your path."

"Would that I had seen them!" exclaimed Kullu, wishful of excitement like any boy.

He sat cross legged on the mud floor near the fire, and devoured the bowl of sour milk and two hand cakes which were his evening meal; then sat drowsily, remembering his last visit to the mission. Perhaps it was because his eyes sometimes fell upon that basket of fireworks that his thoughts took him back there.

He fixed his eyes again on the glowing coals, his mind full of the boy who had given him the only present he ever remembered getting in his life.

There had been a prayer meeting, and Kullu had enjoyed it and the music with which it had ended. He loved joining in the hymns, and sang right lustily. Then the son of the mission doctor had followed them all out into the compound at the close of the service, and called to them to linger. He had displayed fireworks, and rushed about enjoying himself hugely, while the Indian boy marvelled at his spirits, and marvelled still more at the crackers which resounded in the evening air, and the lights which flashed from Roman candles.

It was magical to him, for he had seen nothing of the kind before. Fireworks were confined to very special occasions in his poor village, and none had been displayed for many years. These were something startling.

"It is my birthday," confided the American boy, coming near him, "and that's why I'm having them! Great fun they are!"

"True talk," agreed Kullu earnestly. "Never in my life have I seen anything so beautiful!"

The other boy looked at him in surprise, then thrust all that were left into his arms.

"There, you shall have those. We've had enough for one evening. Keep them and let them off just when you like."

Would the day—or rather the night—ever come when it would not seem a sinful waste to burn those treasures? They had lain there three months already, but Kullu felt that nothing justified his setting fire to them. They must await a special day.

He began to doze. His grandmother was still munching with nearly toothless jaws, and still talked, with terror in her tones, of the elephants.

"I have heard of them often," Kullu yawned at last, "but have never seen them. Does anyone ever see them?"

"Unbelieving one, be thankful if they do not come your way! As for me, I fear! I fear!"

"No need, within a hut!" suggested Kullu, practically.

She pointed dramatically to the fragile door which hung limply upon its support.

"Much protection that would be!" she cried. "And alas, we are on the outskirts of the village!"

That was true enough, Kullu suddenly realized. They were at some distance from the other dwelling places, and if animals came at all, it was impossible that help could come to them. It was also quite possible that that door would not stand the onslaught of any animal, let alone an elephant.

But why worry about it, he thought, boylike. Time enough when such a thing actually happened. In the meantime he would doze and dream of his fireworks.

It seemed only a moment later that he was awakened. A shrill cry thrilled his ear; then a sound like thunder—the trumpeting of an angry elephant.

For a second he pulled the blanket over his

(Continued on Page 302)

The
Record of Giving
of the
Church of the Brethren

For the Year Ended February 28, 1930

Statistics Arranged by

Congregations and Church Districts

General Statistics

Compiled by the
COUNCIL OF BOARDS
Church of the Brethren
Elgin, Illinois

Giving of Individual Congregations

Name of Congregation

1. Florida & Georgia

Arcadia	$ 6.00
Brooksville	29.00
Clay County	20.00
Glenside	
Lakeland	20.35
Sebring	647.01
Seneca	47.58
Winter Park	12.47
Zion	99.50
Unallocated	93.00

2. North & South Carolina

Bailey	$
Brummett Creek	
Flat Rock	90.72
Golden	10.00
Green River Cove	
Little Pine	
Melvin Hill	78.61
Mill Creek	65.00
Mt. Carmel	13.95
Mountain View	
New Bethel	
New Haven	
Peak Creek	
Peterson Chapel	
Pigeon River	
Pleasant Grove	1.00
Pleasant Valley	7.00
Rowland Creek	3.25
Spindale	27.78
Unallocated	46.00

3. Tennessee

Bailey Grove	$
Beaver Creek	20.75
Bristol	
Cedar Creek	5.00
Cedar Grove	18.50
Central Point	4.00
Cumberland	
Ewing	
French Broad	104.00
Fruitdale	55.00
Hawthorne	4.50
Jackson Park Memorial	20.05
Johnson City	176.79
Knob Creek	78.30
Liberty	8.27
Limestone	45.20
Lone Star	
Meadow Branch	53.05
Midway	14.00
Mountain Valley	80.10
New Hope	28.50
Oneonta	18.08
Piney Flats	
Pleasant Hill	25.07
Pleasant Mount	
Pleasant Valley	21.50
Pleasant View	14.30
Sweetwater Valley	9.00
Walnut Grove	14.34
White Horn	
Wolf Creek	
Unallocated	357.64

4. Southern Virginia

Antioch	$ 316.18
Beaver Creek	19.32
Bethlehem	167.56
Boone Mill	83.89
Brick	119.66
Burks Fork	22.60
Christiansburg	43.57
Coulson	26.00
Fraternity	445.00
Fremont	5.00
Laurel Branch	36.75
Maple Grove	
Mt. Hermon	52.31
Mt. Jackson	1.00
Pleasant Hill	6.00
Pleasant Valley	10.00
Pulaski City	17.00
Red Oak Grove	49 50
Schoolfield	27.16
Shelton	42.18
Smith River	5.00
Snow Creek	52.55
Spray	131.00
St. Paul	
Texas Chapel	
Topeco	130.02
Walkers Well	
White Rock	5.00
Unallocated	52.00

5. First Virginia

Antioch	$ 19.85
Cloverdale	885.34
Copper Hill	81.01
Crab Orchard	25.00
Daleville	588.92
Greenbriar	30.00
Green Hill	33.27
Hopewell	1.00
Jeters Chapel	
Johnsville	14.29
Lynchburg	125.17
Monroe	
Mt. Joy	83.50
Oak Grove	197.51
Oakvale	
Otter River	12.00
Peters Creek	296.51
Pleasant View	217.14
Poages Mill	51.62
Roanoke, Central	87.61
Roanoke, First	1,155.74
Roanoke, Ninth St.	326.98
Saunders Grove	
Selma	198.53
Smith Chapel	
Terrace View	15.83
Tinker Creek	57.16
Troutville	562.56
Unallocated	6.00

6. Eastern Virginia

Belmont	$ 87.47
Bethel	
Central Plains	
Fairfax	467.57
Hollywood	64.30
Locust Grove	37.50
Madison	36.00
Manassas	578.53
Midland	138.05
Mine Run	
Montebello	
Mt. Carmel	445.04
Nokesville	326.44
Oronoco	17.00
Rapahannock	
Richmond	34.30
Trevilian	
Valley	146.97
Unallocated	14.00

7. Second Virginia

Barren Ridge	$ 931.18
Beaver Creek	489.43
Bridgewater	2,393.46
Buena Vista	15.00
Chimney Run	23.70
Concord	
Crummits Run	10.00
Elk Run	147.16
Hevener	
Lebanon	685.48
Middle River	905.43
Moscow	132.52
Mt. Vernon	76.95
North Fork	15.68
Pleasant Valley	1,590.06

Sangerville	631.14
Staunton	132.00
Summit	641.06
Valley Bethel	193.44
Waynesboro	57.03
White Hill	38.50
Unallocated	28.90

8. Northern Virginia

Brocks Gap	$
Cook's Creek	602.29
Damascus	2.00
Flat Rock	621.43
Greenmount	762.93
Harrisonburg	248.74
Linville Creek	725.86
Lower Lost River	36.21
Mill Creek	2,039.97
Moorefield	
Mt. Zion	127.50
Newport	120.24
No. Mill Creek	10.00
Pleasant View	26.25
Powells Fort	20.00
Rileyville	86.50
Salem	129.75
Smiths Creek	62.35
South Fork	10.50
Timberville	592.78
Unity	657.88
Upper Lost River	58 35
Woodstock	149.77
Unallocated	43.95

9. First West Virginia

Allegheny	$ 19.00
Bean Settlement	14.00
Beaver Run	72.72
Capon Chapel	3.00
Cheat River	2.00
Eglon	955.77
Greenland	289.50
Harman	159.09
Keyser	49.00
Knobley	257.63
New Creek	18.00
North Fork	34.00
Old Furnace	88.00
Red Creek	25.00
Sandy Creek	1,000.28
Seneca	10.00
Tearcoat	319.91
White Pine	322.14
Unallocated	13.00

10. Second West Virginia

Beans Chapel	$ 11 00
Bethany	83.00
Goshen	5.00
Mt. Hebron	
Mt. Zion	
Pleasant Hill	6.00
Pleasant Valley	174.75
Shiloh	
Union Chapel	
Valley River	55 00
Unallocated	10.00

11. Eastern Maryland

Baltimore, First	$ 591.50
Baltimore, Woodberry	798.87
Beaver Dam	143.80
Bethany	598.99
Bush Creek	458 00
Denton	649.82
Edgewood	20.00
Frederick City	470.80
Green Hill	280.68
Locust Grove	88.18
Long Green Valley	387.42
Meadow Branch	2,451.65
Middletown Valley	348.60
Monocacy	100.00
Mountaindale	
Myersville	447.33
Piney Creek	27.32
Pipe Creek	1,654.31
Reisterstown	
Sams Creek	379.00
Thurmont	110.60
Washington	1,143.37
Unallocated	593.83

12. Middle Maryland

Beaver Creek	$ 402.79
Berkeley	83.79
Broadfording	477.43
Brownsville	728.15
Hagerstown	3,312.48
Johnstown	4.50
Licking Creek	13.50
Long Meadow	503.66
Manor	458.48
Pleasant View	1,534.51
Welsh Run	300.15
Unallocated	258.99

13. Western Maryland

Bear Creek	$ 280.00
Cherry Grove	191.34
Fairview	28.75
Frostburg Mission	27.09
Georges Creek	19.83
Maple Grove	42.13
Oak Grove	1.00
Pine Grove	1.30
Westernport	92.30
Unallocated	18.00

14. S. E. Pa., N. J. & N. Y.

Ambler	$ 637.10
Amwell	33.00
Brooklyn, First	178.00
Brooklyn, Italian Mission	32.00
Coventry	1,034.69
Greentree	1,342.37
Harmonyville	200.71
Norristown	392.23
Parkerford	743.40
Philadelphia (Bethany)	701.03
Philadelphia (Calvary)	316.36
Philadelphia (First)	3,753.23
Philadelphia (Geiger Memorial)	94.00
Philadelphia (Germantown)	1,278.58
Pottstown	32.50
Royersford	1,128.30
Springfield	395.48
Wilmington	75.00
Unallocated	311.35

15. Middle Pennsylvania

Albright	$ 196.00
Altoona, First	1,314.26
Altoona, 28th St.	514.24
Amaranth	
Ardenheim	234.29
Artemas	27.34
Aughwick	179.06
Bellwood	45.53
Burnham	41.81
Carson Valley	24.29
Cherry Lane	48.25
Claysburg Mission	88.49
Clover Creek	746.08
Dry Valley	559.49
Dunnings Creek	187.54
Everett	408.16
Fairview	173.73
Glendale	
Hollidaysburg	222.01
Huntingdon	3,651.04
James Creek	60.33
Juniata Park	101.05
Koontz	215.40
Leamersville	81.78
Lewistown	2,615.73
Lower Claar	22.50
New Enterprise	1,244.55
Queen	
Raven Run	22.60
Riddlesburg	25.69
Roaring Spring	375.82
Smithfield	51.93
Snake Spring	976.40

Spring Mount	170.57
Spring Run	870.11
Stonerstown	57.78
Tyrone	120.64
Upper Claar	19.05
Williamsburg	435.70
Woodbury	715.74
Yellow Creek	178.71
Unallocated	535.35

16. Western Pennsylvania

Bear Run	$ 5.00
Berlin	68.92
Bolivar	137.06
Brothersvalley	371.86
Chess Creek	11.00
Conemaugh	414.56
Connellsville	97.01
Cumberland	17.00
Elbethel	10.00
Fairview-Scullton	15.00
Geiger	316.55
Georges Creek (Fairchance)	30.00
Georges Creek (Fairview House)	46.36
Georges Creek (Uniontown House)	626.34
Glade Run	137.90
Greensburg	616.84
Greenville	52.14
Hooversville	141.37
Hyndman	12.72
Indian Creek	51.50
Johnstown (Walnut Grove)	2,251.81
Ligonier	322.26
Locust Grove	197.79
Manor	243.97
Maple Glen	141.06
Maple Grove	33.00
Markleysburg	
Meyersdale	475.21
Middle Creek	250.61
Montgomery	73.88
Morrellville	46.55
Mt. Joy	567.45
Mt. Pleasant	109.10
Mt. Union	77.00
Moxham	424.13
Nanty Glo	26.25
Penn Run	128.25
Pittsburgh	666.93
Pleasant Hill	84.85
Plum Creek	268.57
Quemahoning	648.73
Red Bank	58.36
Rockton	105.10
Rockwood	188.12
Roxbury	843.16
Rummel	681.75
Salisbury	350.67
Scalp Level	1,011.08
Shade Creek	422.68
Sipesville	166.65
Somerset	85.50
Summit Mills	32.00
Ten Mile	65.50
Westmont	223.55
Windber	328.09
Wooddale	9.22
Unallocated	1,115.97

17. Eastern Pennsylvania

Akron	$ 465.00
Annville	1,160.27
Chiques	1,966.09
Conestoga	1,121.90
Conewago	344.16
East Fairview	792.54
East Petersburg	1,649.40
Elizabethtown	5,744.90
Ephrata	2,232.28
Fredericksburg	246.28
Harrisburg	934.84
Hatfield	1,020.04
Heidelberg	570.00
Indian Creek	2,140.31
Jennersville	104.25
Lake Ridge	199.47
Lancaster	885.69
Lititz	1,095.21
Maiden Creek	560.00
Mechanic Grove	511.75
Midway	1,498.05
Mingo	2,537.49
Mountville	768.38
Myerstown	544.23
Palmyra	3,539.86
Peach Blossom	525.81
Reading	294.48
Richland	1,808.34
Ridgely	336.96
Schuylkill	165.00
Shamokin	78.83
Spring Creek	1,370.25
Spring Grove	133.29
Springville	573.60
Swatara, Big	603.07
Swatara, Little	981.39
West Conestoga	905.32
West Green Tree	1,173.93
White Oak	2,135.56
Unallocated	551.00

18. Southern Pennsylvania

Antietam	$ 257.35
Back Creek	494.66
Buffalo	71.35
Carlisle	532.42
Chambersburg	211.22
Codorus	546.87
Falling Spring	154.65
Hanover	285.48
Huntsdale	458.03
Lost Creek	467.94
Lower Conewago	62.12
Lower Cumberland	162.26
Marsh Creek	218.91
Mechanicsburg	395.82
Mount Olivet	110.00
New Fairview	262.89
Newville	79.36
Perry	58.10
Pleasant Hill	238.59
Ridge	80.25
Shippensburg	208.48
Sugar Valley	202.70
Upper Codorus	357.82
Upper Conewago	1,082.26
Waynesboro	15,887.61
York	2,172.55
Unallocated	91.34

19. Northeastern Ohio

Akron	$ 728.63
Alliance	77.61
Ashland City	428.14
Ashland Dickey	507.08
Baltic	524.00
Bethel	50.00
Black River	579.94
Bristolville	10 35
Canton City	429.12
Center	347.45
Chippewa	291.33
Cleveland	405.15
Danville	659.25
East Chippewa	475.87
East Nimishillen	366.77
Freeburg	693.45
Hartville	1,195.84
Kent	45.00
Loudonville	
Maple Grove	763.89
Mohican	84.94
New Philadelphia	177.93
Olivet	959.14
Owl Creek	396.05
Reading	222.30
Richland	263.32
Springfield	311.09
Tuscarawas	43.37
West Nimishillen	267.92
White Cottage	177.50
Woodworth	138.40
Wooster	530.00
Zion Hill	242.68
Unallocated	30.70

20. Northwestern Ohio

Bellefontaine	$ 101.52
Black Swamp	261.03
County Line	84.00
Defiance	284.72
Deshler	37.36
Dupont	102.00
Eagle Creek	486.55
Eden	133.53
Fairview	27.64
Fostoria	265.46
Greenspring	405.20
Hicksville	8.00
Lick Creek	295.14
Lima	561.55
Marion	177.76
Pleasant View	1,018.28
Poplar Ridge	369.72
Portage	21.67
Rome	76.86
Ross	36.59
Sand Ridge	18.06
Silver Creek	521.32
Stony Creek	312.47
Sugar Creek	96.71
Swan Creek	74.43
Toledo	121.87
Unallocated	135.21

21. Southern Ohio

Bear Creek	$ 1,601.98
Beaver Creek	188.51
Beech Grove	333.95
Bradford	111.58
Brookville	839.66
Cassel Run	
Castine	284.31
Charleston	
Cincinnati	232.99
Circleville	11.00
Constance	10.00
Covington	1,601.75
Donnels Creek	394.93
East Dayton	234.05
Eaton	176.65
Eversole	256.56
Ft. McKinley	1,553.08
Georgetown	480.00
Greenville	428.83
Hamilton	21.90
Harris Creek	434.78
Lexington	15.50
Lower Miami	567.54
Lower Stillwater	805.47
Marble Furnace	51.14
May Hill	
Middle District	179.28
Middletown	44.06
New Carlisle	1 359.27
Oakland	2 721.67
Painter Creek	677.19
Piqua	92.99
Pitsburg	497.34
Pleasant Hill	499.09
Pleasant Valley	38.62
Poplar Grove	413.20
Prices Creek	283.05
Salem	1,598 26
Sidney	190.30
Springfield	207.12
Stone Lick	9.50
Strait Creek Valley	26 65
Trotwood	1,210.35
Troy	57.23
Union City	231.00
Upper Twin	36.35
West Alexandria	122.00
West Charleston	300.55
West Dayton	473.13
West Milton	357.79
Unallocated	875.25

22. Michigan

Battle Creek	$ 204.72
Bear Lake	
Beaverton	248.98
Crystal	58.00
Detroit	254.00
Elmdale	82.67
Elsie	34.05
Flint	85.96
Grand Rapids	117.64
Harlan	10.00
Hart	63.73
Homestead	32.06
Lakeview	97.75
Lansing	
Long Lake	25.00
Marilla	21.00
Midland	20.40
New Haven	60.00
Onekama	89.04
Ozark	
Pontiac	47.29
Rodney	25.00
Shepherd	135.33
Sugar Ridge	132.29
Sunfield	40.95
Thornapple	81.70
Vestaburg	12.64
Woodland	392.31
Woodland Village	191.86
Zion	33.66
Unallocated	58.54

23. Northern Indiana

Auburn	$ 119.25
Baugo	176.75
Bethany	275.14
Bethel	231.59
Blissville	55.77
Blue River	248.00
Bremen	309.52
Buchanan	65.50
Camp Creek	160.80
Cedar Creek	84.46
Cedar Lake	125.45
Center	62.62
Elkhart City	925.50
Elkhart Valley	590.97
English Prairie	190.43
Fort Wayne	212.00
Goshen City	557.99
LaPorte	347.88
Maple Grove	125.12
Middlebury	551.83
Mt. Pleasant	383.68
Nappanee	801.57
New Paris	912.03
New Salem	377.25
North Liberty	469.44
North Winona	152.75
Oak Grove	198.85
Osceola	90.00
Pine Creek	333.33
Pleasant Chapel	88.90
Pleasant Hill	241.00
Pleasant Valley	349.76
Plymouth	634.44
Rock Run	489.94
Salem	62.00
Shipshewana	154.11
South Bend, First	[illegible]
South Bend, Second	119.03
Tippecanoe	18.75
Topeka	3.00
Turkey Creek	108.05
Union Center	701.28
Wakarusa	434.81
Walnut	348 38
Wawaka	89.89
West Goshen	1,498.94
Yellow Creek	376.39
Unallocated	120.68

24. Middle Indiana

Andrews	$ 202.00
Bachelor Run	304.53
Beaver Creek	65.40
Bethel Center	21.45
Burnettsville	53.75
Cart Creek	168.56
Clear Creek	610.99
Delphi	52.23

Eel River	440.84
Flora	874.21
Hickory Grove	247.18
Huntington City	349.43
Liberty Mills (Plunge Creek)	287.65
Logansport	42.10
Loon Creek	343.77
Lower Deer Creek	54.67
Manchester	6,340.08
Markle	63.57
Mexico	1,738.10
Monticello	121.00
Ogans Creek	48.50
Peru	290.89
Pipe Creek	855.61
Pleasant Dale	205.33
Pleasant View	241.03
Portland	31.05
Prairie Creek	41.20
Roann	157.33
Salamonie	561.15
Santa Fe	167.97
South Whitley	95.19
Spring Creek	646.43
Sugar Creek	33.00
Upper Deer Creek	42.37
Wabash City	37.83
Wabash Country	167.24
Walton	219.97
West Eel River	115.26
West Manchester	839.15
West Marion	42.97
Unallocated	122.13

25. Southern Indiana

Anderson	$ 1,155.75
Arcadia	268.83
Beech Grove	48.94
Bethany	16.50
Buck Creek	404.60
Fairview	148.70
Four Mile	770.26
Howard	87.50
Indianapolis	437.17
Killbuck	53.42
Kokomo	130.81
Ladoga	46.03
Maple Grove	99.88
Middletown	12.50
Mississinewa	82.83
Mt. Pleasant	93.30
Muncie	360.56
Nettle Creek	1,065.31
New Bethel	8.10
New Hope	2.50
Pyrmont	454.49
Richmond	2.00
Rossville	519.20
Sampson Hill	5.98
Summitville	17.26
Upper Fall Creek	44.90
White	213.79
Unallocated	59.30

26. Western Canada

Bow Valley	$ 238.47
First Irricana	819.92
Merrington	63.00
Second Irricana	174.45
Vidora	
Unallocated	11.00

27. North Dakota and Eastern Montana

Berthold	$ 3.00
Bowden Valley	
Brumbaugh	19.00
Cando	414.41
Carrington	54.68
Egeland	16.15
Ellison	61.00
Englevale	10.00
Grandview	17.00
James River	28.21
Kenmare	174.59
Milk River Valley	
Minot	276.46
New Rockford	5.00
Pleasant Valley	8.50
Poplar Valley	
Ray	
Salem	
Surrey	147.05
Turtle Mountain	
Williston	
Unallocated	52.50

28. Northern Illinois and Wisconsin

Batavia	$ 157.40
Bethel	692.92
Cherry Grove	271.51
Chicago	3,389.93
Chippewa Valley	107.35
Dixon	172.68
Elgin	2,549.12
Franklin Grove	1,799.09
Freeport	179.25
Hickory Grove	85.03
Lanark	1,143.17
Lena	316.93
Maple Grove	44.55
Milledgeville	381.77
Mt. Carroll	5.00
Mt. Morris	2,785.78
Pine Creek	72.79
Polo	563.00
Rice Lake	105.97
Rock Creek	13.80
Rockford	78.03
Shannon	123.49
Stanley	59.67
Sterling	221.52
West Branch	223.74
White Rapids	43.87
Worden	12.20
Yellow Creek	114.57
Unallocated	936.00

29. Southern Illinois

Allison Prairie	$ 216.45
Astoria	208.38
Big Creek	93.86
Camp Creek	2.12
Canton	220.49
Cerro Gordo	685.46
Champaign	266.70
Decatur	192.09
Girard	797.61
Hurricane Creek	47.00
Kaskaskia	4.00
LaMotte Prairie	149.46
Liberty	57.66
Martins Creek	9.00
Mulberry Grove	14.00
Oak Grove	106.17
Oakley	70.48
Okaw	621.22
Panther Creek	64.88
Pleasant Grove	
Romine	4.00
Springfield	60.29
Virden	827.14
Woodland	620.03
Unallocated	46.49

30. Northern Iowa, Minnesota, and So. Dakota

Curlew	$ 572.69
Greene	185.47
Guthrie	92.57
Hancock	47.32
Ivester	2,784.37
Kingsley	202.94
Lewistown	103.96
Minneapolis	9.35
Monticello	121.79
Nemadji	34.50
Root River	555.84
Sheldon	368.91
Slifer	26.25
South Waterloo	1,841.50
Spring Creek	102.63
Union Ridge	79.33
Waterloo City	1,156.55
Willow Creek	210.38

Winona	12.00
Worthington	85.56
Unallocated	148.73

31. Middle Iowa

Ankeny	$ 103.82
Bagley	117.87
Beaver	51.36
Brooklyn	111.36
Cedar	241.89
Cedar Rapids	2,286.30
Coon River	168.80
Dallas Center	2,177.58
Des Moines (First)	217.83
Des Moines Valley	342.85
Dry Creek	37.15
Fernald	
Garrison	34.84
Indian Creek	51.35
Iowa River	154.79
Maxwell	88.10
Muscatine	71.17
Panther Creek	1,598.22
Prairie City	209.76
Unallocated	76.30

32. Southern Iowa

Council Bluffs	$ 163.21
English River	1,740.95
Fairview	162.79
Franklin	79.95
Libertyville	200.00
Monroe County	
Mt. Etna	247.94
North English	231.17
Osceola	14.90
Ottumwa	68.40
Salem	
South Keokuk	299.67
Unallocated	7.00

33. Nebraska

Afton	$ 41.00
Alvo	66.00
Arcadia	8.32
Beatrice	208.10
Bethel	540.37
Edison	
Enders	83.66
Falls City	67.22
Juniata	1.00
Kearney	99.81
Lincoln	383.55
Octavia	381.30
Omaha	87.49
Red Cloud	370.00
Silver Lake	94.70
South Beatrice	240.91
South Loop	14.92
South Red Cloud	7.50
Unallocated	161.00

34. Northeastern Kansas

Abilene	$ 138.13
Appanoose	346.57
Buckeye	43.55
Holland	148.41
Kansas City	74.55
Lawrence	9.72
Lone Star	221.33
McLouth	85.00
Morrill	1,300.00
Navarre	234.40
Olathe	[illegible]
Ottawa	292.38
Overbrook	240.73
Ozawkie	71.07
Ramona	4.86
Richland Center	113.03
Rock Creek	23.00
Sabetha	708.20
Topeka	246.65
Wade Branch	5.00
Washington	73.51
Washington Creek	64.40
Unallocated	133.12

35. Northwestern Kansas

Belleville	$ 209.44
Burr Oak	53.29
Maple Grove	289.14
North Solomon	243.71
Quinter	838.51
Victor	155.15
White Rock	150.02
Unallocated	5.01

36. Southeastern Kansas

Fort Scott	$ 73.00
Fredonia	266.35
Galesburg	143.00
Grenola	25.00
Hollow	93.00
Independence	64.70
Mont Ida	43.14
Osage	299.44
Paint Creek	98.88
Parsons	69.55
Scott Valley	15.00
Verdigris	106.57
Unallocated	84.00

37. Southwestern Kansas

Bloom	$ 200.58
Conway Springs	91.98
Eden Valley	70.70
Garden City	199.66
Hutchinson	226.38
Larned Rural	151.70
McPherson	1,822.62
Monitor	1,085.37
Newton	87.00
Peabody	26.69
Pleasant View	67.63
Prairie View	37.70
Royer Community	
Salem	258.99
Wichita, First	585.31
Wichita, West	51.64
Unallocated	272.09

38. Eastern Colorado

Antioch	$ 92.40
Bethany	34.57
Bethel	
Colorado Springs	105.88
Denver	65.69
Haxtun	196.51
McClave	136.00
Miami	120.50
Rocky Ford	521.50
Sterling	570.75
Wiley	241.09
Unallocated	25.00

39. Western Colorado and Utah

First Grand Valley	$ 223.12
Fruita	247.74
Grand Junction	
Unallocated	10.00

40. Oklahoma, P. T. and New Mexico

Ames	$ 45.79
Bartlesville	53.00
Bethel	22.00
Big Creek	224.50
Clovis	259.40
Elk City	
Guthrie	37.00
Leedy	
Monitor	26.70
Oklahoma City	26.50
Paradise Prairie	75.00
Pleasant Plains	47.00
Prairie Lake	
Red River	
Thomas	412.20
Washita	591.00
Waka	211.50
Unallocated	58.23

41. Texas and Louisiana

Falfurrias	$ 100.49
Fort Worth	161.50
Manvel	95.16
Nocona	
Roanoke	459.71
Rosepine	75.00
Unallocated	139.50

42. Northern Missouri

Bethany	$ 50.70
Honey Creek	33.43
Log Creek	
North Bethel	173.72
North St. Joseph	38.38
Rockingham	285.71
Shelby County	80.98
Smith Fork	510.84
South St. Joseph	39.74
Wakenda	252.69
Unallocated	

43. Middle Missouri

Adrian	$ 63.55
Centerview	12.00
Deepwater	27.35
Happy Hill	99.05
Kansas City	35.52
Mineral Creek	195.71
Osceola	
Prairie View	85.60
Spring Branch	34.00
Turkey Creek	102.50
Warrensburg	552.09
Unallocated	46.00

44. Southern Missouri and Arkansas

Austin	$
Broadwater	106.50
Cabool	111.60
Carthage	71.88
Cedar County	
Fairview	47.68
Jasper	31.70
Nevada	50.00
New Hope	4.00
Oak Grove	15.75
Peace Valley	26.92
Pilot Knob	
Shoal Creek	22.01
Springdale	81.50
Unallocated	38.00

46. Northern California

Butte Valley	$ 24.94
Chico	33.89
Chowchilla	85.15
Codora	15.00
Elk Creek	17.80
Empire	1,364.26
Figarden	16.00
Fresno	454.42
Laton	320.38
Lindsay	813.85
Live Oak	127.24
McFarland	759.01
Modesto	451.79
Oakland	396.20
Patterson	89.97
Raisin	67.21
Reedley	132.33
Rio Linda	328.85
Waterford	352.56
Unallocated	148.24

47. Southern California and Arizona

Covina	$ 1,983.63
Glendale	685.25
Glendale Mission	100.99
Glendora	953.85
Hemet	292.19
Hermosa Beach	318.38
Inglewood	195.27
La Verne	4,372.70
Long Beach	1,559.27
Los Angeles, Belvedere	409.57
Los Angeles, Calvary	694.73
Los Angeles, First	798.03
Pasadena	3,403.63
Phoenix	151.53
Pomona	278.64
San Diego	115.15
Santa Ana	250.43
San Bernardino	94.00
Unallocated	640.34

48. Idaho and Western Montana

Boise Valley	$ 204.30
Bowmont	64.45
Clearwater	45.25
Emmett	99.54
Fruitland	542.60
Kalispell	46.82
Moscow	73.25
Nampa	513.14
Nezperce	93.77
Payette Valley	1,743.93
Twin Falls	270.55
Weiser	34.84
Winchester	168.08
Unallocated	35.16

49. Oregon

Albany	$ 95.79
Ashland	111.56
Grants Pass	207.74
Mabel	159.60
Myrtle Point	87.52
Newberg	30.98
Portland	213.01
Weston	25.48
Unallocated	5.00

50. Washington

Ellisford	$ 222.43
Forest Center	95.74
Greenwood	11.00
Mt. Hope	48.15
North Spokane	113.00
Olympia	398.46
Omak	315.88
Outlook	159.45
Richland Valley	48.50
Seattle	449.48
Sunnyside	303.38
Tacoma	130.23
Wenatchee	342.95
Wenatchee Valley	797.59
Whitestone	75.37
Yakima	678.19
Unallocated	132.71

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Congregations Giving $5 or More Per Member

Waynesboro, Southern Pennsylvania	593	$26.79
Mingo, Eastern Pennsylvania	101	25.12
Cedar Rapids, Middle Iowa	92	24.85
Payette Valley, Idaho & Western Montana	72	24.22
Maxwell, Middle Iowa	4	22.03
Red Cloud, Nebraska	25	14.80
Curlew, Northern Ia., Minn. & S. Dak.	39	14.68
Pleasant View, Middle Maryland	107	14.35
Pasadena, Southern Calif. & Ariz.	241	14.12
Sterling, Eastern Colorado	41	13.92
Covina, Southern Calif. & Ariz.	144	13.78
Cedar, Middle Iowa	18	13.44
Elizabethtown, Eastern Pennsylvania	466	12.33
Dallas Center, Middle Iowa	178	12.23
Freeburg, Northeastern Ohio	58	11.96
Indian Creek, Eastern Pennsylvania	183	11.70
Elgin, Northern Illinois & Wisconsin	223	11.43
Turkey Creek, Middle Missouri	9	11.39
Green Hill, Eastern Maryland	25	11.23
Mabel, Oregon	15	10.64
English River, Southern Iowa	177	9.84
Omak, Washington	33	9.57
Royersford, Southeastern Pa., N. J. & N. Y.	119	9.48

Palmyra, Eastern Pennsylvania	376	9.41
Pipe Creek, Middle Indiana	93	9.20
Ivester, Northern Iowa, Minn. & S. Dak.	310	8.98
Oakland, Southern Ohio	303	8.98
Richland, Eastern Pennsylvania	212	8.53
First Irricana, Western Canada	100	8.20
Meadow Branch, Eastern Maryland	300	8.17
Rio Linda, Northern California	41	8.02
Bagley, Middle Iowa	15	7.86
Franklin Grove, Northern Illinois & Wisconsin	230	7.82
Panther Creek, Middle Iowa	211	7.57
Maiden Creek, Eastern Pennsylvania	74	7.57
First Philadelphia, Southeastern Pa., N. J. & N. Y.	497	7.55
Monitor, Southwestern Kansas	146	7.43
Ephrata, Eastern Pennsylvania	308	7.25
Manchester, Middle Indiana	882	7.19
Falfurrias, Texas & Louisiana	14	7.18
Mexico, Middle Indiana	244	7.12
Carlisle, Southern Pennsylvania	75	7.10
Chiques, Eastern Pennsylvania	280	7.02
Bear Creek, Southern Ohio	230	6.97
Springdale, Southern Missouri & Arkansas	12	6.79
Long Beach, Southern California & Arizona	234	6.66
Anderson, Southern Indiana	174	6.64
Clear Creek, Middle Indiana	92	6.64
Ft. McKinley, Southern Ohio	236	6.58
South Waterloo, Northern Iowa, Minn. & South Dak.	280	6.58
Lewistown, Middle Pennsylvania	401	6.52
LaMotte Prairie, Southern Illinois	23	6.50
Patterson, Northern California	14	6.43
Wooster, Northeastern Ohio	84	6.32
Annville, Eastern Pennsylvania	184	6.31
First Los Angeles, Southern California & Arizona	127	6.28
East Petersburg, Eastern Pennsylvania	263	6.27
Nevada, Southern Missouri & Arkansas	8	6.25
Lower Stillwater, Southern Ohio	129	6.24
Elkhart Valley, Northern Indiana	95	6.22
McFarland, Northern California	122	6.22
Parkerford, Southeastern Pa., N. J. & N. Y.	122	6.09
New Paris, Northern Indiana	153	5.96
Long Meadow, Middle Maryland	85	5.93
Mt. Morris, Northern Illinois & Wisconsin	470	5.93
Bloom, Southwestern Kansas	34	5.90
La Verne, Southern California & Arizona	742	5.89
Huntingdon, Middle Pennsylvania	626	5.83
Washita, Oklahoma, P. of T. & New Mexico	103	5.74
Glendale, Southern California & Arizona	120	5.71
West Manchester Middle Indiana	148	5.67
North Liberty, Northern Indiana	83	5.66
Cleveland, Northeastern Ohio	73	5.55
Plymouth, Northern Indiana	115	5.52
Miami (New Mexico), Eastern Colorado	22	5.48
Olathe, Northeastern Kansas	48	5.45
Mechanicsburg, Southern Pennsylvania	73	5.42
Hatfield, Eastern Pennsylvania	189	5.40
Snake Spring, Middle Pennsylvania	182	5.36
Overbrook, Northeastern Kansas	46	5.36
Forest Center, Washington	18	5.32
Virden, Southern Illinois	157	5.27
First Chicago, Northern Illinois & Wisconsin	644	5.26
Minot, North Dakota & Eastern Montana	53	5.22
Wakarusa, Northern Indiana	84	5.18
Yakima, Washington	131	5.18
Empire, Northern California	266	5.13
Hemet, Southern California & Arizona	57	5.13
Coventry, Southeastern Pa., N. J. & N. Y.	203	5.10
Spring Creek, Eastern Pennsylvania	269	5.09
Beaver Creek, Middle Maryland	80	5.03

* *

Giving

Of all that thou shalt give me I will surely give the tenth unto thee.—Genesis 28:22.

Nine dollars for me and one for the Lord;
Can I spare that dollar now?
Ah, yes, I have promised the tenth to Him,
And so I will keep the vow.
That certainly is enough to give,
It costs so much in these days to live!

Our Lord Jesus Christ who gave himself for our sins.—Galatians 1:4.

Nine dollars for me and one for the Lord;
Somehow that seems very small
When I think how He counted not the cost
But freely poured out His all.
Shall I stop with giving a tenth, when He
Has given Himself—priceless Gift!—for me?

They . . . . first gave their own selves to the Lord.—2 Corinthians 8:5.

Dear Lord, all I have and am is Thine,
Redeemed with Thy Blood one day;
O take every bit of this life of mine
And use it in Thine own way!
I love Thee, my Savior, Redeemer, King,
And gladly my all to Thy feet I bring.

"Bring ye all the tithes into the storehouse . . . and prove me now herewith . . . if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Malachi 3:10.

* *

THE DREAM IN THE CLAY

I took the clay and shaped it to a form,
And worked upon it many a weary dawn.
I dreamed that it should be awake and warm,
And live, when I forgotten was, and gone.

But oh, the clay was passionless and base,
My hands, unskilled, could not bring forth my dream!
Misshapen, grew a figure in its place
Uncouth and lowering in the candle-beam.

Oh Lord, within this cast, canst Thou behold
The lovely dream that was my unwon goal?
I am, myself, the clay I tried to mold!
Help me rebuild the image of my soul!

—Maria Conde, in Christian Advocate.

GENERAL STATISTICS OF GIVING FOR YEAR ENDED FEBRUARY 28, 1930

Summary of Giving by Districts, and Classification of Membership as to Giving

District	Total Credits	Total Membership	Nothing	Members Giving Per Capita: Under $1.00	$1.00 to $3.49	$3.50 to $5.00	$5.00 or More
1. Florida and Georgia	$ 974.91	510	16	135	359		
2. North and South Carolina	343.31	1,126	454	571	101		
3. Tennessee	1,175.94	2,164	423	1,307	434		
4. Southern Virginia	1,866.25	3,843	270	3,480		93	
5. First Virginia	5,072.54	4,410	196	1,253	2,961		
6. Eastern Virginia	2,393.17	2,258	257	1,114	740	147	
7. Second Virginia	9,138.12	4,791	226	1,616	1,721	1,228	
8. Northern Virginia	7,135.25	5,309	368	2,389	2,010	542	
9. First West Virginia	3,652.04	2,814		1,141	1,673		
10. Second West Virginia	344.75	393	161	71	121	40	
11. Eastern Maryland	11,744.07	3,780	69	312	2,203	871	325
12. Middle Maryland	8,078.43	2,754		384	2,098		272
13. Western Maryland	701.74	831		610	221		
14. S. E. Pa., N. J. & N. Y.	12,679.33	3,129		327	1,592	269	941
15. Middle Pennsylvania	17,559.04	8,769	120	2,826	4,557	57	1,209
16. Western Pennsylvania	15,903.93	10,928	300	3,034	7,185	409	
17. Eastern Pennsylvania	44,269.22	8,183			2,364	2,914	2,905
18. Southern Pennsylvania	25,151.03	5,096		842	3,189	324	741
19. Northeastern Ohio	12,424.21	4,363	14	369	2,545	1,220	215
20. Northwestern Ohio	6,034.65	2,494		448	1,425	621	
21. Southern Ohio	23,137.40	8,621	95	1,466	5,076	1,086	898
22. Michigan	2,656.57	2,039	97	973	969		
23. Northern Indiana	17,096.78	5,747		431	3,262	1,524	530
24. Middle Indiana	17,343.11	5,343		1,071	2,562	251	1,459
25. Southern Indiana	6,610.41	2,728		569	1,402	583	174
26. Western Canada	1,306.84	348	34		178	36	100
27. No. Dakota & E. Montana	1,287.55	860	180	220	407		53
28. Northern Illinois & Wisconsin	16,650.13	4,007		797	1,042	601	1,567
29. Southern Illinois	5,384.98	2,364	13	758	1,006	407	180
30. No. Iowa, Minnesota & S. Dakota	8,742.64	2,198		516	535	518	629
31. Middle Iowa	8,141.44	1,461	40	148	755		518
32. Southern Iowa	3,338.09	874	25	116	436	120	177
33. Nebraska	2,856.85	1,338	18	602	636	57	25
34. Northeastern Kansas	4,911.92	1,804		344	940	426	94
35. Northwestern Kansas	1,944.27	925		83	802	40	
36. Southeastern Kansas	1,311.63	795		384	337	74	
37. Southwestern Kansas	5,236.04	2,034	12	727	712	403	180
38. Eastern Colorado	2,109.89	1,160	16	246	835		63
39. Western Colorado	480.86	224	8		216		
40. Okla. P. T. & N. Mex.	2,089.82	977	87	290	390	107	103
41. Texas and Louisiana	1,031.36	423	121		180	108	14
42. Northern Missouri	1,466.19	1,188	8	501	679		
43. Middle Missouri	1,253.37	701	27	223	305	137	9
44. So. Missouri & Arkansas	607.54	552	49	299	184		20
46. Northern California	6,009.09	1,749		150	919	237	443
47. So. California & Arizona	17,297.58	2,954			741	548	1,665
48. Idaho & W. Montana	3,935.68	1,131					
49. Oregon	936.68	492		80	933	46	72
50. Washington	4,322.91	1,547		147	330		15
Unallocated	4,939.95			139	983	243	182
	$361,079.50	134,529	3,704	33,509	65,251	16,287	15,778

Summary Classification of Comparative Giving

Giving	Congregations: Number	Membership	%	Gave	%	Average in Each Group
$5.00 or more	91	15,778	11.7	$132,971.00	36.9	$8.43
$3.50 to $5.00	108	16,287	12.1	67,267.51	18.6	4.13
$1.00 to $3.49	438	65,251	48.5	130,811.16	36.2	2.00
Under $1.00	308	33,509	24.9	16,336.33	4.5	.49
Nothing	81	3,704	2.8			
	1,026	134,529	100. %	$347,386.00		
Unallocated and District giving				13,693.50	3.8	
				$361,079.50	100. %	

Giving Per Capita by District and General Classification of Giving

District	Average Contribution Per Member								Tot. No. Churches	Churches Contributing			
										Nothing	Under $25	$25 to $200	Over $200
	1922	1923	1924	1925	1926	1927	1928	1929					
1. Florida and Georgia	$	$	$	$5.82	$3.87	$1.86	$1.71	$1.91	9	1	5	2	1
2. North and South Carolina				.35	.05	.20	.17	.30	19	10	5	4	
3. Tennessee	.58	.94	.39	.61	.50	.55	.21	.54	31	9	13	9	
4. Southern Virginia	.51	.68	.34	.48	.29	.61	.35	.49	28	4	9	13	2
5. First Virginia	1.66	1.31	1.17	1.41	.78	1.18	.88	1.15	28	5	5	11	7
6. Eastern Virginia	1.24	1.18	1.34	1.13	.89	.83	.88	1.06	18	6	1	7	4
7. Second Virginia	2.01	1.90	2.41	2.11	1.64	1.68	1.42	1.91	21	2	4	7	8
8. Northern Virginia	1.30	1.38	1.56	1.38	1.34	1.42	1.09	1.34	23	2	4	9	8
9. First West Virginia	.71	1.01	1.18	.89	1.01	1.31	.92	1.30	18		6	6	6
10. Second West Virginia	.08	3.42	.27	.22	.31	.86	.40	.88	10	4	4	2	
11. Eastern Maryland	2.92	3.19	3.16	2.83	2.73	2.63	2.43	3.11	20	2		5	13
12. Middle Maryland	2.31	2.53	2.33	1.98	2.09	1.89	1.98	2.93	11		2	1	8
13. Western Maryland	.30	1.02	1.31	.83	.78	1.17	.84	.84	9		3	5	1
14. S. E. Pa., N. J. & N. Y.	2.13	3.94	2.58	2.94	2.52	2.94	2.65	4.05	18			6	12
15. Middle Pennsylvania	1.73	2.18	2.01	2.02	1.84	1.62	1.62	2.00	41	3	4	19	15
16. Western Pennsylvania	1.53	1.93	1.75	1.95	1.41	1.26	1.15	1.46	54	1	7	24	22
17. Eastern Pennsylvania	2.56	3.23	3.12	3.74	4.04	3.65	3.97	5.41	39			5	34
18. Southern Pennsylvania	1.82	2.42	2.21	2.42	2.17	2.86	2.83	4.94	26			8	18
19. Northeastern Ohio	3.19	2.99	3.58	3.15	3.32	2.70	2.10	2.85	33	1	1	8	23
20. Northwestern Ohio	3.13	3.83	2.98	3.16	2.52	2.67	1.98	2.42	26		3	12	11
21. Southern Ohio	2.28	2.19	2.01	1.91	1.88	1.92	1.88	2.68	50	3	5	13	29
22. Michigan	.09	2.15	2.68	2.40	2.05	1.24	1.25	1.30	30	3	4	19	4
23. Northern Indiana	2.41	2.74	2.61	3.15	2.88	2.57	2.15	2.97	47		2	19	26
24. Middle Indiana	2.35	2.93	3.08	3.41	2.68	2.77	2.88	3.25	40		1	20	19
25. Southern Indiana	1.67	2.09	1.78	2.01	1.70	2.25	1.92	2.42	27		7	10	10
26. Western Canada	3.80	1.52	1.90	2.96	1.50	4.27	3.37	3.76	5	1		2	2
27. No. Dak. & E. Montana	.91	1.43	1.21	1.36	1.31	1.20	1.88	1.50	21	7	7	5	2
28. Northern Illinois & Wisconsin	4.97	5.34	4.27	4.48	3.59	2.78	3.03	4.16	28		3	12	13
29. Southern Illinois	2.59	2.76	2.10	2.38	2.09	1.78	2.02	2.28	24	1	5	9	9
30. No. Iowa, Minnesota & S. Dakota	3.68	4.94	4.08	4.42	3.61	3.36	3.96	3.98	20		2	10	8
31. Middle Iowa	2.84	4.17	3.18	4.67	3.06	3.14	3.89	5.57	19	1		11	7
32. Southern Iowa	3.98	2.78	3.23	2.76	3.02	2.37	2.60	3.82	12	1	1	5	5
33. Nebraska	2.63	2.23	1.70	1.98	3.76	1.63	1.69	2.14	18	1	4	7	6
34. Northeastern Kansas	1.89	2.74	2.66	2.40	2.40	1.92	2.38	2.72	22		4	9	9
35. Northwestern Kansas	1.09	1.41	1.40	1.32	.84	1.07	1.19	2.10	7		3	4	
36. Southeastern Kansas	2.17	1.67	1.75	1.44	2.66	1.39	1.61	1.65	12		1	9	2
37. Southwestern Kansas	3.31	2.30	3.11	2.74	2.31	2.40	2.07	2.57	16	1		9	6
38. Eastern Colorado				1.91	1.69	1.46	1.51	1.82	11	1		7	3
39. Western Colorado	.52	.47	1.42	1.29	.91	1.04	1.49	2.15	3	1			2
40. Okla., P. T. & N. Mex	1.17	1.37	1.66	1.60	1.22	1.51	2.02	2.14	17	4	1	7	5
41. Texas and Louisiana	.82	1.96	2.42	3.12	2.72	2.33	1.83	2.44	6	1		4	1
42. Northern Missouri	1.82	1.59	2.17	1.80	1.54	1.27	.87	1.23	10	1		6	3
43. Middle Missouri	2.30	2.03	1.74	1.54	1.95	1.79	1.86	1.79	11	1	1	8	1
44. Southern Missouri and Arkansas	.71	1.06	2.23	.87	.67	*1.06	*1.18	*1.10	14	3	3	8	
45. First Ark. & S. E. Missouri	.94	2.28	2.64	2.82	.89								
46. Northern California	1.96	2.67	2.06	2.29	2.19	2.22	2.58	3.44	19		4	6	9
47. Southern California & Arizona	4.23	5.49	3.66	5.13	3.51	4.87	5.54	5.86	18			5	13
48. Idaho & Western Montana	1.67	2.20	2.61	2.76	2.50	2.14	2.58	3.48	13			8	5
49. Oregon	2.61	3.56	2.53	1.77	1.42	1.97	1.76	1.90	8			6	2
50. Washington	1.51	2.60	1.92	1.97	1.58	1.71	1.90	2.79	16		1	7	8
									1,026	81	135	408	402
Average of entire Brotherhood	2.19	2.50	2.35	2.44	2.15	2.11	2.06	2.68					
Average necessary to raise budget	2.99	3.85	2.78	3.10	2.94	3.09	2.91	2.70					

*Includes District No. 45 in merger as Southern Missouri and Arkansas.

"Missions must wait upon stewardship. Mission zeal can never go beyond stewardship loyalty. Stewardship is the handmaiden of missions. Mission movements halt because they have not been supported by stewardship teaching and practice."

"For years I have been looking into the life of churches which have even partially adopted the tithing system, and have been amazed at the ease and joy with which they have met all financial claims."

ONE HUNDRED FAMINE BOYS

(Continued from Page 278)

there is no famine, so this is not the worst after all.

During the first six weeks, about thirty of the largest boys were placed in homes and in stores and shops as apprentices. Apprenticeship is the prevailing practice in this part of China. A large number of homes without sons have applied to adopt some of these boys. It is very important in China, you know, for each family to have a son to continue the family name and worship their ancestors. Small boys without parents are desired for adoption. But we have not been able to grant children to these homes yet because we want to get permission from the place from which they came so as to avoid possible future trouble. Communications have been and still are so poor that we have not been able to get a reply to a telegram we sent five weeks ago. But we expect word anytime now. To get good homes for those who are orphans would be the best thing we could do for them, and both we and the applicants are eager to complete the arrangements.

These boys are boys, young life with great possibilities for the future. Who can tell whom they might become or what service they might render? While this little Relief Society cannot do all it would like to do for them, it is glad to help a little.

⁂

WHEN THE ELEPHANT CAME

(Continued from Page 290)

ears in an effort to shut out the horrible din —to ignore it; then he leapt to his feet.

The firelight flickered up showing the old woman shrinking back terrified against the wall. The moonlight outside clearly outlined the enormous body of some beast. The door —the fragile barrier between them and the night—lay crushed in splinters on the ground.

The elephant had come!

For an instant Kullu stood inert, too stupefied to do anything. Reason deserted him. Suddenly courage came back, and with it there came to him the only hope of escape. Stooping to grasp something he fled through the back door of the hut.

"Alas, cowardly one!" lamented his grandmother, "you would leave me to save yourself!"

A ladder leaned against the back wall. He grasped it, and climbed as quickly as he could, gasping with relief when he reached the top of the house, and could still hear the wails of the old woman.

The elephant had not got her yet. He could save her. He must save her.

He struck a match, and lit something. The flare of a Roman candle brightened the night. The animal stopped its trumpeting and stood petrified, sniffing the air suspiciously. A well-aimed bomb struck the ground between it and the door, and it darted back just a little way, uncertain what to do, uncertain what to make of these uncanny things.

Another bomb went off just beneath its nose as Kullu warmed to his work—and another and another. The scintillating flames of a Catherine wheel sent startling shafts of color at it, and it backed away, followed by more bombs, stampeding right into the jungle.

There was no more sleep for Kullu that night, none for his grandmother. But the creature never came back, and the village rewarded the boy for his bravery.

"So," said the old woman, as he handed her the money which they had presented him, "there was something in the fireworks, after all."—From Everyland, used by permission.

⁂

NEWS FROM THE FIELDS

(Continued from Page 283)

Two New Buildings Nearing Completion

The first unit of the Girls' School building is now nearing completion. The house for the single ladies is almost ready for its grass roof. We have already had one rain, therefore the building program is being rushed. Our mud walls do not stand the rains as do your brick and cement ones.

Plans to Build New Chapel

A committee of five has formulated plans for a three year forward movement to secure funds to build a chapel and provide for the running expenses of the school and other evangelistic work. The Chinese brethren and those attending the various missions in America are to be solicited. No solicitations are to be made in the churches or among the American brethren and sisters. Much money is spent in idol and ancestral worship, so there is no inconsistency in a desire to build a house of worship for the true God that will in a way measure up to their ordinary homes.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Chow Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Bittinger, Desmond, and Irene Frantz, 1930
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Horn, Evelyn J., 1930
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929
* Burke, Dr. Homer L., and Marguerite, 1923

On Furlough

Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Brooch Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923
Nickey, Dr. Barbara M., 3435 Van Buren St., Chicago, Ill., 1915
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916
Wolf, L. Mae, 3435 Van Buren St., Chicago, Ill., 1922
Woods, Beulah, Spencer, Ohio, 1924

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Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

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The SHARE PLAN is a practical method whereby Sunday-schools and individuals can do missionary work and receive regular reports from the field where their money is being used.

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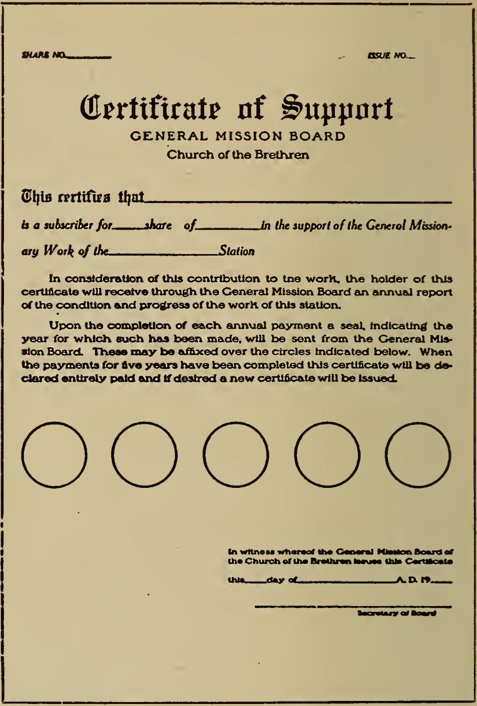

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○ ○ ○ ○ ○

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this____day of____________________A. D. 19____

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You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

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Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

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Write for our booklet which tells about annuity bonds and wills

General Mission Board ORG. 1884
OF THE CHURCH OF THE BRETHREN
INCORPORATED
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII AUGUST, 1930 No. 8

Christ Alone

The world, I thought, belonged to me—
Goods, gold, and people, land and sea—
Where'er I walked beneath God's sky,
In those old days, my word was "I."

Years passed: there flashed my pathway near
The fragment of a vision dear;
My former word no more sufficed,
And what I said was—"I and Christ."

But, oh, the more I looked on him
His glory grew, while mine grew dim:
I shrank so small, he towered so high,
All I dared say was—"Christ and I."

Years more the vision held its place
And looked me steadily in the face;
I speak now in a humbler tone,
And what I say is—"Christ alone."

—Selected.

Editorials

India—Whither Bound?

In a mission class recently the question was asked, "Who started this somewhat recent turmoil in India?" "Woodrow Wilson," was the first reply. The next to answer, said, "Jesus, who is called Christ." The class, right or wrong, was content to let the case rest there. Familiar and precious words cling to my mind—"Ye shall know the truth and the truth shall make you free." John 8:32. Opponents of freedom for India could say there is a long distance between those words of Jesus and the present situation in India. Probably so, and yet freedom should not be denied any man who is able to use it aright. Does India have enough truth to merit freedom?

Perhaps some of our members who have been faithfully earning and giving mission money have been too busy to refresh their minds on the history leading to India's present situation. India is old enough to merit freedom. The Hindu religion in India dates back to 1,500 years before Christ. If Hinduism could give her freedom she should have had it long ago.

When America was discovered in 1492, Columbus was trying to find a shorter route to the East Indies. The rich spices and precious jewels of India and the near-by islands were much coveted by Europe. Traders from various countries of Europe made tremendous profits in Indian produce. The governments took up the matter and had serious struggles for supremacy in trade. To make a long and quite interesting story short, England won in the contest. The Battle of Plassey, 1757, put an end to French supremacy in India. To succeed with her trading it was necessary to take over the greater part of the country. This she did, leaving some parts of the country, called native states, under the rule of native princes.

England has continued during all these years to hold dominion over India. She has done much to improve the country. Many chapters could be written of England's part in India's uplift. She has built roads and bridges, has partially eliminated famines, has improved society by a good system of schools, has overcome bad social practices such as the suttee. The suttee custom required the widow to throw herself on her husband's burning funeral pyre. India has made great progress (as Westerners consider) under the rule of Britain.

But freedom is a precious thought. India sent thousands of her sons into the World War. They caught a vision of freedom. Wilson's ideal of freedom for the small and the backward nations became deep-rooted in them. Now it seems they are madly clamoring for this freedom, whether they be ready or not.

England, while doing much for India, has not been unselfish in the matter. Her little country can thrive only by trade. India has been a great stock in hand for trading purposes. Since the war England has had great multitudes of men out of employment. She needs India and more, too, to help her out.

In response to the clamoring for freedom, England has taken measures looking toward giving India dominion status similar to that enjoyed by Canada. No date is set. Many people feel that India with her illiteracy, caste, prejudice between Hindu and Moslem, and poverty, would add chaos upon chaos if freedom were given her now. India feels that the sweetness of freedom would more than compensate for any chaos that would ensue.

Gandhi, the great idol of India, is in jail. He has taught his followers to be non-violent. In outward form they have succeeded remarkably well but the spirit in their hearts is not always so. Interesting days are ahead. If you were a missionary, where would your sympathies lie? Being an American member of the Church of the Brethren doing a large missionary work in India, where do your sympathies lie?

⁂

Study India This Year

India is sure to be much in the newspapers for some time. It just happens that the theme for Mission Study this winter will be India. Because of the popular interest, and because of our missions in India, why not have a good class in your church? Write to the General Mission Board giving information of your situation and ask for recommendations for books to be used.

Financing the General Program

The Conference Budget for the present fiscal year to close February 28, 1930, was approved at the 1929 Manchester Conference as follows:

General Mission Board	$275,500
Board of Religious Education	21,500
General Ministerial Board	8,500
General Education Board	5,000
American Bible Society	500
	$311,000

The total amount raised in any year recently except last year is not this much. For the fiscal year ending with February, the following amounts were contributed by the brotherhood: 1926, $300,086; 1927, $279,152; 1928, $278,811; 1929, $276,047. Last year ending February, 1930, receipts totaled $361,079. It was an unusual year because of the special challenge to pay off the deficit.

It is desired to have a budget approved by Conference which is within the giving power and spirit of the contributors. For this reason the Council of Boards asked the Hershey Conference to reduce the 1930-1931 budget from $311,000 to $296,000. Conference granted this.

The Conference took more time than ever before to consider the budget it was to approve. Queries were before the delegates asking that Bethany Bible School be admitted to the budget. Because Bethany is now a church owned and supported school it was proposed that she should be provided for financially in the same manner as the general boards. When the revision of the budget was finally adopted it stood as follows:

General Mission Board	$262,212.22
Board of Religious Education	20,463.02
General Ministerial Board	8,090.03
General Education Board	4,758.84
Bethany Bible School	23,330.00
American Bible Society	475.89
	$319,330.00

After Conference had passed the revised budget for the present fiscal year, the new budget for the year ending February 28, 1932, was considered and approved as follows:

General Mission Board	$261,905.00
Board of Religious Education	21,500.00
General Ministerial Board	8,095.00
General Education	4,762.00
Bible Society	476.00
Bethany Bible School	35,000.00
	$331,738.00

The admission of Bethany to the budget increases it and at first thought may seem to block the attempt to present a lower budget to the brotherhood. However, we should consider that Bethany has been supported by the brotherhood apart from the Conference Budget. Its receipts from living donors for the fiscal years ending June 30, stand as follows: 1928, $33,001.87; 1929, $27,316.69; 1930, $23,923.60.

It should be noted that the figure for 1930 includes in addition to the amount shown in recent issues of the Gospel Messenger, as coming from the churches, interest on Living Endowment notes and donations from individuals on pledges given for a brief period of years.

Swept In by the Tide

True to Christ in Spite of Opposition

One of the young women in our Women's Bible School, Liao Chow, China, in looking forward to our coming decision day, said, "Last year I wanted to be baptized but was sick at the time and could not be. I am going to be baptized at this time. My mother-in-law opposes me as she fears I may be killed should we have another uprising similar to the one during the Boxer Year. I told her, 'My life is in God's hands and if he wants me to live he will take care of me; and if not I am willing to die for my faith in Christ who died for me.'" May not such faith put to shame many of much greater opportunities? —Ruth F. Ulrey.

Plans for a Great Revival in China

Emma Horning of China, writes: "A letter and a booklet have just been sent to each member of the church in this district, telling them the meaning of the Five Year Forward Movement and asking them to take an active part in it. The motto is, 'O Lord, revive thy church beginning with me.' They are asked to pray for the movement every day at noon, to read some in the Bible each day, to bring some one to church with them each Sunday and to try to win some one each year for Christ. Pray with us that we may have a real revival."

For a detailed account of the Five Year Movement, see article by Anna Hutchison in this issue.

Indian Christians in All Night Song Service

The Communion service was celebrated at Champavadi, a village four miles from Vyara, one of our India mission stations, on May 10. There were 112 communicants with 200 onlookers. After the service, song service continued until the wee hours of the morning. Indeed a group of 25 sang until morning. On Sunday morning 150 were present for worship and on Sunday evening 300 came to see the pictures of the Passion Week. Six were baptized before the communion service. It is very heartening to get into these villages where these live groups of village Christians are really enthusiastic about their religion.

—Mrs. J. E. Wagoner.

Work at Battle Creek Grows

Brother D. H. Keller, pastor at Battle Creek, Michigan, puts the following paragraph in a letter to the Visitor editor:

"The work is growing in numbers and interest. More than thirty have been added through baptism, letter and restoration. The program of the church seems to appeal to our section of the city."

The June Missionary Visitor Greatly Appreciated

Missionary education secretaries and workers in other denominations who have had a chance to read the June Missionary Visitor have expressed warm words of praise.

"Just this word to thank you for the special number of the Visitor. It is the most attractive and readable volume of missionary reports I have seen yet from any of our boards." Corliss P. Hargraves, Secretary, Missionary Education, Methodist Episcopal Church.

"I congratulate you most heartily on the

(Continued on Page 318)

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H. Spenser Minnich, Editor
Mrs. Ada Miller Arnold, Assistant Editor

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

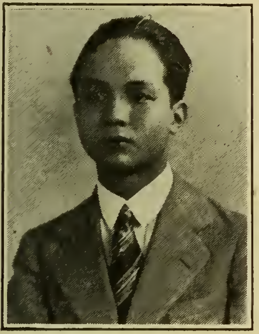
Her First Earnings Given to India

A remittance of $8.00 was received by the Mission Board from Helen Stover, daughter of Brother and Sister W. B. Stover, pioneer missionaries to India. Miss Stover has started a nurses' training course. It is well known that student nurses receive very little pay, but she has felt to give her first month's pay, amounting to $8.00, to the work in India where she was born.

A Chinese in America Speaks

PAUL C. WONG

THERE are in Washington 700 or more of the Chinese people. Many of these read and speak only the Chinese language, having come from China so recently that they have been unable to learn enough English to read, or speak. The only way that they can communicate is through an interpreter.



PAUL C. WONG

There is an increasing number who have been born in America and will be American citizens when they have reached the age of twenty-one years. Many of the older members of the race have an education after the methods of China. They can read and write, and have done work in advanced schools in their own country. Some were teachers before coming to America.

It is necessary that these for the most part seek association with those who can understand their language and who are more or less familiar with their customs and beliefs. For the Chinese have their religious beliefs just as other races do.

There are Americanization schools in Washington and in other large cities of this country, but these are held at times that the majority cannot avail themselves of their advantages. In America, in order to live one must have money. This can be had only at the cost of labor. The fields open to our people are greatly restricted and it is very difficult to earn all that is needed to furnish the bare necessities of life. Some have advanced in these schools so far as to be able to enter the universities of the country. For the greater portion of our people these opportunities are closed.

It is here that the Chinese Sunday-school as held by the Church of the Brethren, of which I am happy to say I am a member, has been a great assistance to us. In these schools the teachers not only help us to understand the English language but they also take a great part of the time to teach us the great spiritual truths that we find different from the Chinese. Here we learn about the inner workings of Christianity and to some degree are able to learn the lessons of Christian belief and practice. Part of the time is used to read the Bible and compare the English Bible with the Bible as it has been translated into our Chinese language.

But the finest lessons that we have been best able to understand are the earnest and self-sacrificing efforts of our teachers to teach us these things. They have great patience with us and we find that this is an application of one of the great Christian virtues. In other words we can understand the teachings of the Bible much better as it is lived by our teachers. They are very kind. That is a Bible principle. We find that in many things the teachings of Jesus are similar to those of our own great teachers, Confucius and others. But in certain ways that are not always easy for us to understand, the Christian religion is entirely different from our native religion. The teachings about sin, salvation, atonement, and immortality are not easy to learn but when we do get some understanding of them they fill our hearts with real joy. To know that we have a God who is our Father and who cares for us is a great experience. We have felt the fact of sin. We have seen its very bad effects but it is only the Christian faith that shows us how we can overcome its effects. In other words, to save us from our sin. So the finest thing we get in our Sunday-school is the Christian faith. Seventeen of our students have been baptized into the Church of the Brethren. Some have united with the Baptist and other churches but our school at the Church of the Brethren is probably the largest and we are sure that most of our students like it the best.

Mrs. Holsopple, the wife of the pastor, is our superintendent and we have very many splendid teachers. Dr. Holsopple, the pastor, often visits our school and the students hold him in great esteem. He also conducts our communion service for us which is a memorial service to remind us of the suffering and death of our Savior in our behalf.

We hope that the time will come when some of our students who accept the Christian faith can go back to China and establish a native church there which will teach the principles of the. Christian religion to our millions in China. There are already many missionaries there, and many native teachers, but there are great sections of China where many millions of our people do not know that "God so loved the world that he gave his only begotten Son that whosoever believeth on him shall not perish but have everlasting life." John 3: 16.

The China "Five Year Forward Evangelistic Movement"

ANNA M. HUTCHISON*

PERHAPS for the first time in the history of the Christian church in China, it is now, as a whole, manifesting a determination to make its own challenge to China in the present "Five Year Movement," or more specifically, "The Five Year Forward Evangelistic Movement," which started with the opening of 1930, and is the beginning of a China-Centric Christian purpose.

Realizing the church's lack of adequate leadership, both lay and ministerial, and the smallness of its membership in proportion to China's population, the National Christian Council, at its annual meeting in May of 1929 (at which Dr. Mott was present), resolved to launch the above movement and concentrate on evangelism for the next five years.

"This movement aims definitely at expansion, but even more at deepening the spiritual life of the church. Its purpose is to hasten the fulfillment of Christ's Great Commission, to foster more Christian living among the members of the church and to meet the deep religious needs of the people. But more specifically, its two-fold objective is:

1. "The cultivation among Christians of a deeper knowledge of Christ; of a more intimate fellowship with him; and of a more courageous following of him in all the relationships of life.

2. "The carrying out of a vigorous evangelistic program in the hope that within the next five years the number of Christians will at least be doubled."

One prayer which has been suggested from the very beginning is this: "O Lord, revive thy church, beginning with me."

The inspiration of this movement has come in large measure from the spirit and message of the Jerusalem Conference, and vast encouragement has been given by the discovery that the influence exerted by Christianity in China is many times more than what might have been expected from the comparatively small number of Christians.

During recent years there has been some danger of the missions devoting an undue proportion of funds and force for the development of education and other institutions, so the new emphasis on the heart of the missionary enterprise—the making of God known through Jesus Christ—by direct evangelization, is most timely. This movement promises to be a great adventure in developing the membership of the Christian church in China both in QUALITY and QUANTITY. Great enthusiasm is being displayed in the launching of the movement, methods and materials are being developed as rapidly as possible, and the goal set should be more than attained if a fair degree of peace and security is established and maintained in this disturbed land.

The movement is not intended to end with the close of the period of five years, but rather, this period is set to suggest to Christians an immediate objective—a first step—which, when taken, the Christian church may see clearly what the next step shall be.

* *

"If at that last great day some shining soul
Shall to thy spirit breathe this secret sweet:
'Dear heart, but for thy love and zeal discreet
I ne'er had reached this fair celestial goal,'
In truth it will the gifts of fame outweigh,
And all the treasures of the East beside!"

---

* Missionary, Liao Chow, Shansi, China.

Nagpanchmi, the Snake Festival

ALICE K. EBEY*

IT was Nagpanchmi, a most important Hindu holiday, especially for the women and children. The rain clouds that had hung low and dark and poured torrents of rain on the drenched earth, had lifted. The bright face of the sun dared to peep out that morning, shedding a halo of beauty over the countless little patches of the green, waving rice, and touching the distant hills with a glory akin to something like divine. The mile stretch of metal road between the two mission bungalows was bordered with a profuse growth of wild touch-me-nots in full bloom and their deep lavender blossoms added another touch to the beauty that greeted our eyes.

Who could help praising God on such a morning in the midst of such wondrous beauty? In all the lands of the earth he has set his wondrous handiwork. Nature itself would teach us of God's great love toward all the children of the earth.

But it was Nagpanchmi Day. Already, even at this early hour, the boys and girls, the women old and young, and middle aged, were filling their little baskets with touch-me-nots and blades of the jointed grass that had woven a carpet of green about the roots of the flower plants. These were needed to observe this great day.

"Good morning!" greeted the first lad in a stammering effort to practice the English he was learning in the local boarding school.

"Good morning, Mahadev. How is it you are not going to school this morning?"

"No going today. You not know we worship Nagoba today, so he no harm us through all the year. Nagoba, he snake-god, you not know." This information he gave out with a certain air of pride and surprise at such astounding ignorance that any soul should be unaware of this important day dedicated to the worship of the snake-god.

Lila, Kamali, Krishui with several other little girls, were on a bit farther, busily filling their baskets with the lovely, fresh blossoms. Their faces beamed with friendly smiles for they are daily visitors at the mission bungalow and join heartily in the Christian hymns in the Saturday afternoon sewing class.

"Out so early this morning, girlies? Have you already had your tea?"

"No, this is fast day. We eat only bananas, raw peas and such like. This evening after we have worshiped Nagoba we will have a feast of good things to eat." There was a regular babble of voices vying with each other to gain attention. "See how many flowers are in my basket!" "Look at this long, long string of jointed grass!" "I asked papa [the older missionary] for flowers from the mission garden. He gives to me sometimes, but today he didn't give me a single one when I specially wanted nice flowers to offer to the snake-god," pouted a dear little twelve-year-old.

Just on ahead, standing by a scrubby, much battered-up wild fig tree, stood an old grandmother with her daughter-in-law and several little grandchildren. They were putting into the cracks of the bark, sweet-smelling, yellow flowers, and inserting bits of fresh coconut in the knot holes. As we drew near the bent form straightened up and she gave us a friendly greeting. She had often welcomed us into her little mud-floored home and listened attentively to the stories of Jesus.

"Where are you going this morning?" she politely inquired. "Are you angry with me that you no longer come under my roof?"

"No, no, Aji [grandmother]. We now have daily duties in the Bible School, so we haven't much time for visiting, but surely we will visit you again as soon as ever we can."

"But what are you doing here by this old fig tree? It is not fig season. You are all here. Who is doing the work at home?"

"This is a sacred tree because a cobra lives in it. We are bringing these flowers and this coconut for Nagoba. Last year a cobra came right in our house where we were sleeping and almost bit one of the children. We hope to appease the anger of the snake-god so that none of us nor our bullock nor goat may suffer any harm this year."

Richly clad Varnia women were walking very leisurely along in a most dignified manner, bearing little brass cups of cooking oil, coconuts, a bit of grain and a few flowers. Other groups of different high caste women were winding their way to Kandeshvar, the large idol temple standing at the cross-road between the mission bungalows.

---

*Missionary, Vada, Thana Dist., India.

A furlong or two beyond this temple is a clump of half a dozen wide spreading banyan trees, some on either side of the road, forming a green canopy over head which shelters from rain or the hot rays of the sun. This is said to be the home of a whole family of cobras, though we have never seen a single one and we have passed by scores of times. But this spot is a sacred place devoted to the worship of the snake-god. It is beside the gnarled roots of these trees that the people of common rank place their offerings to the snake-god, hoping thereby to appease this dangerous god so that they, their families and their live stock may not suffer from snake-bites during the ensuing year.

It was chapel time as we entered the Bible School. It was Friday morning, the regular intercession hour when prayer is made, not particularly for ourselves but intercession for others. So we prayed for these blind worshipers who on this Nagpanchmi Day vainly seek safety from a god who is ever trying to do them harm. Oh, that they might find the living God who loves and pities his sinning children! That they might know the Christ who calls weary seekers to come unto him and find rest and safety for their souls!

But is this only a passing incident? Only a story from Indian life to arouse a momentary interest and save some well-fed, well-clothed, well-taught soul from an hour of ennui? If it appears attractive, read it hastily and brush it quickly aside for the next urgent duty or pleasure. Or, if mayhap a sense of duty might prick, shall we say, "What ignorance! I wonder they don't know better!"

This ignorance, this vain seeking, this fake worship which brings neither salvation nor life nor rest nor peace to the weary seekers, is a loud call to every soul who knows the Lord of life. The Son of God came to set souls free from fear and sin. What shall I do about it? What will you do about it?

Christian Dignity Overcomes Caste

IDA C. SHUMAKER

ONE of our village Christians wanted a wife. He had been a pupil-teacher in the Wankal Boarding School at one time. The father of the young man is not a Christian, but he approved of his son marrying a Christian girl in the Christian way. A suitable girl for the boy was found in the Jalalpor Boarding School. The wedding took place at Jalalpor on May 13. On the same day they went to Khergam where the bride remained with some of the husband's relatives for a few days while the bridegroom went to his father's house to see "the lay of the land," for there was sure to be an "uprising" as soon as it was found out that this boy had been away and married a Christian girl in the Christian way.

After a few days the bridegroom came and took his bride, a friend accompanying them in an ox-cart. As soon as they arrived at home the whole village came out to see the new wife. She was dressed differently from their own women. She was educated. Who knows where she came from and from what caste? She may be low caste. And so "the fires began to burn."

The father, who is a leading man in the village, came forward and said, "For two years I have been asking you to give me an educated girl for my son—one who is decent, who does not drink nor smoke, who does not swear and tell lies. You never showed me such a girl. Now since my son has gone and brought a girl from another village, you are terrified. Now if you say she is from low caste stock I will call the whole village together at your expense and prove that she is one of our own people.

"You say we dare not draw water from the village well? I tell you we are here to stay. If you fear defilement if we draw water, you go elsewhere to draw." After this speech the bride and bridegroom took two buckets and ropes and went to the well and drew water. Some tried to stop them, but they told them

(Continued on Page 314)

The First Mite Box Offering

GRACE JEWETT AUSTIN

IT was still very early in the morning when the widow Shelomi rose from her hard little pallet laid on the earthen floor of her small, dark room, and stepped to the outer door. She was a woman of about sixty years, but looked much older than her age, from care and toil.

Jacob, her husband, had died while the children were small, and she had faithfully toiled at spinning until they were old enough to be gone to homes of their own. The small stone house that Jacob left her was all her own, and now that her hands were too rheumatic for spinning, all her living was gained by renting the place, except this one room, to an old tent-maker and his wife. Once a week they paid their pittance of two mites to her—cheap rental, it would seem, when even a sparrow was sold for half a farthing! But the house was old and in the very outskirts of Jerusalem, among the unclean Gentiles, where Jews were willing to live. It had been Shelomi's home for over forty years, and to her there was no place like it, but tenants would pay her only the two mites.

Two days before, at dusk, the old tent maker, Nehemiah, had come in with the little brass coins in his big hand, a hand calloused from sewing the stiff tent cloth. She laid the money on a shelf, and at nightfall, as she reached for the candle, one piece rolled away and she spent weary hours hunting for it. The next morning she found it in a crack by the hearth, and was so glad that she stepped to the door and called:

"Nehemiah and Ruth, rejoice with me! I have found my coin that was lost."

So glad was she that she decided to hobble over to the temple, miles away, for an afternoon of worship there.

Thirty years before she had had a dear friend Anna, also a widow, who spent her life in the temple, and to Shelomi, now, the temple meant greatly the thought of Anna's beautiful life. In her last years Anna had talked constantly of a wondrous Baby she had held in her arms—to Anna he was the Son of God. It was all mysterious to Shelomi. Anna had been dead more than thirty years, but she loved to think over Anna's words, and often she had wondered if that Baby were still alive—now a man of perhaps thirty-three or more years. She felt that Anna would know about him if she, too, were still living.

It was hard to climb the hill of Zion as one grew old and rheumatic, but Shelomi toiled on under the hot spring sunshine. At last she reached the Court of the Women, and her heart lifted itself with the rising smoke of the incense.

But what was that gathering without—an eager throng of men, and even a few women pressing out there where they were not supposed to be allowed? Shelomi hobbled out, too, and no one stopped her, for all were listening to a lawyer having speech with some great man—a rabbi or some wonderful teacher. The common people gathered about were hearing him gladly, but a few Scribes and Pharisees on the edge of the crowd had black scowls on their faces. And yet, the teacher was repeating the commandment that they all knew—"Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength."

The words were old to her, but as she heard that voice they seemed new. She turned away: old and poor as she was, was she loving God with all her mind and strength? Had she done all she could? The wonderful teacher had not seen her, and yet she had the feeling that he spoke to her alone. She wished to go to her home and think and pray.

To her, religion was a simple and definite matter. More than all else, it meant paying tithes. When her husband was alive they had been very faithful, even to the tithes of their little garden and fowls. The years of her spinning industry, too, had yielded small but regular tenths. But in these bleak last years, when the little brass coins she received for rental barely brought her enough meal to last from week to week, and were themselves so small they could not be divided, she had decided that her days of tithing were justly over.

Now, as she hobbled painfully down the hill of the temple with that wonderful voice ringing in her ears—"with all thy soul and with all thy strength"—a feeling of guilt and shame surged over her. In her old age she had failed,—she had come short. Who was there that could save her from her sin?

Then, after a restless night, there came the morning when she rose early and stood in her house door, to see the rays of the sun slowly brightening, brightening on the top of Zion's Hill, as daybreak was approaching. Peace rested on her face, for she had come to a decision. Within her was the spirit of Job when he said, "Though he slay me, yet will I trust him." Her life was not dear to her, and to make amends for the days she had been lacking, she was resolved to cast into the treasury the two mites—all her living. She did not know where the meal for tomorrow was to come from—but a vague memory of the ravens that fed the prophet passed through her mind and comforted her.

So, with a firmer step she set forth on the journey of miles that was to lead her to the golden gates of the temple. It was a special day of offerings and many wealthy people were hastening to bring gifts. Men in rich purple robes, with embroidered phylacteries bound around their foreheads, hurrying up the Zion road, jostled the poor, old, homespun-clad woman out into the ditch. But still she limped on, the two little brass coins clutched tightly in her crippled hand.

When she reached the temple and saw before her the carved brass-bound chest into which men and women were pouring their gifts, her heart sank as she heard the great gold and silver coins go clinking down. She waited humbly at the side until there was a lull in giving. Then, with low-bowed head, she made her way to the chest and dropped in the little coins.

She turned to go, when almost by her side there was a voice—the voice that the heavenly hosts had known and loved—"My brethren, come hither and see. Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury; for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living."

She looked up. The teacher in a white robe was surrounded by a dozen eagerly-listening men, seemingly fisher folk such as her father's people had been. But outside that little circle were purple-clad hearers with clenched fists and angry frowns.

Overcome by emotion, and too dazed to grasp the meaning of his words, she tottered over by the Court of the Women, sank down on a step and bowed her head upon her knees. How long she had sat there she never knew, when a hand was laid upon her head, and he that spake as never man spake, said,

"Shelomi, lift your head and look. The Day Star has arisen, and the Light that your friend Anna knew at its dawning is shining upon you." She lifted her head and stammeringly said,

"Anna? Anna? But She was the Son of God." With a dignity beyond expression, he said,

"Shelomi, I that speak to thee am he."

She fell upon her knees: "Lord, what shall I do? I am a sinful woman, who neglected tithes." But he lifted her up.

"Shelomi," said he, "go in peace, and my peace be with you. The meal and oil you have shall not fail you, in the manner of the widow who gave aid to Elijah. I know the heart of man, and your offering is accepted by God. The hour grows late. Go homeward with rejoicing."

His eyes looked down upon her with surpassing love and encouragement. And Shelomi departed to her own house.

Used by permission. Woman's Foreign Missionary Society, Methodist Episcopal Church, Boston, Mass.

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CHRISTIAN DIGNITY OVERCOMES CASTE

(Continued from Page 312)

they were going to continue to live in the village and draw water from the village well and that if the villagers feared defilement they would have to go elsewhere to draw. So that settled the affair.

Then the people of the village began on dress reform and other customs of the caste. Again the father stood by the young folks and answered all the arguments. The young people stood the test bravely and we thank God for their Christian courage. They will have much to meet, but God is able to carry them through.

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"If we have not enough in our religion to drive us to share it with all the world, it is doomed here at home."

⁂

"As one lamp lights another and the dark
grows less,
So nobleness enkindles nobleness."

Buddhist Story of the Prodigal

Taken from Lotus Flower Gospel

TRANSLATED BY NETTIE M. SENGER

THERE was a rich young man who left his home and father for a foreign country. He left home at twenty and did not return until he was fifty. After many years he met a man from his own land sent by his father to urge him to return. He continued to live in the foreign land and did not return home.

The father's home was one of great riches—silver, gold, precious gems, corals, pearls and crystals. The granaries were filled with all kinds of grain. There were many servants. They had camels, horses, carts, oxen, and sheep without number. They received interest on money loaned out in great abundance. Merchants from distant places came to purchase their goods.

The poor son wandered about in these foreign countries and in his wanderings finally returned to his father's home city but did not know it. The father worried much about him and longed for him but seldom spoke of him to others. He repented that his son had gone astray like this but he could not help it. "Now, I am old," he said, "with all these valuables but no son. When I die who will take these things since I have no heir? They will all be lost and scattered." And he grieved more and more for his son, pondering in his mind what might be the results of his wandering away. "If he would but return I would give him these riches," he mused, "and would no longer worry."

At this time the son in his wanderings came to the father's home, begging. He stood outside the big gate and at a distance saw his father sitting on a priceless couch. His servants and waiters stood about him reverently. The things about him to make life easy for him were of the most valuable. His servants and waiters, some sitting and some standing, were fanning him. A drapery about his couch fell to the floor in most beautiful folds. When the servants sprinkled the floor to sweep they used perfumed water. He gave very beautiful things to those who waited on him. He gave many of his precious things to his servants. His jewels were most beautiful and brilliant. At this time the poor son at the gate saw his father and became afraid because of all this grandeur. He wondered why he came to this home to beg. He wondered if this might be the home of some king or feudal lord. He was sure he could get nothing from this place. He was going to leave. At any other place he could get a little food and clothing by using a little of his strength in work, but he was sure there was no hope here. He would go quickly lest they seize him and compel him to do something he could not do. Upon this he left.

The father had recognized him just as he was leaving and his heart leaped for joy as he meditated, "My precious jewels and all my valuables are many. I can now give them to my son. I constantly longed for him but could not see his face. And suddenly he himself comes to my door. My heart rejoices to have him return. Even though I am old and ready to die, in him I still have a plan, a hope, since he has returned. If I can give my riches to him it will be well and good." He called to his servants, "Go quickly and call that man back." They hurried out to bring him back.

When the son saw them coming after him, he fled. As he ran, he cried out, "I have not sinned, I have not sinned, why do you seize me?" The servants grabbed him by the clothing and compelled him to return. In his heart the son pondered. "I have no sin that I should be treated thus. They will put me in the jail and I will surely die." He feared more and more. He stamped his feet in anger and fear and swooned away.

His father from a distance saw him. He called to the servants who were compelling his son to return. "Don't compel him, don't compel him." He then ran and sprinkled cold water in the son's face to bring him back to himself. As the father spoke to the son he realized he was not a man of great intelligence and said to himself, "If I give him these things it will but distress him, for he cannot manage this estate." He thought he would test him and see what he could do and would be willing to look after. He was not ready yet, openly, to recognize the man as his son. He said he would let him go to do as he pleased.

After he was released he was again happy. He never thought he would meet this happy luck to be free again. He arose and went on his way begging. After he was released the father told the servants to see what he wanted to do and put him at it. So two people were sent after him. He was poor and distressed looking. The father said to these two men, "You go with him and see what he wants to do about the home and let him do it." On being questioned, he said he wanted to carry garbage. These two men said they would be partners with him and carry garbage too. After deciding on the kind of work, the son wanted them to name a price. The father, when he saw that the son acted with such little wisdom, was very much astonished.

One day as the father was sitting by the window he saw his son, so thin and sallow complexioned, carrying this dirty, bad smelling garbage. His heart was sad. He arose, took off his rich brilliant garments, put on coarse, homespun cloth and went to him. The son, so filthy, carrying this refuse, was a fright to look at. The father had told the two men who worked with him to be good to him for he hoped after a while to win his heart. The father spoke to the son and said, "Are you always going to do this dirty work? Will you never marry and take charge of a home? Don't you ever feel this work is hard? And you get only enough money for coarse foods? Have you grown into this rut and cannot get out? Are you at peace doing this with no prospects ahead? I am your father. Do you never think I am distressed for you? What do you think about this? Don't you ever realize that if you would do some worthy work I would not worry about you? I am old, but you are young. Will you always do this low work? Do you never get cross at yourself for choosing this servant work? From now on I will openly own you as my son." The son, hearing this, thought in his heart, "I have met this great joy. Can it be?" Then again he thought, "No, I am of no use, there is nothing in it. Can I be a son in this home?" Although it was like this and he was a son, he wondered that his father could let him work at this lowly work all these years, and right in his own home. He meditated and thought on how hard it was, his goings and comings with no prospects ahead. He did want something different and better. He thought of all his father had to give him.

Now the father became ill and was about to die. He said to his son, "Son, my valuables, jewels, grain, houses, silver and gold I will give to you. Do you not know I plan to give them all to you? That is my wish. You must do as I desire and accept them. What about it, will you accept them? Shall I give them to you? I have only one hope in giving them to you. You must care for them and not squander them away." The son received the estate and the father's teaching. He knew now that he had a way to live and not shift hand to mouth. "You spend your time at home," the father said, "and do not do work outside."

The son, although he was not a keen business man, took good care of his inheritance and was loathe to squander any of it. He straightened out his affairs and the father saw that the son was keen to look after his inheritance wisely, and was glad. After a while he grew to be a man of great wisdom. Shortly before the father died, he sent his son to visit their relatives, friends and hired help and told them to honor and care for the son for he was sole heir of the inheritance. He told them this was his son who was rightful heir. He said to them, "This is my own son. He ran away and left me for a number of years. I worked to bring him back. He did not seek me. I sought him and he came to me. He is of a truth my son and I am his own father. My possessions are all given to him. He is rightful heir. Everything my son ought to know about he knows."

The son, when he heard his father say this, was glad in his heart beyond words, that all should be his after the wayward, reckless life he had spent. "I never hoped for all these things and never coveted riches and all this has come to me."

(The father is Ju Lai Buddha and the son is the wayward one brought to a life of meditation in Buddha. He had passed through all his bitterness and suffering in life and saw there was nothing of joy in it and was happy in the new life of meditation and joy in Buddha.)

Report of the Women's Work Activities

NORA M. RHODES*

THE Hershey Conference afforded an opportunity for the Council of Women's Work and the committees connected with the various departments to complete plans which had already been started, while time was also taken to look into the possibilities of an enlarged program for the united work of the women in the future.

That the women over our entire brotherhood may keep in close touch with the work of the council several items of business are here presented.

The first item was the election of the officers of the council which is as follows: Chairman, Mrs. Ross D. Murphy of Pennsylvania, Vice Chairman, Mrs. Laura Swadley of Tennessee, Secretary, Nora M. Rhodes of Iowa. The term of office shall be four years. Beginning with 1930 the chairman shall serve four years, the vice chairman three years and the secretary two years. The Council requested that the report of the committee on women's work accepted at last year's Conference be revised to provide the possibility of selecting one member in addition to the group already mentioned, when deemed wise.

The mission project committee was selected for three years with the following lineup: Nora M. Rhodes, Iowa, representing the missionary activities; Mrs. H. L. Hartsough, Indiana, representing the Aid Society group; Mrs. J. Z. Gilbert, California, representing the Mothers and Daughters' Association, and Mrs. F. F. Holsopple of Washington, D. C. This committee will have the privilege of selecting another member if deemed necessary.

The committee which was appointed last year for the purpose of revising the Aid booklet will continue its work for one year. There will be included in this booklet information for all of the women's organizations, namely, Aid Societies, Women's Missionary Societies, Mothers' and Daughters' Associations, Women's Bible Classes and Children's Work. It is hoped that this booklet will be ready by the close of 1930.

It is recommended that the three departments, Missionary, Bible and Children's Work, emphasize peace.

At a meeting of the correlating committee it was recommended that the representatives of the Aid Society and missionary activities coöperate with the General Mission Board in the promotion of a common program. The representatives of the Mothers and Daugnters' Association and Bible study will likewise coöperate with the Board of Religious Education.

The Women's Council will be represented on the Board of Religious Education by their chairman, Mrs. Ross D. Murphy.

Encouragement will be given to the development of district and local Women's Councils corresponding to the National Council.

The Mission Project

The report of the project committee was heartily approved.

This year the project will be financed not only by the Aid Society but by the Women's Bible classes, Missionary Societies and Mothers' and Daughters' Associations. It will be a united effort in the Kingdom work and will mean financial support to the extent of $15,000 for our girls' schools on our three mission fields. This is a one year project.

The Inspirational Service

On Saturday afternoon at Convention hall was held the women's work program. Mrs. J. Z. Gilbert very graciously presided over this meeting. Mrs. Laura Swadley reverently led us in our devotions. On the platform were seated a number of women who were active in Aid Society work prior to 1900. We were especially pleased to have in this group four of the original members of the first Aid Society which was started at Huntingdon, Pennsylvania.

Mrs. R. D. Murphy spoke of the possibilities of our enlarged women's work program and Nora M. Rhodes presented the missionary goal.

We appreciated having with us Mrs. W. D. Shaver, vice president of the National Women's Missionary Society of the Brethren church, who brought us greetings from the women of their church.

After the offering was taken which will be used on our new mission project, Miss Anna

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* Secretary of the Women's Council.

Emmert sang very beautifully, "My Task."

Report of committee on resolutions was read by Mrs. J. Z. Gilbert:

To the Women of the Church of the Brethren assembled in Conference at Hershey, June 14, 1930.

Be it Resolved:

(1) That we are thankful to the Heavenly Father for the privilege of attending this Conference and for the opportunity for service in the work of his kingdom.

(2) That we desire to express our profound gratitude and appreciation for the efforts of those pioneer women who have preceded us and who have built a strong foundation for Women's Work on which present and future developments may be safely reared.

(3) That we express our keen appreciation for the women of local churches who by their loyal endeavor and sacrificial support helped in liquidating the missionary deficit.

(4) That we express our appreciation of the greeting and spirit of good will from the women of the Brethren Church through the person of Mrs. W. D. Shaver of Philadelphia, First Vice President of the women's activities of the Brethren Church. We welcome Sister Shaver and hope this spirit of goodwill may grow.

(5) That we recommend that our women's work organization coöperate with the Board of Religious Education in promoting world peace and prohibition, and express our appreciation of the work done during the past year by the Women's Interdenominational League for Peace, broadcasting peace programs and in preparing a very helpful list of material on peace and world friendship suitable for religious programs, and urge our women to avail themselves of this material.

(Signed)
Mrs. J. Z. Gilbert,
Mrs. J. W. Lear,
Mrs. F. F. Holsopple,
Mrs. Laura Swadley,
Nora M. Rhodes.

This year has been the first one in the united work of the women. A start has been made toward what is believed to be a very constructive program for all groups of women within the church.

May we all pray that the plans that are made and the work that is done be acceptable to the Father. May our efforts all be for the purpose of bringing glory to him.

Dallas Center, Iowa.

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THE JUNE MISSIONARY VISITOR GREATLY APPRECIATED

(Continued from Page 308)

good special number of the Visitor. I am sure it will be greatly appreciated and should deepen the interest of the supporters of missions in the Church of the Brethren." F. P. Turner, Missionary Education Secretary, Methodist Episcopal Church South.

"I want to write you with congratulations for the splendid June number of the Visitor. It is a fine production and wonderfully full of good information. I enclose check for $1.20 to pay for twelve copies to supply the members of our Congo Board." A. M. Eash, Corresponding and Field Secretary, Congo Inland Mission, Mennonite Church.

"The June Visitor presents a record of missionary work of which your church may be justly proud." Lucile M. Eldredge, Secretary Young People's Work, Christian Church.

"I have found genuine interest in looking through it and appreciate your thoughtfulness in sharing it with others outside your own immediate constituency. It gives a very comprehensive review of your mission work." Elizabeth Marsh, Executive Secretary, Board of Young Friends' Activities.

⁂

GOD IS ALWAYS NEAR

O Love divine, that stooped to share
Our sharpest pang, our bitterest tear;
On thee we cast each earth-born care;
We smile at pain while thou art near.

Though long the weary way we tread,
And sorrows crown each lingering year,
No path we shun, no darkness dread,
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,
And trembling faith is changed to fear,
The murmuring wind, the quivering leaf,
Shall softly tell us thou art near!

⁂

"One of the great things in a Christian's service is the glorious optimism of a positive Christian life that leaves the results solely with God."

"Go Ye Therefore"

AMOS R. WELLS

Since God is good and Christ all graciousness,
And those who follow Christ shall all possess,
And he is waiting all the world to bless,
"Go ye therefore."

Since men are waiting, lost in sin and woe,
In base captivity to cruel foe,
Waiting in deadly doom for you to go,
"Go ye therefore."

Since Christ omnipotent will go with you,
In all your perils powerful and true,
Ready to prosper whatsoe'er ye do,
"Go ye therefore."

Since time is fleeting, since from day to day
So many thousand souls are castaway,
And you may save some happy soul for aye,
"Go ye therefore."

Since prayer may go, if you must stay at home;
Since money goes where you may never come;
Since by all means the Lord will rescue some,
"Go ye therefore."

Since this is Jesus' final, dear command;
And since you see him there before you stand,
And hear his "Come," and see his outstretched hand,
"Go ye therefore."

News from the Fields

INDIA

Vada

Alice Ebey

Message of Christ Brings Cheer to Sorrowing

The other morning we went out into one of the little grass covered homes in a small country village. The father and mother with several children and a number of relatives, were sitting in the house, sad and heavy hearted. The eldest son had been bitten by a viper and had just died two days before we came. Their hearts were heavy with sorrow; but they eagerly listened to the message of Christ, which we tried to present. It is a blessed privilege to point such sorrowing ones to the Son of God who came to bind up the broken-hearted.

School Children Home for Vacation

This is summer vacation for Indian school children. Several of the Christian homes are full of rejoicing because the sons and daughters are home for a short season. One family, now that all the members are at home, numbers fourteen. These bright young faces bring added inspiration to the Sunday-school and church services.

Gospels and Tracts Needed in Villages

One of our workers has been selling a number of Gospels and tracts. The number of readers in the country round about us is rapidly increasing since the local Board has opened schools in the various villages. This brings a challenge to the Christian church to furnish worth-while reading for those who want to read. The word of God put into the hands of these keen young readers brings some glorious results in due time.

Vyara

Mrs. J. E. Wagoner

Progress in Church Building Program

The church building operations have been completed so far as plans were made for this season. The foundation will now be allowed to settle during the monsoon season. The cruciform of the contemplated building can easily be seen in the completed foundation.

Mud Dolls for Sore Eyes, or Mission Medicine?

The Sunday afternoons have been utilized by many of the Christian women in conducting services in near-by villages in non-Christian homes. In one home the family was suffering from sore eyes. The priest was there deftly moulding mud dolls. After reciting sacred mantras the evil spirits causing sore eyes were supposed to enter the dolls which would be tossed into some distant field, thus curing the sore eyes! Our mission medicine was offered and explained. Several homes urged longer services, which delighted the Christian women exceedingly.

Services During Passion Week

On Good Friday night the school children with a number of people from near-by villages saw the pictures of the Passion Week. The pastor very impressively told the story of the suffering and death of our Savior. On Sunday morning Bro. Brooks gave the Easter sermon. On Easter evening the school children met at the girls' school for song service. We had planned for every night during the week; but due to much sickness in the surrounding villages the Friday night program was deferred.

The Children's Missionary Greeted by Vyara Church

Vyara church again had the pleasure of hearing Isu Charan, the Children's Missionary for Gujarat. Large audiences greeted him, many coming from the town of Vyara. He has recently returned from East Africa whither he had gone to serve the India people there for six months.

Anklesvar

Olive Widdowson

Widows' Home Building Nearing Completion

The new Widows' Home building, being rushed to completion before the monsoon, is near the girls' school building. The widows will be removed from Bulsar as soon as possible, as the buildings there are considered unsafe for the rains.

Seven Girls Complete Vernacular Finals

Out of eleven candidates from the girls' school, who went up for the vernacular final examination in March, seven passed successfully. This fits them for entrance to the practical arts class of Government Training College.

The Lichtys Visit Neighboring Villages

The Lichtys, along with their many other duties pertaining to the vocational school are able to get away to encourage the village Christians. Last Sunday evening the congregation at Andarda, a mile from Anklesvar, held communion service.

Christians Grateful for McCann Memorial Church

The McCann Memorial Church building is nearing completion. When you hear the Christians talk about "our church building" you feel that they are truly grateful for it. The greater part of the gift to build the church comes from America. Their gratitude is also shown in gifts they themselves are giving in helping to carry on the work.

Bulsar

J. M. Blough

Caste Prejudices Being Removed

Drs. Cottrell report a full hospital during the month of May. All classes and castes are received and given every attention. A few days ago a low caste family came and occupied a room in the line along with all the other patients. It was not long until the high caste neighbors came to the doctors to ask that the low caste woman be removed lest they be defiled. The doctors told them that the hospital is for everybody, and that if they were displeased with their neighbors they were the ones who could go. No one is turned out because of caste, or color, religion or nationality. The result was that nobody moved. The complainants settled down without any trouble. What great good schools, hospitals and railways have done to clear away caste prejudice! In being jostled together and becoming acquainted the old feeling becomes modified.

Drs. Cottrell Leave for Furlough

The Drs. Cottrell are at the end of their second term of service and are preparing to leave us on June 21. Dr. Fox is about ready to take over the medical work to carry on in their absence and to prepare and look forward to a greater work in the future when these dear workers return.

Jalalpor

Eliza B. Miller

Unusually Pleasant Hot Season

The hot season has been most pleasant—we say it has been most unusual. The breezes have blown, the birds have kept singing and the beautiful big trees have sent forth their new leaves and flowers. The cuckoo has not ceased to call for the rain that we expect in due time to break the drought and bring spring time to our land again.

Scripture Examinations Given Pupils

All of our children passed in the Scripture examination given by the mission on the course of study used in all of our schools. The first half hour of every school day is spent in Scripture lessons, and we consider it one of the happiest and most pleasant half hours of the day's schedule. The children love the songs and the stories pertaining to the God of love and the Savior of the world.

Orphan Girls Recall Memories of Happy Homes

The little orphan girls are often lonely when their playmates leave them to go to their homes. The day the Bulsar group left little Wanita Savern sat on the front steps and wept as though her heart would break when she saw the group go out the gate to the railway station. And why did she weep? She too once had a home and loving parents where she lived and was so happy. But death came to her home and in one short year robbed her of a good father, mother and elder brother. Her father had been for many years the faithful house master in the Boys' Boarding School at Bulsar. Wanita and her sister and brother are left to spend their growing years in the Boarding School. Both parents had been orphan children brought to us in the days of famine thirty years ago. They learned to love the Lord Jesus and remained faithful to him until death, leaving a worthy example to their children.

AFRICA

Esther E. Beahm

Church in Leper Colony Blown Down in Storm

Some time ago the Garkida church decided to build a church building in the leper colony. Dr. Robertson and several of the native Christians spent a great deal of time and effort this last dry season putting up the church. A month ago the building was dedicated and everyone was happy to go on and pay the debt of erection. A few weeks later during a wind storm the church was blown down. The young Christians not only have to face the "paying for a dead horse" but the lepers will not have a place of worship for another year. We have to wait now for more money and another dry season to build.

Do You Trust a Criminal to Reform Him?

I have heard that the only way to reform a criminal is to trust him. William Beahm had a unique experience recently in trusting a thief. Some one got into the Robertson home while they were away and stole some cloth. A few nights later some one got into the schoolhouse and took some things. It was late the next evening when Brother Beahm learned about the theft so he needed to get some one to guard the school for one night until he could make the door safe again. He called two young men and asked them to sleep in the school that night. They consented, but the next day it was proven that one of the two lads was the thief in the Robertson house.

Moonlight Services; Communion

The church enjoyed a refreshing during the Easter season with services in the moonlight during the week preceding Easter. One of the evenings was devoted to our communion services. Our church building is round, after the native style house. The group of Christians is small enough that we can sit in one large circle around the edge of the building. There comes a closeness of fellowship which is not always possible in a larger group.

CHINA

Shou Yang

Francis S. Smith

Christian Wedding Performed by Brother Heisey

April 16, Bro. Heisey officiated at the marriage of Bro. Li Hsuah Heng and Miss Lin Ssu Li. The fathers of both the bride and groom are among the oldest Christians in the Shou Yang district. The wedding was strictly modern. There was no K'o Tou except to the aged grandfather and grandmother on the husband's side. Other relatives and guests were simply politely bowed to. There were great crowds to witness the new ceremony.

Sisters Cripe and Lien Visit Villages and Homes

Sisters Cripe and Lien are making regular semi-monthly trips to villages now where some of our Christians live and hope thus to teach and help their families to become Christians. Their neighbors and friends come in and they are finding some interesting groups in some of the places. Quite a few homes in the city are being visited also and some teaching being done.

Health Organization Sponsors Vaccination for Smallpox

In coöperation with the county health organization Dr. Hsing and Dr. Meng did vaccination for smallpox in 27 different centers. A total of 160 children were vaccinated. Owing to a lack of definite announcements many of the smaller villages did not send their children to the larger centers until the second day, and therefore many children that should have been vaccinated did not get to see the doctor.

Ping Ting

Emma Horning

The Wamplers Aid in Reconstruction Work

Brother and Sister Wampler stopped in Ping Ting several days on their way to the famine district. Because of the urgent need our mission has granted them leave of absence for several months to aid in reconstruction work in the Suei Yuan district north of our province. The International Famine Relief Committee has opened work on an irrigation system for the purpose of bringing water from the Yellow River to irrigate this land where the people are continually suffering from drought. The Wamplers have charge of dispending funds to the numerous foremen in this great enterprise. They are greatly appreciated for it is difficult to get men that can be trusted in distributing public funds in China.

Government Petitioned to Allow Religious Teaching in Schools

This month three committees met at Ping Ting to transact business for the mission, viz., the executive committee, the financial committee and the educational committee. During these meetings the mission decided to send a petition to the national government, that they allow religious teaching in the mission schools. The government is requiring the private schools to register under such strict regulations that many of the mission schools are closing. This is the result of Russian communism, not a general desire of the people. Petitions in protest are being sent to Nanking by many of the missions.

Mother Earnestly Requests Worship Service

Mrs. Li had been in the woman's school for a short time. Yesterday one of her children met me on the street and insisted that I go to her home. The mother was very much pleased to see me and we all had a good visit but as it was getting late I did not suggest holding a service with them as we usually do when we visit a home. As I was preparing to leave she eagerly asked if I was not going to sing and pray, for she did so like to sing and pray. I felt quite rebuked. We then had a service and left with the blessing of God on the home.

Liao Chou

Ruth F. Ulery

True to His Faith in Spite of Opposition

A few weeks ago a certain young man of Liao came to us saying he had decided to become a Christian. Several years ago while a student in our boys' school he had wanted to come into the church but was opposed by his people so gave it up. Now he has decided to take the step in spite of opposition. When he first came to us he wanted to go elsewhere and take the step, but was encouraged to go home and pray about it, with the result that he has decided to be baptized at our next meeting to be held in about three weeks. We thank God for this brave decision but he needs your prayers as the struggle will not be easy.

Mission Schools Will Likely Register with Government

Last week was a time of rejoicing in the boys' and girls' schools as the letter from the Educational Board at T'ai Yuan was received. They have asked that a few minor changes be made in the constitution that was sent to them, but nothing of great importance; and it now seems almost certain that our schools can register with the government as they desired to do. This move will make it possible for our graduates to continue their education and receive the recognition that they deserve. Previous to this, they either were not allowed to enter higher institutions or were asked to go back and do the last year of their grade work over again. This was true where they entered registered institutions, and those not registered are few. One other alternative was possible, namely—enter the registered institutions, take the work other pupils took, do as good or better work than their classmates—then when graduation day came be refused a diploma simply because you came from an unregistered school. In view of all this it is no wonder that the pupils and teachers received the above news with glad hearts.

⁂

THE REWARD

If I can lead a man who has been blind
To see the beauty in a blade of grass;
If I can aid my fellow-men to find
The friendliness of trees they daily pass;

If I can stir a soul to view the dawn
With seeing eyes and hold the vision clear,
So he may drink the rapture when 'tis gone,
To purify some sordid atmosphere;

If I can help the human ear to hear
The gladness in the waterfall's refrain;
The tenderness of robin's piping clear,
The healing in the sound of falling rain;

If I can rouse but one to that rebirth
Which sees God mirrored in each flower and tree—
To feel his oneness with the whole of earth—
Why, that will be a priceless joy to me.

—Grace F. Bostwick in the Christian Leader.

⁂

WHY DID YOU NOT COME BEFORE?

(An aged Hindoo woman, on first hearing the Gospel, said, " Why did you not come before? My hair has grown gray waiting for the good news.")

An aged woman, poor and weak,
She heard the mission teacher speak;
The slowly-rolling tears came down
Upon her withered features brown:
" What blessed news from yon far shore!
Would I had heard it long before!

" Oh, I have bowed at many a shrine
When youth and health and strength were mine;
How earnestly my soul has striven
To find some gleam of light from heaven!
But all my toil has been in vain:
These gods of stone but mocked my pain.
" A weary pilgrimage I've trod
To win some favor from my god,
And all my jeweled wealth I've laid
Beneath the dark pagoda's shade;
But still the burden on my breast
Bowed head and heart with sore unrest.

" Now, I have waited many a day,
My form is bent, my hair is gray;
But still, the blessed words you bear
Have charmed away my long despair.
O sisters! from your happy shore
Would you had sent to me before!

" Oh, precious is the message sweet
I hear your kindly lips repeat;
It bids me weep for joy again.
My stony eyes were dry with pain;
My weary heart with joy runs o'er.
Ah, had you come to me before!

" How welcome is the glorious name
Of Jesus, who to save me came!
And shall I live when death is past?
And may I all my burdens cast
On him? And is his mercy free?
Not bought with gifts? Such news for me.

" Yet please forgive me when I say
I've needed this so many a day.
In your glad homes did ye not know
How India's tears of sorrow flow?
If you had known on that bright shore,
Surely you would have come before."

—Selected.

⁂

A PRAYER

"Forbid for me an easy place,
O God, in some sequested nook
Apart to lie,
To doze and dream and weaker grow
Until I die.

"Give me O Lord a task so hard
That all my powers shall taxed be
To do my best.
That I may stronger grow in toil,
For harder service fitted be,
Until I rest.

"This my reward, development
From what I am to what thou art.
For this I plead;
Wrought out, by being wrought upon
By deeds reflexive, done in love,
For those in need."

—Charles C. Earle.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Five Missionary Programs

Based on the June Missionary Visitor

The five programs printed below are appropriate for Sunday evening meetings, for the Y. P. D., Women's Missionary Societies, or for special missionary programs. Also, with some adaptation they may serve as the foundation for a series of mission study lessons.

*

GETTING ACQUAINTED WITH OUR MISSION FIELDS

Hymn: "Awake, My Soul, Stretch Every Nerve."

Scripture Lesson: 2 Cor. 11: 22-23; Rom. 8: 35-39. Speak briefly of Paul's confidence in the victory of Christ's kingdom.

Prayer: for blessing upon all who have special responsibility for the evangelization of India, China, Africa, and Scandinavia; for the pioneers in mission service; for the membership of the Church of the Brethren in foreign lands; for a new missionary spirit in the church today.

Prayer Hymn: "O Master, Let Me Walk With Thee."

Program:

Leader: Each year our missionaries are making history and helping transform the map of the world. The object of this program is to become acquainted with our mission fields and missionaries, and indicate briefly what they have done during the last year in changing the map of the world.

(Mount maps of our mission fields, pages 251, 257, and 259. Display a world map also if one is available. Locate our mission fields, giving size of each, number of stations in each, number of missionaries on the field, and number out of service and deceased. See back cover and page 174.)

(Make an attractive poster of the pictures of missionaries from each field. After the study of the fields and stations, to acquaint the group with our missionaries, assign names of missionaries to those present asking them to respond to a roll call, locating the station where the missionary is working, number of years spent on the field and briefly any other items of interest. Slips with this information may be distributed at this meeting, or names may be given out previously and ask those to whom they are assigned to give the information desired, or a contest might be announced, perhaps between the men and women, testing their acquaintance with the missionaries on the fields. This would be an incentive for study in advance.)

Short Talks on Our Mission Work During 1929:

India, pp. 161, 175-177.

China, pp. 161, 194, 236, 199-200.

Scandinavia and the Homeland, pp. 162, 208, 263.

Africa, pp. 162, 201-203.

Story: "Three Hopes in Africa," pp. 216-217.

Hymn: "The Whole Wide World for Jesus."

Note: "Asleep in Zion," a short playlet for five women or girls, is appropriate for use with this program. Will be sent free upon request. General Mission Board, Elgin, Ill.

* *

THE MINISTRY OF LOVE TO INDIA

Call to Worship: "Be still and know that I am God.—And this is life eternal that they should know thee, the only true God and Jesus Christ whom thou hast sent."

Praise Hymn: "All Hail the Power of Jesus' Name."

Devotional Talk: The Ministry of Love, Luke 10: 31-37.

Hymn: "More Love to Thee, O Christ."

A Prayer for India.

Program:

Map Study. Short talk on location of our India mission, size, villages and organized churches in our territory. If time permits locate the stations, telling when and under whose direction the work was begun.

Our Oldest India Mission Station, pp. 178-179. See statistical tables, pp. 254-255.

Developing the Indigenous Church, pp. 185-186, 191.

Story: "Having the Will and Finding the Way," pp. 219-220.

Mission Schools and Character Development, pp. 235-236.

Work Among Moslems, pp. 184-185.

Volunteers in India, pp. 225-226.

Hymn: "O Zion, Haste."

Note: "The Lost Sheep," a short playlet for two women or girls, appropriate to be used with this program on India, will be sent free upon request. General Mission Board, Elgin, Ill.

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A Prayer for India

Tune: True-Hearted, Whole-Hearted

Father, Creator, Omnipotent Being,
Save, oh, we pray thee,
This land from sin's chain!
Give of thy grace and thy glorious teaching,
Souls of the heathen
By love to regain.

Chorus:
Hark, they are crying!
Out of the darkness
Cometh a voice full of pleading to me.
Hark, they are calling!
Father, in kindness,
Give us the wisdom to set them all free.

Father, Creator, thou Heavenly Ruler,
Send to thy followers
Thy bountiful grace;
That, full of love and thy wonderful power,
We may help heathen
To see Jesus' face.

—Harry C. Knight, in The Missionary Review of the World.

⁂

LOOKING TOWARD A CHRISTIAN CHINA

Hymn: "Jesus Shall Reign."

Scripture:

The White Harvest, John 4: 34-36.

Call to Service, Romans 10: 11-15.

True Spirit of Service, Mark 8: 34-38.

Silent Prayer and Intercession: for the many who have not heard of Christ; for our China missionaries, mission schools and hospitals; for more consecrated lives at home, that the Gospel may be taken "into all the world."

Hymn: "Christ for the World We Sing."

Program:

Map Study. Short talk on our China mission territory: location, size, mountains, climate and industries, pp. 250-252. (Use map page 251 if a larger one is not available.) Also tell briefly when and by whom the four stations were opened.

Our Oldest and Youngest China Mission Stations, pp. 192-194, 199.

Women's Industrial Work, pp. 229-230.

Story for Children: "What's in a Name?" p. 213.

Eighteen Years at Liao—Evangelistic, Educational, Medical, pp. 194-196.

Story: "Introducing Mr. H. C. Ku," 233-234.

Developing Chinese Leadership, pp. 198-199.

Hymn: "Fling Out the Banner, Let It Float."

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MARCHING FORWARD IN AFRICA

Praise Hymn: "O Worship the King."

Prayer Hymn: "Dear Lord and Father of Mankind."

Prayer: O majestic Christ, thou who art walking across the nations and bidding for the heart of this world, give us something of thy touch, thy presence, and thy power. Amen.—E. Stanley Jones. To be followed by sentence prayers for Christian missions in Africa.

Poem: "Give a Thought to Africa."

Solo or Quartet: A negro spiritual, "I Want to Be a Christian in-a My Heart." (Available from Woman's Foreign Missionary Society, Boston, Mass. Price 5 cents.)

Program:

"In Sunny Nigeria"—Garkida, Lassa, and Gardemna, pp. 204-207.

Story: "Bura Home Life," pp. 222-223.

The Joys of Pioneering, p. 224.

The Ruth Royer Kulp Memorial Hospital, pp. 214-215.

Hymn: "Lead On, O King Eternal."

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"GIVE A THOUGHT TO AFRICA"

Give a thought to Africa!
Neath the burning sun,
Hosts of weary hearts are there,
Waiting to be won.
Many idols have they,
But from swamp and clod
Many a voice is crying out
For the living God.
Give your love to Africa!
There our brothers call.
Bring release from slavery.
Break sin's bitter thrall.
White shall love the black man,
Each forget the past;
In the Father's house above,
All will meet at last.

—Hosea K. Nyabonga.

SCANDINAVIA AND THE HOMELAND

Praise Hymn: "Come Thou Almighty King."

Devotional Talk: "Saved for Service," is the motto of one of the largest Woman's Missionary Societies. This motto should be written on the heart of every Christian. "It is the keynote of all missionary work as it was the inspiration of him who came not to be ministered unto but to minister. One who desires salvation for his own safety and is forgetful of others has not the faith which overcomes the world. A church which is self-centered is not a growing church." Deut. 6: 13; Matt. 21: 28; Luke 4: 18.

Hymn: "Sweetly Lord, Have We Heard Thee Calling."

Reading: "Holding the Ropes."

Program:

A Glimpse at the Work in Sweden and Denmark, pp. 208-209, 262.

Great Hearts in the Mountains—Our Industrial School, p. 212.

Story: "With F. C. Rohrer in North Carolina," pp. 223, 234.

The Italian Church of the Brethren, p. 228.

Building a Church in a Great Industrial City, pp. 230-231.

Hymn: "Where Cross the Crowded Ways of Life." (A set of slides illustrating this hymn is available upon request. User will be asked to pay return postage. General Mission Board, Elgin, Ill.)

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HOLDING THE ROPES

Where miners delve beneath the earth
A rock fell through the gloom,
And men and boys lay helplessly
Trapped in a living tomb.

Then volunteers made haste to go
Down in the deadly night,
To seek their comrades buried there
And lift them to the light.

But as they left the upper day
For those dark, treacherous slopes,
They said, "We gladly risk our lives,
But **you** must hold the ropes!"

Then, grasped by scores of willing hands,
The ropes held firm and tight,
And helped and helpers came at last
Up to the blessed light.

And so today, around the earth,
In all the darkened lands,
Are those who offer fruitless prayers
And stretch out pleading hands.

From gods of stone, from demons dark,
They beg the light they crave;
No answer comes, no light appears—
The false gods cannot save!

And there are those who gladly go
Where man in darkness gropes,
To bring the healing light of Christ—
But **we** must hold the ropes!

The rope of faith, the rope of prayer,
The rope of gifts we give,
The rope of brotherhood we hold,
To bid the nations live.

Shall those who sit in darkness die,
Deceived by baseless hopes,
Because the Church of Christ at home
Has failed to hold the ropes?

—Margaret R. Seebach.

⁂

PROGRAM MATERIAL ON WORLD FRIENDSHIP

A list of "Material Suggested for Religious Programs Emphasizing Peace and World Friendship" has been prepared by a committee of the Women's International League for Peace and Freedom, Pennsylvania. Included in the list are groups of Bible selections, hymns, prayers, worship services, plays and pageants, posters, books for reference and general material. Single copy of the leaflet giving price of each item may be obtained free of charge, or in quantity at two cents each, from the Women's International League for Peace and Freedom, Pennsylvania Headquarters, 1924 Chestnut Street, Philadelphia.

⁂

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

"The Mite Box"

Hymn of Praise: "Holy, holy, holy is the Lord."

Prayer for Christian missions at home and abroad; for consecrated missionaries; for opportunities to serve through our gifts.

Scripture: Mark 12: 41-44.

Story: "The First Mite Box Offering." (See page 313.)

Solo: "The Widow's Mite." (Order from Fillmore Music House, 528 Elm St., Cincinnati, Ohio. Price 35 cents.)

Reading: "The Mite Box Opening."

Talk: on some phase of The Mite Box. (For suggestions see article in The Missionary Visitor, August, 1929, page 245.)

Consecration Hymn: "My Life, My Love I

Give to Thee," or "I Gave My Life for Thee."
Silent Prayer.

* * *

Other program suggestions:

"Mrs. Smith's Mite Box," a playlet to be given by ten women or girls, price five cents. "Mrs. Hartwell's Mite Box," a story, price four cents; "Mrs. Moulton's Experience," a story, price two cents. Order from Women's Foreign Missionary Society, Methodist Episcopal Church, Boston, Mass.

"Count Your Blessings," a thank-offering monologue, price three cents. Order from Woman's Missionary Society, Reformed Church in the U. S., 2969 West 25th St., Cleveland, Ohio, or from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race St., Philadelphia, Pa.

For other suggestions of playlets and stories, see The Missionary Visitor, August 1929, page 266.

—A. M. A.

* * *

THE MITE-BOX OPENING

Last year a mite-box came to you
'Twas empty, pale and sad;
It held one tiny seed of hope
That you would make it glad.
(empty mite-box is shown)

It thought, perchance, 'twould be its lot
To sit all year and mope
But when you said, "I'll do my best"
Your interest roused its hope.
(tiny flower pot, no green visible, labelled, "Interest")

Thanksgiving came with merry cheer
For blessings great and small:
Your heart was filled with gratitude
The mite-box felt them all.
(larger pot, with green plant, labelled, "Gratitude")

You learned of sisters far away
Now struggling towards God's light;
Your mite-box held the Sacrifice
You made to help their plight.
(larger pot with plant with buds on labelled, "Sacrifice")

When spring proclaims the Love of God
In everything that grows
Remembering those who know him not,
Your mite-box overflows.
(blooming plant marked, "Love")

This mite-box held a seed of hope,
Your love has made it grow.
We dedicate it now to him
From whom all blessings flow.
(full mite-box)

—Mrs. Rauenalt, in The Missionary Review of the World.

MITE BOXES

Attractive, white cardboard mite-boxes, with appropriate scripture quotations, may be secured from Brethren Publishing House, Elgin, Ill. Price, 25 for $1.00; 50 for $1.75; 100 for $2.50.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of June 30, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930	$91,356.68

(The 1930 budget of $311,000.00 is 29.4% raised, whereas it should be 33.3%.)

Mission Board Treasury Statement. The following shows the condition of mission finances on June 30, 1930:

Income since March 1, 1930	$60,620.53
Income same period last year	92,866.67
Expense since March 1, 1930	90,542.60
Expense same period last year	87,262.27
Mission surplus June 30, 1930	4,820.59
Mission surplus May 31, 1930	7,546.37
Decrease in surplus, June, 1930	2,725.78

June Receipts. Contributions were received during June by funds as follows:

	Receipts	Total Rec'd since 3-1-30
World Wide Missions	$ 9,867.06	$16,210.26
Student Fellowship Fund—1929-1930	1,053.56	1,386.24
Aid Societies' Mission Fund—1927	61.00	2,325.41
Home Missions	110.31	218.97
Greene County, Virginia, Mission	2.00	91.86
Foreign Missions	517.09	1,259.05
Junior League—1930	168.48	244.46
B. Y. P. D.—1930	137.00	235.00
Home Missions Share Plan	5.00	44.00
Challenge Fund	350.00	2,452.67
Intermediate Dept. Fund—1930	11.00	11.00
India Mission	236.87	461.71
India Native Worker	104.03	109.03
India Boarding School	116.25	323.84
India Share Plan	298.00	840.50
India Missionary Supports	4,954.99	6,126.94
Ahwa Church Building Fund	40.05	90.05
China Mission	68.75	279.48
China Native Worker	75.00	139.64
China Girls' School	25.00	25.00
China Share Plan	50.00	299.35
China Missionary Supports	2,730.92	3,491.36
Sweden Mission	100.00	115.00
Sweden Missionary Supports	875.00	1,150.00
Africa Missionary Supports	1,897.81	4,122.43
Africa Mission	669.94	1,219.33
Africa Share Plan	116.25	1,122.64
Near East Relief	5.72	16.72
China Famine Relief	162.49	5,445.10
Africa Leper Fund	5.00	25.00
Conference Budget	46,806.95	48,685.29
Conference Budget Designated	48.74	171.18

* * *

"Sacrifice is not a giving up, but a giving upward."

* * *

"Other people are talking brotherhood; the missionary is exemplifying it."

* * *

"There is no work we can do in the world that can serve the world as can the faith and love which live in us."

Women's Mission Study, 1930-31

NORA M. RHODES*

In the past it has been customary to begin publishing the program helps on the new mission study books for women in the September number of the Visitor. This year this will be deferred one month. Since the new mission project for all the women's organizations of the church will be the financial support of the girls' schools in India, China and Africa, we will begin our year's work by having the first lesson on these schools. The program helps for this will be found in the June and September issues. Every woman of the church should become familiar with the project and the work that is being accomplished in these schools. If you have not in the past provided for mission study in your home church this will be a splendid opportunity to begin the work.

In the June Visitor is a very fine collection of Life Stories by our missionaries. Many of these stories appeal to the children as well as the grown ups and make splendid reading for the family group. In them we get missionary knowledge presented in an entertaining manner. They should be read not only in the home, but they may be used to advantage in the Junior League and the Sunday-school. Missionary Societies will find them extremely helpful as supplemental material.

Beginning with the October number of the Visitor will appear the first monthly program help on our new mission book, "The Cloud of Witnesses." This book is unlike any we have had in the past. It does not take up the work of the missionaries but it gives us the work and life history of strong oriental Christian women, many of whom have risked their lives for Christ's sake. These women leaders are grouped into Bible women and evangelists, teachers, physicians and nurses, welfare workers and home makers. After reading the book one will have a deeper appreciation of the Christian women of other countries and it should have a tendency to lead to more witnessing on our part.

Best results will be had in Women's Missionary Societies and other mission study groups if the women will purchase their own books. The price of the book is fifty cents. There will be mimeographed copies of program helps for the six chapters ready by the middle of September. One will be sent free upon request and a small charge of five cents for each additional copy will be made. Order all of your supplies early from the General Mission Board.

Missionary Beatitudes

Blessed are the messengers of the gospel, for to them is given the promise of the presence of Christ. (Matthew 28: 19, 20.)

Blessed are the bearers of the precious seed, who sow in tears, for at the time of harvest they shall abundantly rejoice. (Psalm 126: 6.)

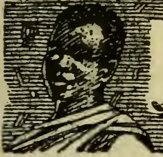
Blessed are the intercessors, for they have the assurance that their prayers prevail. (John 14: 13, 14.)

Blessed are the generous-hearted, whose gifts help forward the kingdom of God, for these have the approval of the Savior. (Acts 20: 35.)

Blessed are they who surrender loved ones for the sake of the name, for they shall have eternal compensations. (Matthew 19: 29.)

Blessed are the despised and persecuted for the sake of the gospel, for great is their reward in heaven. (Matthew 5: 10-12.)

Blessed are the faithful, for they shall receive the commendation and joy of the Lord. (Matthew 25: 21-23.) —*Selected.*



THE JUNIOR MISSIONARY

A Chinese Plum Blossom

MINNEVA NEHER*

Plum Blossom is not a flower at all as you might think, but a dear wide-awake Chinese girl. This little girl with such a beautiful name is just four years old. She comes to kindergarten, seldom missing a day unless sick, for she loves to sing and play and listen to stories. Except for her little flat nose and her almond shaped eyes she is very much like any American child of four years.

When little Plum Blossom first came to live with her papa and mama, they lived in a little cave house dug out of the dirt cliffs just outside the south wall of the Mission Boys' School. There are a great many such cave homes here at Shou Yang. In the winter time these cave homes are warm and in the summer time they are cool; but sometimes in the rainy season they get very damp and with only one window made of paper, and a door, very little nice warm sunshine gets into them and very little good fresh air. So you see they are not always good places for little girls and boys to grow strong, healthy bodies.

Little Plum Blossom's papa and mama were very poor when Plum Blossom came, so her mama did not want to keep her because she was a girl. In fact she wanted to drown the wee girlie in a pan of water, but Plum Blossom's papa would not allow her to do such a thing and insisted on keeping the baby. There were no nice warm clothes for poor little Plum Blossom to wear so she was wrapped in her papa's coat and laid on the warm brick bed which has a fire under it to keep it warm. When Plum Blossom's aunt, who is a Christian, heard about Plum Blossom, she came and told the missionaries. When the missionaries heard about the baby with no clothes to wear, they fixed up some little warm clothes and went to see the baby and her mama. She was only four days old at that time but the missionaries could see that the mama was learning to love the baby for she was very sweet and pretty.

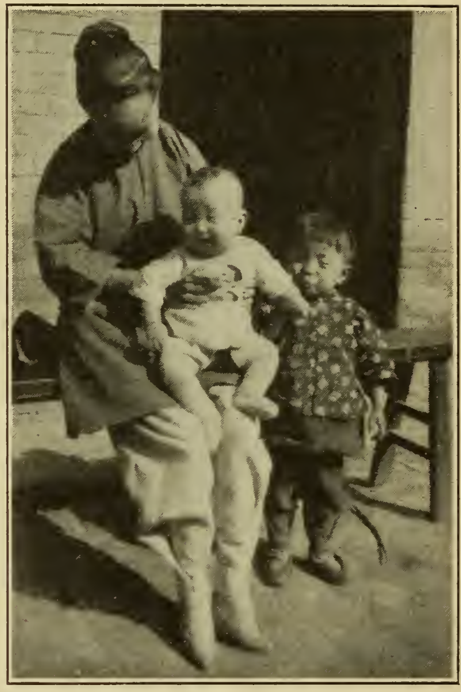


Photo by Minneva Neher

PLUM BLOSSOM as a baby, with her mother and brother.

Plum Blossom grew well and soon became the fat happy baby you see in the picture where she is with her mama and brother. Her mother now loved her very much but because they were so poor she wanted Plum Blossom's aunt to take the little girl as the bride for her little boy. But the missionary advised against this so this was never done. The missionaries took a special interest in the child, occasionally sending her a piece of cloth for a new garment. Because of this her mama sometimes called her a "happiness" baby.

(Continued on Page 334)

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* Missionary, Show Yang, Shansi, China.

A CHILDREN'S COVENANT

We are glad that we have always known the sweet story of Jesus and his love;

We remember the many sad children in far-away lands who have never heard of him;

We know that he has told those who love him to send the good news over all the earth;

We want to obey him and give our prayers, our love, and our money to help send the glad tidings to all the children who need him.

Since the Junior Missionary Project this year is the support of children of missionaries, pictures of the children will appear each month in this department. The pictures may be used for posters.

EDITH, JOSEPHINE AND MARJORIE MILLER

Edith Maurine Miller is fond of playing house with her dolls. She will be five years old September 25. She has light hair, blue eyes, weighs 44 lbs., and is 3 ft. 5¼ inches tall. Her favorite foods are sweets, vegetables and cereals.

Josephine Ruth Miller, eleven years old, was born in Waterloo, Iowa. This year she will finish the fifth grade in Woodstock School, Landour, Mussoorie, India. She spends much time at the piano, also knitting, serving for her doll family, raising poultry and reading. She has medium brown hair, blue eyes, weighs 88 lbs. and is 4 ft. 10½ inches tall.

Marjorie Ellen Miller was born at the Mission Hospital, Bulsar, India, May 30, 1921. She is in the third grade at Woodstock School. Her special interests are singing, reading stories and poultry raising, and she enjoys jumping the rope, tricycling and swinging. She weighs 56 lbs., is 4 ft. 2 inches in height, has blue eyes and light brown hair.

* *

JUNIOR MISSIONARIES' POULTRY PROJECT

It happened in this way. One day a man needing money sent three hens to the bungalow to sell. The Madam Saheb needed chickens so the three hens were bought and kept. Soon the girls became so fond of the chickens that the hens became their pets. Each day the girls brought nice white eggs from the nests. So soon the money from the eggs paid for the hens. Of course each hen was named. Their names were Speckle, Biddie and Betty. When enough eggs were laid the hens were set and in due time three of the happiest families of chickens were being cared for by three of the happiest girls in the world. Little speckled, fuzzy wuzzy, white and yellow, brown, black, and spotted chickies were petted, fed and looked at most of the day. Finally they grew up. Some found their way into the family cook pot, others the hawks and weasels took care of, and the rest remained to supply the family larder with nice fresh eggs.

Soon the girls heard of the nice white leghorn chickens Mr. Moomaw was raising on the Vocational Training Farm at Anklesvar. So "Betty" was supplied with a nice setting of the large white eggs. To the delight of Betty's mistress a nice flock of pure white chickens graced Betty's domain. But alas! Betty was not permitted to be so happy very long for the hawks, cats, disease and weasels were her enemies and only three chickens survived. They always stayed together and were loved—more, I think, because their brothers and sisters had been taken from the flock. They were named accordingly—Rooster Pooster, Cocky Locky and Henny Penny.

These three are now large, full grown chickens. You will see them in the picture. Just yesterday a man wanted a big rooster just like Cocky Locky; so Cocky Locky was put into a nice big basket and taken on the train to his new home. Henny Penny lays nice, large, white eggs to set and produce more Henny Pennies. In the village her big eggs are exchanged for small ones, thus helping the people to build up a better flock.

You wonder what has become of Rooster Pooster! He is here to stay and will always, as long as he lives, manage the home flock.

You may also wonder about all the other little fuzzy wuzzies. Time and space do not permit telling about all of them. But they have names such as these: Blackie, Fuzzy Legs, the Twins, Whitie, Reddy. Can you tell why they are given these names?

* *

"CHRIST"

Master of the high and holy,
Shepherd of the low and lowly,
Priest and Preacher, Children-lover,
Savior, Teacher, Comrade, Brother!

—William Stidger.

DAVID AND RICHARD MOOMAW

CALVIN BRIGHT and his Pekingese Poodle, Cricket.

Calvin Bright is thirteen years old and in the eighth grade. His greatest hobby is to collect fossils and stamps and curios. To gather the history of some of the ancient tombs, and temples and archways scattered over these hills is also one of his chief delights and he often comes home with a long account of them which he gathers from his friends.

LOWELL, WILBUR AND LOUISE HEISEY, with their dog Jack and the doll, in their picture for Grandma and Grandpa. In the absence of other foreign children, they are great company for each other.

Lowell Vernon Heisey, born October 1, 1919, in the Crumpacker home at Ping Ting, has light hair and deep blue eyes. His mother has been his teacher from the first. He loves to read. His hobby is stamp collecting. He has the papers all torn open when the mail comes, before his parents can get around to it.

Wilbur Lloyd Heisey's young ambition is to be a farmer. His chief delight is to dig and plant. He was born September 5, 1921, in the Ping Ting Hospital. He loves the sports with the Chinese children and they think he is a great clown. The biggest problem his parents find in China with him is to find enough activities to keep him busy.

Frances Louise Heisey was one month old when her father and mother were evacuated to the coast, and she had a hard time getting started on her career. She is two and one-half years old and a real tease for her brothers. She has great fun with her dolls and her little black dog.

* *

"I count this thing to be grandly true,
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a broader view."

A Letter from a Junior Missionary in China

Shou Yang Hsien, Shansi, China.

Dear Friends in America:

I am very glad to write a letter to you. I wish we might all be acquainted with each other. Here in China we American children do not have many foreign children to play with. Those children who are here all live so very far apart that we seldom get together to play. But some of the Chinese children make very good friends too.

There are several Chinese children living in the courtyard with us. We play with them mostly. Sometimes some of the children from the street come in to play.

We like best of all to play with the Christian children. I am enclosing a picture of some of the children we play with. I am the one sitting on the left side behind. Chao Ma T'ai is sitting by me. My brother Wilbur is by him. In front are Ho En Liang, Lo Chin Sheng, and Chao Ma T'ai's two sisters, Ch'ung Erh and Ch'ing Erh. Ma T'ai has another sister who was born on the same day as my little sister Louise.

The Chinese children like to play our American games. They do not have as many different games to play as we do. Some of our friends are eager to learn English. Wilbur and I have been teaching some of them. It sounds so funny when they try to say our words. When we play with them we always talk and sing in Chinese.

THE HEISEY BOYS and their Chinese friends

I am ten years old and in the fifth grade. Pauline Smith is in my class. Wilbur is in the third grade. He is eight years old. Our school is in our sitting room. My mother is our teacher. I like school very much.

I have a stamp collection. In it I have nine hundred and eighty stamps. It is fun to get stamps from the foreign countries. Sometimes I trade with the children in other missions. I wonder if any of you are collecting stamps. I could trade some Chinese stamps if any of you want to trade with me.

Very sincerely,

Lowell V. Heisey.

Kite Flying in India

DAVID E. BLICKENSTAFF

Kite flying is a favorite sport in India. The special season is from the middle of December to the middle of January. It is not possible to make kites as reasonably as they may be purchased in any Indian bazaar, so the boys buy them. The price ranges from one-sixth of a cent to ten cents, so even the poorest boy can afford at least one small one. The ten cent one is a dandy. They are made of tissue paper and two thin bamboo sticks. One stick is straight from the top to the bottom, and the other forms a semicircle for the top end of the kite. The paper is stretched tight over the sticks. Many different colors of paper are used.

The real fun of kite flying is in having kite fights. The boys use a mixture of flour, water and powdered glass which is spread on the string and allowed to dry. The particles of glass make the string sharp, and when attached to a flying kite a proper jerk on the string will cut another kite string in two in an instant. When two such strings come together, the two flyers having manœuvered their kites for favorable position, it is fun to see which will be successful in cutting the other's string. When a string is cut and the kite is loose, it belongs to anyone who can catch it. When a kite is cut loose the boys all run in the direction which the slowly descending kite floats away and it is a contest to see who will be successful in first catching the string. Many of the boys who run after the kite have long poles to which they have tied thorn branches and with these they reach up to entangle the string in the thorns, bringing the string into their own hands. When a boy once has the string in his hands the contest for that particular kite is ended.

The greatest day for kites is a certain Hindu holiday when hundreds of kites are seen in the air. On that day older boys and sometimes men are seen in the great sport.

Kites of red, green, yellow and many different colors and shades make a very beautiful display against an Indian sky. This holiday is usually the close of the kite season and on that day one boy will capture as many as 10 to 15 kites. Kites that have been cut loose float through the air every minute, and boys with long poles are seen running everywhere. All Hindu schools are closed for this holiday but mission schools are usually kept open. I think the boys in the mission schools had as well have a holiday for I am sure they find it hard to keep their minds on books when other boys all about are having so much fun. I know of boys who forget on this day to do little tasks of work, and even do not come home at noon and in the evening to eat.

⁂

MISSIONARY WORSHIP PROGRAM FOR JUNIORS

To Be Used in Connection with the Junior Missionary Project

Note: The Junior Missionary Project for 1930 is the support of missionaries' children. Explanation of the project, also a list of the children under thirteen years of age, appeared in the March Missionary Visitor. For further information write to General Mission Board, Elgin. Ill.

Call to Worship (by leader): God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. John 3:16.

Praise Hymn: "We Praise Thee, O God."

Scripture: Psalm 96. (Read in unison.)

Song: "We've a Story to Tell to the Nations."

Story: "A Chinese Plum Blossom."

Sentence Prayers for our missionaries; for the children of missionaries as they live among the children of other nations; for little Plum Blossom and many other children of India, Africa and China whom our missionaries are telling the stories of Jesus.

Recitation: "A Prayer."

A Covenant. If a blackboard is available, copy The Children's Covenant as printed in this issue, and ask the children to read it in concert.

Offering Prayer:

"Dear Jesus, who came down to earth
To live and die for me,
Help me to give in grateful love,
My very best to thee. Amen."

Song: "The World Children for Jesus." (Copy of this song with music will be sent free upon request. General Mission Board, Elgin, Ill.).

—A. M. A.

⁂

A PRAYER

Dear Master, we are only boys and girls;
We may not travel yet across the sea
To tell the gospel story in far lands.
But when we pray we whisper, "Lord, send me."

And "Here am I," we say to every task
Thou sendest us in this our training-time;
We listen for thy errands day by day,
And, looking up, we catch thy smile sublime.

Love's secret is to ever work for God,
And not to mind because he seems to care
To have us do such very little things;
So, Lord, we'll serve thee any—everywhere.

—Laura Wade Rice.

⁂

A JUNIOR GIRL'S TESTIMONY

A little girl, one of our own juniors, was hurrying across the street on an errand for her mother when she was hit by an automobile and thrown to the pavement. She was taken to the hospital where the doctors cared for her broken limb. For days she suffered great pain, then the broken bones began to knit.

Here is her testimony, a part of a letter written to the Junior Superintendent who visited her often: "Enough of the sunshine ventures through my window to enable me to say, 'This is my Father's world.' And when I am lying here I often think of the lovely worship service you have each Sunday morning. I certainly have enjoyed and learned much from every one of them. I am quite sure that your little prayers for me help to ease the pain."

—A. M. A.

A CHINESE PLUM BLOSSOM

(Continued from Page 329)

Plum Blossom was often carried by her mother to visit her Christian aunt who lived at the mission. When she became a bit older she sometimes stayed for several days with her aunt and cousins. She would come with them to Sunday-school or go with her brother to kindergarten. She attended kindergarten quite regularly when she was three years old. Her cousins taught her to thank the Heavenly Father each time before she ate. Having a tender, open heart she soon learned to talk to the Heavenly Father.

One Sunday at the children's church, the missionary asked the children to pray. When all had bowed their heads and shut their eyes and all was quiet, suddenly a tiny voice somewhere in the back began praying to the Heavenly Father. The missionary, curious to know who it might be, looked up. Can you imagine her surprise to see that it was no other than little three year old Plum Blossom? And this is part of what she said, "Thank you, Heavenly Father, for giving us good food to eat." The other children thought it was funny for such a tiny girl to pray and began to laugh, but the missionary immediately stopped them for little Plum Blossom was very sincere and earnest. I think the Heavenly Father was very happy to hear little Plum Blossom's prayer, don't you?

Plum Blossom, like all other little girls, loves pretty things. She kept teasing her auntie to get her a flowered garment and pretty hat. Her aunt, being very fond of her, made her a pretty pink flowered garment and bought her a pink silk hat and gave them to her just before Christmas so she could wear them to the Christmas program. Plum Blossom was so proud and happy.

Her aunt had taught her a little song to sing at the Christmas program. The small son of the language teacher sang with her. The big folks were so pleased at how charmingly they sang their little song that they clapped their hands for joy.

One day during the Chinese New Year season this year, while the missionary was in a meeting with some other big folks of the mission, the door of the parlor suddenly opened and in walked Plum Blossom all dressed up in her pretty new clothes. She crawled up on the missionary's lap and sat there a bit, feeling somewhat timid because of the presence of the other big folks. After a while she got down and said, "I want to wish you 'Happy New Year,' " and right there before everybody she gave the missionary the nicest bow that any little Chinese child could make.

Her papa and mama have not yet learned to love Jesus, but her mama likes to hear about Jesus. Plum Blossom's papa laughs at her and tries to disturb her when she shuts her eyes and thanks the Heavenly Father before she eats. We pray that little Plum Blossom may continue to grow in the love of Jesus and may lead her papa and mama also to know and love him.

* *

CHRIST'S CALL TO THE CHILDREN

First Girl—

Crowded joyfully around him,
Childish homage to him paid.
Jesus called the children to him,
And they came all unafraid;
Then he said to those around him,
"You must all as children be,
Or you cannot reach my kingdom,
There to dwell in peace with me."

Second Girl—

Unto us today he's calling,
In his gentle, loving voice;
We may claim his tender blessing,
We may in his love rejoice.
Let us, too, draw near to Jesus,
Meeting him in prayer each day,
Feeding on his Word most holy,
Doing his sweet will alway.

Third Girl—

Not to praise and worship only,
Must we join the Master's band;
But to give him grateful service,
Working with him, hand in hand,
Smiles and sunshine we can scatter,
Speaking loving words and true;
Bravely standing for all right things,
Winning others to him, too.

* *

THE CHILDREN'S FRIEND

"The Savior loved the children
Within the long ago;
He gave to them his blessing,
He sought each one to know.

"The Savior loves the children
As in the days of old;
His arms of love and mercy
About them he will fold."

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Haney, R. A., and Irva, Lonaconing, Md., 1925
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Bittinger, Desmond, and Irene Frantz, 1930
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Horn, Evelyn J., 1930
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

Burke, Dr. Homer L., and Marguerite, 1923

On Furlough

Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923
Nickey, Dr. Barbara M., 3435 Van Buren St., Chicago, Ill., 1915
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916
Wolf, L. Mae, 3435 Van Buren St., Chicago, Ill., 1922
Woods, Beulah, Spencer, Ohio, 1924

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

Announcing the New
Illustrated Lecture---

The Growing Church in India

Forty-two pictures from our India field.

Lecture written by I. W. Moomaw.

Hymn, "The Outcastes' Exodus," twenty-four meaningful, colored pictures.

TERMS—Rental $2.00. No rental is charged if an offering is taken for missions at the time of showing the pictures. User pays the return transportation of the slides. Lantern or screen not furnished with the slides. Book early and give several choices of dates.

GENERAL MISSION BOARD
Elgin, Illinois

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII SEPTEMBER, 1930 No. 9

THE PING TING BOYS' SCHOOL, with the faculty, for the year 1929-1930. More than eighty boys are enrolled. There are four teachers and a secretary-treasurer. The business man has charge of buying and providing the food.

The school began with three pupils in the year 1911. Mr. E. D. Vaniman spent two years of service in the school beginning in 1913. Now it is controlled entirely by Chinese.

Editorial

Essentials for Missionary Giving

A number of things take place before generous missionary giving becomes the rule in the life of any individual. Taking note of these essentials will help pastors and leaders to build for greater missionary giving.

Religious Convictions. Missionary money in generous amounts is given only out of deep religious fervor. A keen appreciation and experience of God as love, Jesus as Savior, the uniqueness of Christ to save the world and of his missionary character, will make men want to give.

Stewardship Convictions and Habits. An understanding of man's partnership with God. God building his more perfect kingdom, but only through the colabors of man. A realization of the principle of sacrifice—of vicarious suffering—of the good growing out of sharing—of proportionate giving. An understanding of these will produce good givers.

Knowledge of the Need. Giving for a concrete need rather than to some abstract cause about which very little is known, will always bring more generosity. Pooled budgets, local or general need to be dissected frequently so that their component parts are understood by the people who pay. There is a legitimate emotional appeal in most needs. Since we function by emotion quite as much as by intellect, it is both ethical and necessary that our emotions be touched. Most of us are responsive when this is done in an honest and dignified manner.

Proper Organization. Wherever mission work involving a number of people is being done some organization is necessary. In a local church some individual or committee must lead out in laying the plans for presenting mission needs and for receiving and disbursing the money. These leaders must believe in missions and do their work in an earnest, purposeful and optimistic way. Their leadership means much in inspiring and leading others to give generously. Good organization is also needed among the district or general workers.

Confidence. All those who make appeals for funds, treasurers who receive and disburse them and workers employed in preaching the Gospel, need to inspire confidence. Absolute integrity in the handling of money and in accomplishing the work for which the funds were given will inspire confidence. And confidence begets generosity.

Opportunities for Giving. In a busy complex age it is necessary to make plans so that it is easy for people to give. Frequent presentation of concrete needs, the use of bulletin board announcements, offering envelopes, special missionary occasions with plenty of inspiration. Souls need to be stirred in order to give generously.

Adequate Reports of Work Done. Missionary giving is like making investments. A return is expected. For every missionary dollar there should be something to report. If no actual accomplishment can be reported, at least a report can be made of seed sown expecting God to grant the increase.

Let pastors, missionary committees, mission boards, mission secretaries and missionaries make check on these essentials and may we work together to improve the missionary giving in our church.

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News Briefs

The war zone in China has not included the territory in which the Church of the Brethren misionaries are at work. . . . . For mission schools in China to receive the recognition of the government they must be registered with the government. In registered schools no religion of any kind is allowed to be taught. Our Ping Ting school is registered and missionaries must find methods other than scheduled classes by which to inculcate the knowledge and spirit of Christ. . . . In talking with a Hindu here in America he said he did not advocate independence for India, but liberty. He said it would be criminal for England to abruptly cut loose from India. There would be a great economic crisis. In many other departments of Indian life crises would result. This same Hindu, a graduate of the University of Iowa, said he was returning to India to enter politics to aid his country in attaining this liberty of thought and action. He wants full autonomy for India.

Presenting the Conference Budget

The Annual Conference has seen fit to group the financial requirement of several agencies of the church into one budget for the year ending Feb. 28, 1931.

General Mission Board	$262,212.22
Board of Religious Education	20,463.02
General Ministerial Board	8,090.03
General Education Board	4,758.84
Bethany Bible School	23,330.00*
American Bible Society	475.89
	$319,330.00

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*The budget for 8 months July-Feb.

The term Conference Budget includes more than is readily understood. For this reason a plan is arranged whereby various phases of the budget may be presented at different times in the year. From September to February the following schedule is proposed:

SEPTEMBER 7. CHILDREN'S WORK
Board of Religious Education
The work for children is an important phase of the work assigned this Board.

OCTOBER 12. BETHANY BIBLE SCHOOL
By action of last Conference Bethany is now included in the budget.

NOVEMBER 23. HOME MISSION OFFERING
General Mission Board
The General Mission Board appropriates in the neighborhood of $38,000.00 annually for Home Missions.

DECEMBER 21. WORLD WIDE MISSIONS
General Mission Board
As Christ's birth was a blessing for the whole wide world let the Christmas offering be for world wide use, India, China, Africa, Scandinavia, and America.

FEBRUARY 15. ACHIEVEMENT OFFERING FOR THE CONFERENCE BUDGET
The fiscal year ends Feb. 28. Let every church do her best to achieve a good year. Send the offering for THE CONFERENCE BUDGET or for any one of the Boards.

Information regarding the foregoing phases of church work will be published in the Gospel Messenger and other church papers prior to the dates named. For some occasions special literature will be made available for distribution. Special information will be furnished ministers for use in sermons. Granting that expression follows impression these plans make possible every member knowing the needs and facts concerning the work to be done.

Remittances should be made to General Mission Board, 22 So. State St., Elgin, Ill., for the Conference Budget funds or direct to any of the Boards receiving the designated offering.—H. S. M.

Our Concern for the Children

"And they were bringing unto him little children, that he should touch them: and the disciples rebuked them. But when Jesus saw it he was moved with indignation, and said unto them, "Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God." Mark 10: 13-14.

The Church of the Brethren believes in the training of children. Large responsibilities have been placed with the Board of Religious Education. Literature, plans for work, and training of children's leaders are being worked out on an extensive scale. Annual Conference has made the Board of Religious Education a participant in the Conference Budget.

September 7 is suggested as a day for a special offering for the children's work of the Board of Religious Education. Let every school or congregation give generously for the sake of children.

Your offering will give you credit in the Conference Budget. Send to either Board of Religious Education or designate for Board of Religious Education and send to General Mission Board, Elgin, Ill.

BE SURE TO READ

"The Increasing Urge for Christian Missions," by Secretary Bonsack.

The three articles on Our Girls' Schools in China, Africa and India.

"Debts of India Farmers," by I. W. Moomaw.

"Our Most Enjoyable Work in China," by Ernest M. Wampler.

Swept In by the Tide

Movement to Educate the Masses of China

The masses of China can neither read nor write. How can a Republic develop under such conditions? The Christian church and the government is pushing the Mass Education Movement. Under the leadership of the National Christian Council a Mass Education Conference was held at Ting Hsien. Representatives from all over China attended with the purpose of returning to their home districts as leaders in this movement. Ting Hsien was chosen because it is the center of the most successful teaching along this line. Nearly 20,000 illiterates have been enrolled in evening classes and 5,000 have graduated from the course. As a consequence the church membership of the district has increased fifty per cent.

Our church had four representatives at this conference. Bro. Yin represented Ping Ting and came back with great enthusiasm for the farmer people. Not only was teaching reading emphasized, but many plans were given for the development of economical conditions among the farmers. Plans were made for producing better grain, hogs, chickens, eggs and bees. Better homes were also emphasized—training of parents and children to increase the happiness and usefulness of the home. —Emma Horning.

* *

Woman of Seventy Burns Kitchen God

In a Chinese village a woman of seventy was visited. She had been a Christian before the Boxer trouble, but during that terrible persecution she recanted and restored the old kitchen god in the presence of the Boxers as evidence that she had turned her back on the Christian religion. For years the mission workers have hoped and worked for the repentance of this old soul. So it was with great joy and thanksgiving that we saw her take down the kitchen god in the presence of a large crowd who had gathered to see the foreign missionary lady. She burned it before them as evidence that she was through with idolatry and was now ready to come back to the loving Father whom she had once known. With the help of Sister Kung she was led out into a real prayer of repentance. We do praise God for another who has found her way back to the Father of us all. —Mrs. Harlan Smith.

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Village People Insist on Heathen Burial Custom; Chinese Christian Wins

Bro. Wang Ping Kwang called at eight o'clock one evening. He was all out of breath for he had run five miles in the night to get to the missionaries' home. A relative of his had died and the village people would not let him bury the man unless he would call the "wind and water" doctor. Being a Christian Bro. Wang refused to stoop to this heathen custom. The village would not yield their point so he came to the missionary.

We wrote a letter to one of the older Christian brethren, asking him to see if he could straighten out the trouble. We also bought a coffin for the poor man. It was a little too short but Bro. Wang thought they could use it so took it along. Bro. Li made peace with the village people and the man was buried in a coffin that was too short without any incongruity. Everybody seemed to be satisfied over the not too pleasant affair.

—Mrs. Harlan Smith.

* *

A Tither Speaks Out

"Enclosed find P. O. money order of $20 to be used for world wide missions or wherever needed the most.

"I see where the Conference offering was only $71,000 or $24,000 less than one year ago. Now I feel that this is a shame for a church having a membership of 125,000 or more. Then having to reduce that budget from $311,000 to $296,000. Well, it looks to me as though Malachi was right when he asked the question:

"'Will a man rob God?' It looks very much to me as though the Church of the Brethren is doing that very thing. That budget should have been raised to at least $3.00 per member or $375,000. God helping me, I am going to see that my tithe is going to make ours way above three dollars per member for my family."

—A Brother in Florida.

* * *

Dr. Mott Finds World Open to Christianity

Never were the doors of entry into other lands so wide open to Christianity as at present, Dr. John R. Mott told the evangelism group of the Federal Council of the Churches of Christ in America which met at East Northfield in June.

Having recently returned from a trip around the world, Dr. Mott told of the spirit of inquiry which was creating conditions ripe for the message of Christ. Even the Mohammedan world is open to evangelization, he said.

Dr. Mott gave a most encouraging outline of conditions in other countries from the point of view of the Christian work. As an illustration he told of the resolve of Mr. Chang Singyee, speaking in behalf of the native church of China, that within five years the Christian Church of China was to be doubled, and this in the face of the cataclysmic conditions prevailing in China now. In India, Dr. Mott said, Christianity is on the threshold of a most far-reaching influence.

"I have never been so impressed before by the tide of inquiry that is sweeping over all countries." Dr. Mott said, "We in America think there is a flood of literature abroad, but we have nothing in comparison with other lands. Tokyo, for example, has miles of bookshops. The press is reaching millions today that never knew anything beyond the borders of their own little communities only a few years ago. All this means that the doors of opportunity for Christ are equally wide open. The barriers of age-old custom and prejudice against the foreigner are now down. Faith and expectation on the part of the Christian church are all that is necessary for the evangelization of the world."—The Missionary Review of the World.

* * *

"The soul that lives in the atmosphere of prayer, will grow into spiritual power more and more."

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor
Mrs. Ada Miller Arnold, Assistant Editor

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* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

Editor's Note

Three articles on our girls' schools of India, China, and Africa, appear in this issue. Since the project for all women's activities this year is the support of our girls' schools, these articles are presented with the hope of acquainting the women with the work of the various schools, their activities, aims, and hopes for the future. See special program on Our Girls' Schools, page 360.

The Increasing Urge for Christian Missions

CHAS. D. BONSACK*

WITH the struggle for independence in India and the delicate position of the missionary; with political strife in China and the ban on teaching religion; with the Communists of Russia opposing Christianity; with other discouragements and a lack of interest at home and abroad, some are beginning to wonder about the value and effectiveness of our world-wide mission program. One man puts it this way: "They are but the offscourings of the earth anyhow. Why bother with them?" Another said: "Let's wait until they appreciate it more." Still another quietly said: "I don't believe in it, and that settles it."

That there are difficulties enough to discourage the faint-hearted, we admit. But all great achievements in history were born out of difficulty and sacrifice. The darkest hours have prophesied the dawn. The work of world-wide Christian endeavor is God's work and meets the deepest need of human life—therefore it must succeed. It is necessary to the Kingdom of God. We cannot confine his kingdom to the United States or England—it must provide for all his children. Favoritism and Christianity are opposed to each other. Into that city which comes down from God out of heaven we must bring the glory of all nations!

Then we are so ignorant these days of the good there is! We read the newspapers only—and they record the abnormal and unusual. The slower forces of growth, culture, life and character, do not make good headlines. We forget that the missionary aspect of Christianity has given us culture, progress and hope. We forget that the search for God is more profitable always than the search for gold. We forget that a church in the city is a lighthouse directing thousands through the years to service and leadership. We forget that the country church has turned from obscure sections, streams of life and property that are blessing the whole world. Moreover, the very conditions that frighten us today in India or China are only the evidences that the Gospel is taking root in the lives of the people. The first steps of a nation struggling with a heart hunger for God may be doubtful and dangerous, but it is the call for help and friendship that the Christian church alone can give.

We have played with the world-wide opportunity for the Gospel too long. Yet the feeble efforts given to it have done more for the progress, peace and hope of the world than we know. If all the lives and money that have been sacrificed in the world's history had a corresponding value with those invested in Christian missions—to say the least, it would be a better and a happier world!

It may seem foolish to offer in these days any reasons for an urgent need of giving the Gospel to all men and nations; yet for the sake of those who are too busy to think it over, we offer a few simple reasons why the opportunity is both urgent and hopeful.

1. The church everywhere needs the missionary spirit. We can only keep clear the content of the Gospel by laying its claims on the lives of men. When healthful, sane evangelism ceases, we grow formal instead of friendly and the church becomes an organization only, instead of an organism. The Gospel is at its best and the Master's comradeship is closest, when we go about doing good where the need is greatest.

2. The sincere hunger for peace everywhere calls for it. The last war has been one of the most expensive failures in the history of mankind. Many feel that a repetition will destroy civilization. What an increasing need for the missionary who carries friendship, brotherhood and hope to the world! Vice-President Fairbanks once said: "In maintaining the peace of the world, one missionary is worth more than a battleship." If statesmen believe that, why should not the church work for it now while the world is hungry for it?

3. The idealism of youth challenges us. Each generation comes hungering for reality and God. If they find us insane with greed, and sacrificing reason and righteousness for the ruin and oppression of others, we need only expect to increase the racketeers in our generation. Youth is religious, idealistic. They will crusade in any right-

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* General Secretary of the General Mission Board.

eous cause if enlisted. Jesus was a young man. He called the **sons** of Zebedee, rather than the **father**! The good homes of our fathers have given us a generation of young people that should be enlisted in a world-wide crusade for Christ.

4. The interdependence of nations increases the need. Occasionally in discouragement we feel we can get along without others, but how we do need others for friendship, teachers and patrons! We cannot manufacture without markets, and markets are largest and safest where character and confidence abound. We tremendously underestimate the possibilities and importance of other nations and people in our modern life. God forbid that in this day of closer human relations we should fail in love or service to mankind.

5. What missions have already accomplished, urges us on. We know so little about the great changes and advances made by the Gospel. It is difficult to evaluate spiritual progress. Changed outlook on life through the hope of the Gospel; better family and home life; new leaders of character and integrity—all of these in addition to schools, better health, better laws and habits, are but first steps in Christian brotherhood and the Kingdom of God for which we work and pray.

6. The native church calls for our help. This is a new urge indeed. Our fathers went out as a matter of duty and faith. Now the native churches are organizing and call for our longer experience in Christian work to help them meet their problems. Here is the chance for genuine friendship to lay the foundation for all that we have longed for and for which we have labored. With their help, and the experience of the past, we are learning better how to do the work. It would be a pity to grow weary now in the midst of the Kingdom's greatest advancement.

7. Space forbids mentioning the increasing interest of governments in the work, the necessity of these ambassadors of goodwill among the nations when newspapers and movies and selfish business often sow seeds of hate, and many other reasons. But all reasons are still included in the commission of our Lord. He knows the way of the Kingdom which experience is verifying. He has all power in heaven and on earth. He says: "Go, and make disciples of all the nations . . . teaching them to observe all things . . . lo I am with you alway." His comradeship is assured in this task and where he walks there is victory.

What Girls' Schools Are Meaning to China

MARIE BRUBAKER*

BUT a few years ago the Chinese girl's outlook on life was bounded by the four walls of her father's court, and then as she approached adolescence and marriage, the walls of her husband's father's court. Her chief interest in life, if she were a daughter of one of the well-to-do homes of China, was beautiful embroideries. Much of her time she spent sitting on a k'ang making most beautiful shoes for her tiny bound feet. The poorer parents also longed for their daughter to have the beautiful things, but they could not afford to buy the materials; so many times she did not learn to make such fine things. She was also required to do some of the heavy housework, as only the richer families could hire servants. But most of the little girls were content with this, letting the harder task of mastering the difficult Chinese characters to their brothers who were taught in private schools.

And then the missionaries came to China bringing with them the teaching of our Lord that a woman's soul is just as valuable as a man's. They began to establish schools for boys and girls. Many times no charge was made for tuition and in some instances ever greater inducements were offered. Gradually the girls were allowed to come to the schools. And to the amazement of the parents the girls learned to read and write as well as their brothers ever had. And how the girls began to love it!

From a very difficult beginning, because of old established traditions and customs that had to be overcome, all China has girls' schools at the present time. In the coast cities they have become very modern and have even taken up intercollegiate athletics.

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* Missionary to China, now on furlough in America.

In our own mission each station has the girls' schools running alongside of the boys'. The foreign women in charge of them have had much joy in seeing the little girls, who were brought in to them to train, develop into strong Christian characters.

At one time a little orphan was brought to the school. According to usual routine she was prepared for a bath. When she saw the tub with all the water she said, "Oh no, I will not get into that pond." But the missionary insisted, as also did the interested girls standing by to see the fun. At last she was placed into the tub and after a vigorous application of soap one of the girls standing by exclaimed, "See, she is washing out white, isn't she?" That little girl, who by the way is a little hunch back, remained in our school many years and has become a useful girl in our work.

Another little girl whom we learned to love was Wei Chiu Lan. She was assisting in the country evangelistic work at Ping Ting. She had been trained in our schools and could have taught in the schools as many of her friends were doing, but she had chosen to go out among the village people and tell them about Jesus, whom she had learned to love. It is not always easy to go with the foreigners into the country and such titles as foreign devil, and foreigner's dog are sometimes applied to the young girl. But Chiu Lan was always ready to tell them that she was as much of a Chinese as any of them and she had come to help tell them of the Jesus whom she had learned about from the foreigners.

One day a party of missionaries and Chinese workers were returning from a strenuous several weeks in the country. All of them were tired and weary and were riding along on their donkeys paying little attention to any of the surroundings. Suddenly they came to a little stream. Most of the little donkeys walked through very properly carrying their riders over safely, but when Chiu Lan's donkey came to the stream he decided not to wet his feet so gave a funny little jump. The unexpectedness of it dislodged Wei Chiu Lan and she landed in the center of the stream. It was very funny to those who were safe and dry but some tears had to be shed by Chiu Lan. It was not long until she was helped to dry clothes, and her happy disposition triumphed and she was laughing heartily with the rest over the incident.

Chinese girls have keen minds and willing hearts and the schools have been a great blessing to them. The old saying that "no nation can rise higher than her mothers," is a truth that must be learned by China. The possibility of our schools being closed because of the registration that is being required by the new government would, it seems to me, be a very great handicap to our work of Christianizing China. Will you pray that the missionaries may be guided very definitely in their decisions in these trying times in China, and that the education of Chinese womanhood may go on in just the way that will bring the greatest glory to our Lord?

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Shou Yang Girls Enjoy Outing

MRS. HARLAN SMITH*

A long line of girls, set free from the bondage of "Books," filed out of the north compound, headed for Feng Kou Shan for a day's outing. Since eating is the most important feature of such a program, the procession was headed by the school cook with a tan-pole over his shoulder, weighted down with the things Chinese children like to eat. Following close behind, was Mr. Li, the business manager of the school, attired in a long, black gown. Then came the school girls, the teachers and finally the two "Ta Saos" (matrons) mincing along on their tiny feet. The Smith girls and the Heisey boys were invited guests on this festive occasion.

The procession treaded its way out of the city, across the plain and through the river bed to the foot of Feng Kao (mountain), on the side of which is an ancient temple with a spacious court which became our headquarters for the day. The floors of every room of this temple were strewn with various parts of once-worshiped, but now demolished idols, typical of China's religious decadance.

After exploring the temple, a march to the tip of the precipitous mountain began. The

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* Missionary to China.

(Continued on Page 350)

The Education of African Girls and Women

LOLA HELSER

History of Beginnings

IT has been more difficult to get the girls interested in school than the boys. But, however few, there have been some girls in school since the early days of the work in Africa. The Africa Notes for the Visitor record six girls and twenty-four boys in school in November, 1924. By the end of that year the enrollment of girls had reached sixteen with an average attendance of ten. In those early days the girls had their separate classwork but met with the boys for chapel. I can recall the girls timidly entering the back part of the church-school building and looking on or giggling while the boys took the main part in the chapel exercises. The natives looked with more suspicion on the education of girls than that of boys. Besides the regular classwork for boys, the girls were taught some simple sewing by Mrs. Burke.

In 1925 the enrollment of girls dropped to nine with an average attendance of five. It was difficult to carry on the work the next year due to the death of the girl who had attended most regularly. Then plans were made to open a girls' school, thus doing our best to insure the founding of intelligent, Christian homes without which our work could scarcely have abiding results. A Christian community cannot exist without Christian homes, and girls and women trained in Christian ideals must be the cornerstones of such homes.

The coming to the field of Misses Shisler and Harper was an impetus to the work with the girls and women. Finally, the girls' school was opened in August of 1927 with Sister Shisler as principal and Sister Harper assisting her and having charge of the work among the women. The school had the struggle which goes with beginning days. It was difficult to maintain a regular attendance as girls were supposed to work, not go to school. By constant and persistent effort a distinct advance was made. There were thirteen on the roll during the quarter and the girls' school was becoming a regular part of the community life at Garkida.

In January, 1928, the school boys as well as the missionaries were praying hard for the girls' schools and the women's work. The thirty some girls in school were doing excellent work with Sisters Shisler and Harper as teachers but the women's work was difficult. Polygamy was prevalent among the Bura people. We had high hopes in the Christian boys who were taking a strong stand on the side of monogamy but we felt that some of the girls and older women must be won for Christ before a stable Christian community could be established.

SCHOOL GIRLS, AFRICA. Some of the older girls in the picture are wives of our Christian boys. Misses Sara Shisler and Clara Harper are in the picture. Puzzle—find Miss Harper.

Some of the older school boys were taking wives and trying to establish Christian homes. Three of them started a Christian village near the mission compound. They hoped by so doing to help each other and the other Christian boys that would marry to live the Christian principle of monogamy. By building relatively close they made it possible for their wives to attend the girls' school. At that time two of the wives were reading in the second reader. They were having daily Bible instruction and were able to relate many stories of the Life of Christ.

March, 1928, began a new chapter in the work among the women and girls. A young married woman, about 16 years of age, pledged her life and loyalty to Jesus. She did it with a wholeheartedness and conviction that seemed genuine. Matagi's decision brought much hope and joy, not only to the missionaries, but just as much (and perhaps more) to our Christian boys who longed for the opportunity to establish Christian homes and who therefore rejoiced in every step that the Bura girls and women took toward Jesus Christ. In May, 1928, three married women and four women of nearly marriageable age took their stand for Christ. Several older married women seemed interested in the step their daughters were taking. In June a woman who had five living children (an unusual thing in Buraland) stood up for Christ and two of her children came with her. She said that she could not learn much any more but she wanted to be saved. One of the Christian boys was heard to remark that Christianity was really taking root now that older people were beginning to break away from the old-time customs of beer-drinking, polygamy, etc. Two more married women soon came.

At the same time some obstetrical cases were coming to the doctor, so it seemed that the women and girls were beginning to be freed from the superstition and fear that surrounded them. Bandi's wife was the first of the native Christians to die but it did not noticeably affect the attendance at the girls' school. Neither did we experience the sadness which one feels when the unsaved die. We believe that it strengthened the faith and hope of the Christians.

On August 12, 1928, Matagi and Kubili were the first two girls to be baptized, after having been in a regular class of Christian instruction for considerable time and having been faithful in their Christian living.

Especially reluctant were the school girls and women to give up their teachers and "gwarkus" (lady friends) when Sisters Shisler and Harper left for furlough in January, 1929. Mrs. Beahm was then put in charge of the girls' school. Some of the girls were wanting to take their stand for Christ but were being hindered by parents.

The girls' school opened in the fall of 1929 with Mrs. Heckman as principal. There was an enrollment of seventy-two girls and an average attendance of fifty-three. Mrs. Heckman attempted this task alone but for the part-time help of a couple of the more advanced girls. She found the work too heavy and so Mrs. Beahm and I were taken out of the boys' school to help her and it was thought that the boys' school would have to get on with pupil teachers in our stead. The little girls were allowed to come more freely and we longed for trained teachers among the girls to do the work of pupil teachers. It was our hope and prayer that these little girls might learn many Christian truths before they had to meet with the opposition which comes the way of the older girls with non-Christian husbands and fathers and mothers. The outlook was most encouraging when we left for furlough in the fall of 1929. Since then a new girls' school building has been built.

In the June 1930 Visitor, Mrs. Heckman writes interestingly about the school girls and women. Miss Shisler is now back in the work and I am sure that both of them crave your prayers.

All of the foregoing history concerns the girls' school at Garkida. The education of girls and women at Gardemna and Dille (later Lassa) was perhaps largely begun among wives of employees of the missionaries who had gone from Garkida. Until permission came from the government for the missionaries to open a school at Gardemna, the native Christian boys began to teach in the church which the natives built down in the village. They had a group of twenty, including women. Julia Ann Flohr gave her heart to Jesus and received baptism in January, 1928, and soon after that the wife of one of the young Christians took her stand for Christ and was later baptized.

As a result of the splendid church and school work at Gardemna, three mothers have been won for Christ, one of whom has 5 living children (3 of the children having accepted Christ). The school children and a host of friends at Gardemna were reluctant to part with Brother Flohr and family when they left for furlough in April, 1929. A good beginning had been made among the women and girls. Then Brother and Sister Hyelendiga Tarfa led in the work there with the help of one of the missionaries from Garkida until he was stricken with typhoid and had to be taken to the Ruth Royer Kulp Memorial Hospital. After a long and difficult recovery he and his good wife remained at Garkida for further Christian training and Brother Dika Waksha took over the work at Gardemna and later married a good Christian widow who is lending her influence among the girls and women.

At Lassa, Mrs. Burke and Mrs. Kulp have started a splendid work among the women and girls. Some have also accepted Christ and been baptized.

Daily Schedule and Curriculum

School opens at 9:30 A. M. The girls and women finish their morning work at home before school opens. Many come with babies on their backs. They gather for opening exercises which usually consist of roll call, songs, prayer and Bible memory work. A period is given to reading and busy work, and another to arithmetic and free work or writing. Another period is given to Bible training. The Bible that the American girls get in the home and the Sunday-school, the Bura girls get in the day school and in the evening classes. The school girls and women have already taken important parts on Easter and Christmas programs and in village evangelism. Industrial arts, such as gourd decorating, are taught to all the girls. Hygiene and the care of children are taught and emphasized. An attempt is made to improve the good in their civilization.

Some of the more advanced girls are beginning to help in the teaching of some of the younger classes and so they have to remain for their reading lessons after the younger girls have been dismissed. Two or three of these girls are now able to read with fair comprehension almost everything that has been written in the native language. Bura girls learn just as quickly in school as do the boys.

School closes in April or May so that the girls and women can help their parents or husbands with their farm work. They must raise the corn for their food and the cotton for their clothing. The last day of school is

(Continued on Next Page)

FIVE MISSIONARIES who sailed for Africa June 28. They arrived at Lagos, West Africa, July 25. Left to right: Homer Burke and wife, Evelyn Horn, Desmond Bittinger and wife.

High Ideals for Indian Girls

GOLDIE E. SWARTZ*

IN the education of our girls the Christian schools can not be matched. You provide the atmosphere in which these girls can be safely educated, in which their new learning will not run away with them, but rather fit them to go back into the home with high ideals of service. You have a sufficient number of women teachers while the rest of us have not. We do not give our girls enough time to become teachers. We are in a hurry to marry them off."

The above statement was made by an educated non-Christian Indian. It evinces the value placed upon our Christian schools even by those outside the missionary group. Numerous are similar expressions from Indians of varied social and religious groups, for India is painfully conscious of the long road yet ahead of her in the uplift of her women. Nationalists are proud of the fact that several years ago a woman was elected president of the Indian National Congress, a similar honor not yet conferred by a western nation on one of her daughters. True there are few at the present time who possess such capabilities. But the need of educating the girls as well as the boys is rapidly being realized and there is agitation and an encouraging growth toward that aim.

Without doubt the demonstration of what the mission schools have done and are doing for their girls is deserving of a great deal of the present awakening along this line. Although the primary purpose of the mission schools is not to qualify its girls for holding the presidency of the Indian National Congress, there need be no hesitancy in saying that there are Christian Indian women educated in mission schools who are holding positions equally responsible and worthwhile. The dominant aim of mission schools, let it be stated, is to develop character, a character that will be an honor to the Creator whether presiding over the Congress, a group of children in the school room, or over her own home in some isolated village. The statement of the aforementioned Hindu gives encouraging testimony that the aim is being realized, when he says, "You fit them to go back into the home with high ideals of service."

In this task of great worth and far-reaching influence, our mission is taking a leading part. We have five girls' boarding schools, each caring for from forty-five to one hundred girls. Besides these special girls' schools, in all our village schools we encourage the girls as well as the boys to attend. In these boarding schools the girls learn not only reading, writing, and the knowledge obtained from the text books, but in a sanitary, systematic and scientific way the many home duties, such as cleaning of grain, grinding, cooking, sewing, bathing, washing, keeping the home clean and desirable, caring for the younger children, the art of getting on with others, moral and spiritual values, etc., etc.

The cost of establishing and maintaining these schools can be reckoned in dollars, but not so the results therefrom. Some of the latter are seen already; some will be evident in rapidly growing proportion in the near future; others will be realized in the next generation. Your opportunities and mine to share in this immortal work are exceedingly great.

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[*] Missionary to India. Now on furlough in America.

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THE EDUCATION OF AFRICAN GIRLS AND WOMEN

(Continued from Page 347)

usually a special day for the parents and friends.

Aims and Hopes for the Future

In the words of one of the principals of the Girls' School at Garkida, "We want to help our girls to become good, modest, Christian Bura girls, not Americans. We want Christianity to clothe them, but according to and within their economic ability and resources. . . . We long for the time when hundreds of Bura girls shall be in school. This is only their right. It is what is necessary before Christ can claim the Bura tribe for his Kingdom. They are worthy of our earnest prayers and efforts, our best talent, our largest sacrifices."

Debts of Indian Farmers

Intermediates in the Church of the Brethren Help Bring a New Day to India*

I. W. MOOMAW

JHINA was an Indian Christian boy. His father, a laborer earning but a few cents a day, found it impossible to keep his little family in decent style. So he decided to become a farmer. Having a good name in the village he was able to borrow the small amount of capital he needed. But he innocently agreed to pay over twenty per cent interest for it. For five years he farmed. He worked hard and did the best he knew. Yet his interest began to lapse and each year found it harder for him to make ends meet as he tried to feed his family from one harvest to the next and satisfy his creditors. Then came drouth and locusts and his first high hope was sadly shattered. With weary tread he led his pair of oxen up to a sacrifice sale. After paying off his most pressing obligations he saved out enough to buy a cheaper pair of oxen. Then began another year of toil and sacrifice.

Now he was handicapped by having smaller and weaker oxen. Before another harvest could come around he found himself bound over to his creditor and working as a farm laborer for a few cents a day. Here he will probably spend the rest of his days, with a heavy debt hanging over his head. Unless relief comes, Jhina and his other brothers will likely join their father and continue paying off this or another debt after he has passed on. This is a true life story and it may easily be duplicated many times in the villages of our mission area.

Farming, as it is usually understood in India, is an unprofitable and hazardous occupation financially. It provides for the cultivator only about ninety-five days of productive work per year. Much of his remaining time must be spent in guarding his growing crops against the pests that would destroy them and in waiting on rain to begin another year. So boys who have any other opportunity usually try to avoid farming as a career. Jhina would have done as much had there been any choice.

India is an agricultural country and for three-fourths of her sons there is no other way open but farming. So the first task of those who would befriend Indian youth at this point is to help to make farming reasonably profitable and rural life attractive. There are those who see a short road to success. The job looks easy—introduce western methods, tractors, reapers, threshing machines and mowers. Such demonstrations have been held and they never fail to provide amusement for the Indian farmers who then go home to their little ten acre farms, their simple huts, their puny oxen and their debts. There is a wide gulf betwen the Indian cultivator and western methods of power farming. Any agricultural reform that is to abide will begin with the farmer himself. Scientific agriculture has much to contribute. Problems of population, small land holdings and a peculiar climate make it essential that the Indian farmer retain some things that he has. He will learn from us. If we are wise we will learn much from him.

Efforts in agricultural reform are too often concerned only with crops, soil and cattle. The attitude and character of the farmer himself is what really counts. Seeing this last great need, mission schools are today striving to send out into villages some of the brainiest and most heroic young men and women trained not only in better methods of production but in full sympathy with the best ideals of rural life.

In our mission schools boys are taught and convinced that farming may be made to yield a fair return. In some cases, through the use of green manure and more thorough preparation of the soil, the yield of cereal crops may be doubled within three or four years. This by using the tools which the farmer already has and can afford. The average farmer uses but two main crops and seldom is livestock used as a definite source of farm income. At least half of the 146,000,000 cattle which India supports are believed by economists to be a dead loss to the country. Boys are taught diversified farming with improved breeds of chickens and productive milk cows as an added source of income. They easily see that a diversified farm will give more days of employment to the entire family and a more secure, and often more adequate, income.

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* The special missionary task of Intermediates is the support of industrial work in our India mission. For further information write for leaflet explaining the project. General Mission Board, Elgin, Ill.

Wherever improved methods can be adapted to Indian conditions, this is done. In this we strive for a happy combination of "things new and old." Light iron plows which are cheap, of simple construction and which can be drawn by Indian oxen, are gradually taking the place of wooden plows. With this comes the need for stronger oxen and a growing interest in selective breeding. In at least three of our mission schools the boys are given experience in the use of legumes as green manure crops and of pits for conserving stable manure. "Will it grow?" has too often been the only requirements for farm seed. Boys in several mission schools are now being taught the benefits of field selection of farm seed which is to be used for planting.

If the agricultural need of India were to be stated in one word it would probably be COOPERATION, coöperation in banking and credit, in the ownership of breeding animals and certain machines, in the care of crops and in the purchase of supplies. To teach this to Indian lads in school is a difficult task and several of our schools are just beginning it. In one school the boys have worked coöperatively in the production of a field of cotton. In another school a coöperative bank and the corporate purchase of food supplies provides valuable experience for the older boys. Others work together in the management of a project in diversified farming.

Boys in our mission schools also gladly take advantage of the opportunity given them to learn a trade. Tailoring, blacksmithing and carpentry are the most common. The lads who complete the agriculture course well are able to make all the Indian farm tools as well as furniture for sale. Not a few have used such trades as a means of improving their time during the slack season on the farm. Several have built homes for themselves.

In the class room the Indian teachers use discussions, compositions and arithmetic problems as a means of creating an intelligent and favorable attitude to rural life, especially farming. Last year the Presidency Agricultural Show came within ninety miles of our station at Anklesvar. A special railway concession made it possible for sixty of our older boys to attend. This opened their eyes to a new world. Then their teachers asked them to write up accounts of what they had seen, relating them to the needs of their villages.

Today as India looks toward her future in a way that she has probably never done before it is a unique opportunity we have in training boys and girls not to destroy but to fulfill. It is the task of the Christian church to train boys and girls who with respect and reverence for India's past can bring to bear on some of her crying needs the blessings of a new and revived agriculture. This is essential both to her political future and to the future of the church. The boys and girls of India will do their part if we do ours.

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SHOW YANG GIRLS ENJOY OUTING

(Continued from Page 344)

smaller children were left behind at the temple. Many of the larger ones began the ascent but fell by the wayside. In the company we had one girl scout, Helen Smith, and two boy scouts, Lowell and Wilbur Heisey, who "scaled the height" and looked down on the rest of us.

At noon the lunch was spread out before us in the temple and the children ate with a relish, but oh, so thirsty! and no water to drink. We were right beside a well but it was deep and we had nothing with which to draw water, so we borrowed a dirty bucket from a mountaineer and drew up some black water. Then another march began before they could drink—every pupil went on a hunt for sticks, dry grass and pine knots to build a fire to boil our black water. In another hour we had boiled water to drink. It did not look so good but all water is good when one is thirsty. The afternoon was spent in games and other diversions and all returned home in the evening, tired, but happy.

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"We cannot convert the world with the Bible alone. It must be translated into life, and interpreted thereby."—Prof. Buck.

Our Most Enjoyable Work in China

ERNEST M. WAMPLER*

A FEW months ago I wrote about our most difficult task in China. Ever since that left my hand I have been thinking, why do we not speak of some of our joys or pleasant things rather than the difficulties. We, indeed, have many pleasant experiences and I want to mention five which I believe give general joy to the foreign worker for Christ in China. Perhaps some would not agree with me in regard to which is the most enjoyable. In fact all that I shall mention are only means by which we approach the last or most enjoyable.

Conference for Organization and Fellowship

The foreigner on the mission field has many excellent conferences to attend, both of his own church group and that of larger groups, where he comes in contact with great leaders of the church. We of our own church group get together once a year to plan our work and have periods of social fellowship. In our work we are isolated from our own nationality much of the time and we enjoy fellowship together all the more when we have these reunions. It is like a family reunion when the relationship is not so extended.

Teaching Children to Read

There are those who come to do special school work and there is great satisfaction in doing this kind of work. To help the boys and girls read gives pleasure to the one who assists in this way. To be in close touch with any growing or developing thing is a joy. The farmer enjoys seeing his corn, wheat or stock grow. How anxiously the feeder watches the cattle he is feeding. The joy he gets out of knowing that they are taking on flesh is not only caused by the money he expects to get out of his work but he likes to see things develop. So it is with the teacher. And what could be more interesting than watching bright-eyed human beings develop mentally? But there is something more interesting. Very few Americans would be in China if it were only for teaching children to read. They have a deeper motive and the school is only a means to an end.

Healing the Sick

Again those who come to China to relieve suffering through medical science get great pleasure out of their service. Christ spent much time healing those who were sick and no doubt he got much joy out of seeing those who were crippled walk away straight and healed and those who could not see look out

FAMINE RELIEF WORK, SUIYUAN PROVINCE. Loading provisions to be shipped to other camps.

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* Missionary to China. Now in famine relief work in Suiyuan Province.

upon the beautiful world in which they lived. He had peace of soul also when friends and relatives of the sick person rejoiced and thanked him for healing some of their kin. So the doctor and nurse must get much joy out of work. There are so many maimed and deformed bodies here, so much suffering, and to relieve that is certain to give satisfaction. When some one saves a person from drowning or rescues a child from death in America, it is heralded in the papers; but doctors and nurses all over the world are saving hundreds of lives daily, and although they are not mentioned in newspapers, I know they get joy out of their work. Yet this is not the most enjoyable work.

Helping Starving Women and Children

In close relation to this is famine work. The foreign worker in China is often called upon to help in famine relief work. If famine conditions do not exist in the section where they are working the general Famine Commission asks for volunteers. Along with famine come plagues. This work all has to be done by emergency workers. Who would not go if they could and help starving women and children? I helped in famine work in Shansi in 1921 and am now working in Suiyuan Province. I am glad to aid in this needy work. The body is the temple of the Holy Spirit and it should be kept fit for his indwelling. But as important as this work is and as urgent as is the need at times, it is not our most enjoyable work in China.

Living and Teaching the Way of Christ

Our most enjoyable work is introducing people to Christ, helping them develop into true Christians and watching the development. There are many men and women who are not yet convinced that the way of Christ is the right way. Even we who claim to follow him, follow so far behind that at times we are not recognized as his followers. We are even farther away than Peter for at times our speech does not betray us as one of his followers. So you in America can adventure with us in China in living and teaching the way of Christ. Nothing gives quite so much satisfaction as to sit down by a man and talk

(Continued on Next Page)

The 1930 Summer Assembly at Mt. Hermon

This picture was taken at the close of the India mission study class. More than half of the people in the picture were regular attendants in the serious study given to India. The poem entitled, "The Temple," was written by Bro. McCurdy of Oakland congregation who was greatly inspired by the natural cathedral formed by a circle of great, giant trees. The class met in this circle and the atmosphere of the place lent aid to the spiritual enrichment.—H. S. M.

The Temple

C. A. McCurdy

When I sit in our Brethren's Assembly,
In the Hall, on the side of the hill,
Upheld by seven giant Sequoias
So stately and tall and still,

And looking up toward the heavenly azure,
Through the tracing of gossamer-like leaves,
And hearing the soft soughing whispers
Of winds wafted light through the trees,

I am minded that I am gracing God's Temple
In a Santa Cruz mountain's fair glen,
And the wind through the trees is God's organ
Breathing o'er us his blessed amen.

Mt. Hermon, Calif.

to him about living for Christ. To sit or work in a meeting where we are helping one another to know more about Christ and his way, and then be thrilled by his Holy Spirit to go out in the world and adventure for him, is real joy. To lead others to see this way and have them resolve to follow Christ, gives the highest joy. "Happy are the feet that carry good tidings of salvation." I have heard Dean Brown of Yale often say, "Young men, I have been in the ministry thirty-five years and if I were choosing life over again I would choose the ministry." So today as I write these lines let me say I have had varied experiences in life—raised on the farm, two years' high school teaching, three years' experience in rural merchandising, one year as partner, three years as pastor in America, but if I were choosing again I would choose to do country evangelistic work in China and teach and live as best I could the way of Christ. From it I get the greatest joy out of life. To some this might seem foolishness. I would not like to make you feel that this is the only way to have joy in life. If the door to China should be closed to me I know I would get joy in working for Christ in other places but always for him wherever it be will bring joy to me.

So our difficulties which we have to grapple with here, even though they mount high at times, are not to be compared with the joys and riches which come from serving Christ Jesus.

School for Missionaries' Children, India

The Church of the Brethren mission is one of several missions in India coöperating in the education of children of missionaries and other Europeans in India. The Woodstock School, organized in 1852, has been owned and controlled by the American Presbyterian Mission since 1874. However, in 1927 the United Church of Canada, the Church of the Brethren, the Methodist Episcopal, the Disciples of Christ, the Y. M. C. A. Committee and the American Baptist Missions began to coöperate in the institution, so now Woodstock is a Union Institution supported and controlled by the Mission Societies mentioned above. Since 1928 the Church of the Brethren has had a representative on the teaching staff in the person of Miss Susan Stoner, formerly of La Verne, Calif.

Woodstock is located near Mussoorie, in the Himalayan Mountains. The climate is good. The school estate, beautifully wooded, contains about 150 acres.

There are four commodious buildings: (1) The school contains some classrooms and dormitories for girls. (2) The Classroom Building contains the library, classrooms and special subject rooms. (3) The College is a new building specially planned for the accommodation of older students. (4) The Boys' Hostel, which was opened in 1926, accommodates eighty boys of varying ages.

The enrollment last year was about 320, two-thirds of whom were children of American missionaries.

An event of interest in the Woodstock School is the sale held each year under auspices of the P. T. A. The story of the sale this year is printed below.

* *

The Woodstock Sale, 1930

JO WAGONER*

On Friday, May 30, the Woodstock Assembly Hall and school rooms were more or less miraculously turned into a Woolworth store with about everything a person could wish scattered about here and there. After school we went immediately to the kindergarten rooms where the Candy and Home Products stall were being set up. Our mission and the Mennonite mission had charge of the latter.

After helping to arrange things as much as we could, finding out what hours we were to clerk in our stall, and taking many forbidden looks at the different stalls where people were so busy that they didn't see us, we went down the hillside to the college to get as good a night's sleep as possible.

We were all up early the morning of Saturday, May 31, for it was the long-looked-forward-to sale day. We hurried through our work, breakfast, and everything else we had to do, so that we could rush up the hill to the school and stand there for at least half an hour waiting for the doors to be opened.

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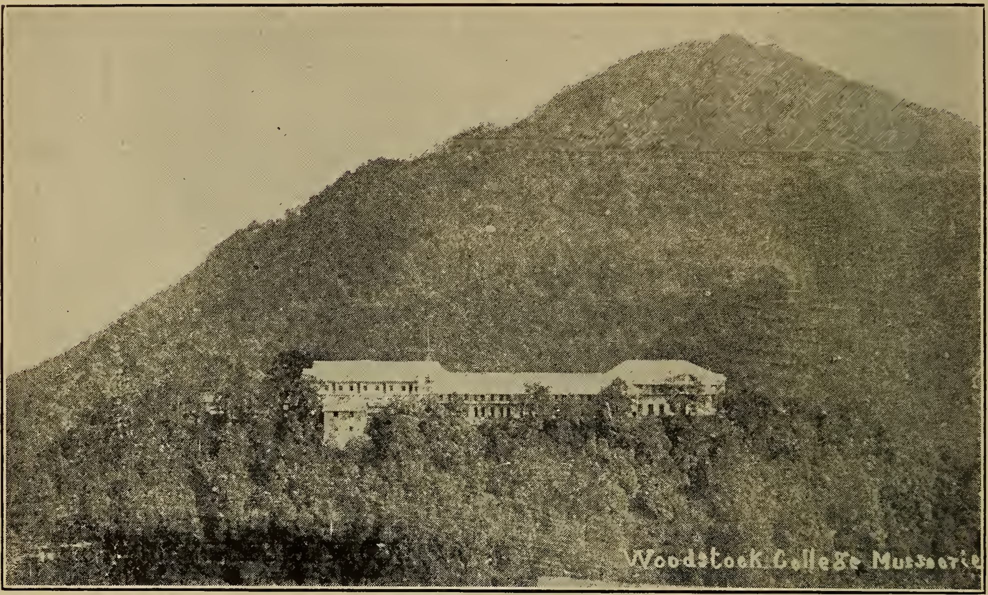
* Daughter of Brother and Sister J. E. Wagoner, Vyara, India.



THE COLLEGE, WOODSTOCK. The College is a new building specially planned for the accommodation of older students. This building houses the junior and senior girls of high school age as well as the students of the Teachers' Training College.

When we went to see how the Home Products stall looked, we found two missionary ladies already engaged in mixing batter for doughnuts. Over one hundred dozen were made and sold during the day.

At last Mr. Archibald, a missionary evangelist who works especially with children, stepped up on what was later the general money counter, made a short speech, offered a prayer, and declared the sale open!

The doors were thrown open and immediately an eager crowd thronged in. For the first hour or so business was very thriving as people hastily bought something and hastened on after something else. Everyone was afraid that some one else would get what he wanted. There were notions of every sort and description—toys, dresses, scarfs, stockings, bunnies, elephants, umbrellas, books, candy, jams, cakes, cracker jacks, popcorn, and many other things too numerous and varied to be mentioned. But the place most frequently visited was the ice cream stall. Four kinds were sold. That place was completely crowded all day long. Ice cream cones (2,500 had been ordered) could not be filled rapidly enough to satisfy the hungry crowd, as this was a new feature at Woodstock sales.

The pupils of the eighth standard had prepared a play, "Five Girls and a Ghost." David Blickenstaff was the ghost. They gave this play three times during the day. As there were several other numbers also, something of this order was going on continually.

From eleven A. M. to one P. M. lunch was served in the home economics room. Several of the girls were asked to serve. The dinner was cheap and very good. "Hot dogs" were also served, and they certainly tasted good. They are practically an unknown quantity in India.

So the day wore on. Stalls began to be deserted. We did not want anything else, so we went back down to the college.

The 1930 sale proceeds, over $2,000, are to be used toward buying supplementary reading books and equipment for the chemistry laboratory and manual training.

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"To every man there openeth
A high way and a low:
The high soul climbs the high way,
And the low soul gropes the low;
And in between, on misty flats,
The rest drift to and fro;
And every man decideth
Which way his soul shall go."

Study India--1930-1931

India is the theme for Mission Study. For two reasons it is of special interest. First, there is great turmoil in India because she is striving for a new measure of freedom and occupies much front page space in the newspapers. Second, the Church of the Brethren has her largest mission field in India.

The texts selected are of unusual interest. They have been selected with reference to their usability in the average church. The Star of India is given a very hearty recommendation as being within the range of interest of any group. It will not be too difficult. Yet it presents real material giving a greater insight to India.

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For Adults—Young People—Intermediates

The Star of India by Isabel Brown Rose, missionary in India.

A reading book of stories of old India and new. Junior high school students—and their elders too—will be fascinated by the adventures of heroic men and women, both Indians and Westerners, who have helped the Indian people to see the shining of the Star. Interesting, informing and usable by a mixed group. Cloth, $1.00; paper, 75 cents.

Leader's Manual for Star of India

Out of Yesterday into Tomorrow by Mary Jenness.

A course on India for leaders of groups based on The Star of India as the reading book for the group, but the course is not limited to this book. Supplies background material and suggestions for activity, dramatization and discussion.

Paper, 50 cents.

Leader's Supplementary Material from Church of the Brethren Mission for use with The Star of India, by Beulah Woods.

The study of India will be much more valuable and interesting if the work done in our own mission is referred to in connection with the studies in The Star of India. For this reason brief material in mimeograph form is provided and should be secured by all leaders teaching the course.

Price, 10 cents.

Advanced Course for Adults and Young People

India Looks to Her Future by Oscar MacMillan Buck, professor of Missions and Comparative Religion in Drew Theological Seminary.

Written from an unusually intimate knowledge of India, where the author spent his boyhood and where he served as a missionary, this book portrays the life of the Indian people with rare charm and deep sympathy. Against the background of the all-pervading forces of nationalism Dr. Buck has given here a challenging study of social and religious movements in modern India and of the Christian tasks.

Cloth, $1.00; paper, 60 cents.

Leader's Manual for India Looks to Her Future

A course for leaders of adult groups studying India by T. H. P. Sailer, Honorary Secretary, Missionary Education Movement.

This pamphlet presents two approaches to the study of India. The first is intended for more advanced groups that desire a course offering opportunity for collateral reading, discussion, investigation and activity. The second approach is for groups desiring a simpler course and is limited to suggestions for the study and discussion of India Looks to Her Future.

Paper, 25 cents.

For Juniors

The Golden Sparrow by Irene Mason Harper of Moga, India.

This course contains stories about a group of boys whose families represent the more progressive group in India. Through the experiences of this group the author deals with some of the most baffling problems of present-day India. The second part is for leaders and contains background material and original and practical suggestions for the use of the stories.

Cloth $1.00; paper, 75 cents.

Picture Map of India. A decorated map with outline sketches to be cut out, colored, and pasted. Similar to the other maps in this series.

5o cents.

For Primary Grade

Bhaskar and His Friends by Clara G. Labaree, missionary in India.

This course contains stories and informational material for the children and background material on India with suggestions for use for the teacher. These suggestions are based on actual teaching experience in using the material with three different groups of primary children.

Cloth, $1.00; paper, 75 cents.

Picture Sheets. Two are now ready, Boys and Girls of India and Everyday India. Each consists of twelve pages of pictures for use in note books, posters, etc.

25 cents each.

News from the Fields

CHINA

Liao Chou

Elizabeth Oberholtzer

Large Crowds Hear Evangelistic Tent Workers

Work in the tent opened in March not far from Wu Hsiang. Recently Brethren Sollenberger and Oberholtzer visited this work and found good interest and the meetings well attended. In some of the villages the people have never seen a foreigner and the arrival of two white men causes no little stir in their midst. Soon a large crowd gathers around them. The tent opens up new districts for the evangelists to cover more intensively later. To encourage the tent workers the Brethren had several meetings with them.

Liao Chou Hospital a Lighthouse

This month there were four obstetrical cases, one a Caesarian. The mother and child are both living and doing well. One of the hospital workers was received into the church by baptism and two others have made open confession, desiring to study the Bible.

Woman Commits Suicide to Gain Merit

Our sympathies go out to Mr. Chao Po Chen, one of our Christian teachers, in the loss of his son who died in April of tuberculosis. To make the sorrow much worse, the widow of this son committed suicide May 29 by jumping into a well. There is a superstition among the Chinese that a widow will be honoring her husband and gaining merit for herself if she dies within a hundred days after the death of her husband. Poor young woman! She did not know that living a righteous Christian life is the only way to gain true merit. We pray that these people may soon be freed from the slavery of these terrible superstitious beliefs.

Our Retreat—Discussions, Addresses, Inspiration, Fellowship

May 22-25 was our retreat. We indeed had a very helpful subject—" Making the Christian Home." The discussions were interesting, bringing out the fact that our brethren are awake to the real need of thoroughly Christian homes. Problems surrounding marriage, birth and death, were discussed and decisions made that will be helpful to all. Bro. Crumpacker was here from Ping Ting and gave us some very helpful messages. There were almost a hundred in attendance including country brethren, evangelists and local members. All felt much benefited by the meetings and decided to have another retreat next year at the same time and place.

On Sunday we were all made to rejoice when thirty-three men, women and children were received into the church by the rite of baptism. In the afternoon over a hundred brethren and sisters gathered around the Lord's table for feet-washing, love feast and communion. It was indeed an inspiring meeting, quiet and orderly.

Ping Ting

Emma Horning

Confidence in Mission Hospital Growing

Confidence in the efficiency of the foreign hospital is steadily growing. This month the daily records from 30 to 56 patients, including almost every disease known in the orient. There was a special run on maternity cases. However, many of them had waited till they had exhausted every other means before they came to the hospital and the patients were in very bad condition. There were five Caesarian cases in the ward at once.

Eleven Student Nurses; Graduate Nurses in Demand

There are eleven student nurses in the hospital at present. Four graduated recently—three boys and a girl. These students are not only interested in hospital work but take part in church work also. They have given a number of selections of special music at the church services which have been much appreciated. When the nurses graduate they are very much in demand for there are few trained nurses in China.

Religious Education Exhibit for North China Missions

In the interests of the Five Year Movement, a Religious Education Exhibit was held in Peking at the American Board Woman's Bible School for the benefit of the missions in North China. Many of the missions sent materials representing the mission work being done in Sunday-school, church and school in city and villages. Prizes were given for the best work sent in from the various departments. It was the first attempt along this line and was a decided success. Nettie Senger and Emma Horning represented our mission.

Brethren Crumpacker and Yin Lead Sunday Retreats

Two Sunday afternoon retreats have been held since last report. Bro. Crumpacker led the first one. He encouraged the Christians to pray for the Five Year Movement each day at noon, to read a portion of the Bible each day, to bring some one to church each Sunday and each Christian win one other person for Christ this year. Bro. Yin led the next one. He discussed with the Christians the needs and problems for their families. The first thing they need is a consciousness that they have problems that can be solved. Customs seem to have made conditions inevitable. He encouraged them to have family prayers as a means of helping them solve their problems.

Bro. Yin Interested in Economical Development

Bro. Yin has just received three foreign pigs from Peking. With these as a beginning he hopes to develop a better breed of hogs in this district. Bro. Yin is raising several foreign chickens and exchanging their eggs for ordinary eggs with those who wish to improve their stock of chickens. The foreign eggs are much larger and the foreign hen lays about twice as many as the Chinese chicken does. Bro. Yin is getting a hive of foreign bees, too, to see what he can do along the line of making honey. He is very much interested in the economical development of the Christians as well as their spiritual development. His wife and children do the work while he develops and spreads the ideas.

Tai Yuan

Sara Z. Myers

Health Campaign Interests Many People

The Y. M. C. A. and the Women's Institute recently put on a health campaign which drew the interests of many people. Literature was distributed all over the city beforehand. At different periods for two days well-trained physicians gave physical examinations, for men and boys at the Y. M. C. A., and for women and girls and small children at the Women's Institute. The main auditorium of the latter place was well arranged with health posters, the visitors being conducted from one to the other and the meanings explained. And not least, by any means, was the food display. On one large table were arranged the raw fruits, meats, cereals and vegetables which can be obtained in our city. On another was a careful arrangement of prepared foods for babies and small children. These food supplies, too, were very carefully explained by competent Chinese nurses. Lectures were given at stated hours by doctors. Several scenes on sanitation and the lack of it were dramatized most effectively by nurses. We feel that these campaigns are quite worth-while even though they do not reach the masses, because even many of the better classes of Chinese are quite uninformed in properly caring for the body, and especially in caring for small children and preparing their foods. Many of them are really eager to learn.

Mr. Louie, a Chinese, Wields Fine Christian Influence

Mr. G. M. Louie, a Chinese who has spent all but the first two years of his life in the U. S. A., is at present engaged in business in our city. He is so thoroughly American that he finds it quite difficult to adjust himself to conditions and life here. But the fine thing is, he is a Christian and is wielding a fine Christian influence among the students and others with whom he comes in contact. Then, too, he is keenly interested in his own native land and people. It is needless to say that it is mutually enjoyable to have him in our homes occasionally.

Famine Conditions Still Terrible in Sianfu

Mr. J. E. Baker, Director of Famine Relief Operations, has just returned from Sianfu, Shansi, on his way to Peking, and reports famine conditions still terrible in that section. Through his commission two thousand tons of grain were sent in from the outside. The crops in a river valley, he says, are very good and they really expect to harvest a bumper wheat crop. But because of the small acreage this good harvest will last the people only one month. Vegetables and other later crops will help some. But hundreds of acres are not and will not be sown because the starving people have eaten the seed grain.

National Y. M. C. A. Secretary Inspires Students

Mr. Lo, Boys' Secretary of the National Committee of the Y. M. C. A., spent several days in Tai Yuan to the edification and inspiration, not only of the boys and their leaders, but particularly to the Christian students with whom he met on more than one occasion. It does us all good to have these live Christian workers come in from the outside with their messages and fine helpful spirit.

Coworker, Mr. Shih, Called by Death

One of our faithful workers, Mr. Shih, passed away recently. He was a devoted Christian of the China Inland Mission, and since his own church is not located in our city he had been working and worshiping with us ever since we opened work in Tai Yuan. He was about seventy years of age and had deep spiritual experience which made his counsel and presence a benediction to those who came under his influence. He was ill only a few days, being conscious to the last and passed peacefully away. He told his daughters not to weep for him, that he was all right, but to pray for themselves. A fitting funeral service was conducted in the chapel by Pastor Li. Our little group feels a keen loss in the going of our coworker, Bro. Shih.

War Conditions in China

Any political and military news would be old before you could read these notes, but we might say that in our opinion this war is a part of the old war, revolution, and to date the victory is not won even though there has been heavy fighting with a large casualty list. The North China papers state that there is no question but that the north will win, it is only a matter of time. Like in most wars in China the common people take very little interest in the outcome. But the poor folks in the fighting zone suffer many hardships and are eager for it to stop. In our province everything seems quiet and things are going on about as usual, except for a rush in making and sending out war supplies. Governor Yen was out at the front for a few weeks but is now back in the city.

Show Yang

Mrs. Harlan Smith

Bro. Ho Attends Mass Education Institute

Bro. Ho attended the ten day institute at Ting Hsien. The general theme of the institute was "Methods of Mass Education and Some Practical Results." Bro. Ho seems to be much impressed with the opportunity presented by the institute. The bulk of the Chinese are illiterate, which is a big hindrance to the spread of Christianity as well as to progress in general.

Show Yang Church Chorus Organized

The Shou Yang church organized a chorus for the purpose of bettering the music of the church. Since many of the Christians cannot read it is sometimes difficult to keep complete harmony in the church music. Most of our church songs are sung to foreign tunes, which adds to the difficulty. Notwithstanding, it is remarkable how well some of them sing in spite of these handicaps.

Dr. Meng and Wife Recover from Diphtheria

Dr. Meng was called to the country on a diphtheria case. He injected the antitoxin, but it was too late and the patient succumbed to the disease. Unfortunately the doctor and his wife contracted the disease, but they took the treatment at once and were saved. We are certainly fortunate in having two doctors under such circumstances.

Brighter Hopes for Women in North River Region

The early part of May Sisters Neher and Kung visited the Christian homes in the North River region. In none of these homes, as yet, have any of the women become Christians. The workers were pleased to find more interest shown by the Christian men of the homes in their women folks. Many of them promised to send their wives and daughters-in-law to the fall Bible class.

INDIA

Vyara

Anetta Mow

Vyara Student and Teacher Married in Vyara Church

On June 1, a pretty wedding was solemnized in the Vyara church at five o'clock in the evening. The church was filled because these two young people were held in high esteem by the community. The young man finished his work in the Vyara school and then went to Anklesvar for further training. After finishing his course he was retained on the Anklesvar school staff as a teacher. His wife is one of Vyara's girls' school products and one of whom we are justly proud.

School Enrollment Unaffected by Civil Disobedience Campaign

June 2, both the boys' and girls' schools opened a new year of work. In spite of the talk against attending schools, carried on by those who try to set themselves up as leaders in the civil disobedience campaign, we rejoice that our numbers are not less than last year. As the older students finish their work and leave the school, new ones come. On finishing the school course at Vyara nearly all go on to Anklesvar for advanced study. Nineteen Vyara girls are now at Anklesvar.

Bro. Lichty Visits Vyara

Bro. D. J. Lichty from Anklesvar was with us on June 8. He gave us a good sermon on the Holy Spirit.

Palghar

Hattie Alley

Mr. Gorde Attends Institute for Christian Leaders

Mr. E. A. Annett, the leading Sunday-school man in India, two or three times each year conducts an institute for English speaking Christian leaders. Each institute lasts one month. They are held at Coonoor, a Hill Station in South India. One attending the institute also has the benefits of the bracing mountain air. This year our head master, Mr. V. J. Gorde, had the privilege of attending the institute during the month of May, he being the first Indian Christian from our mission to attend. He found the course very interesting and helpful and enjoyed his stay on the mountains.

Heavy Rains Promise Good Crops

The monsoon has begun in earnest. We have had several heavy rains and every day some rainfall. The farmers are busy in their fields and are anticipating good crops.

Former Vyara Pupils Join Teaching Staff

The Palghar school opened the new year's work June 2. Practically all last year's students returned and there are also some new ones. Two of the boys who finished the 7th standard here and spent last year in the Union Training College, Ahmednagar, are on the teaching staff this year. One young man who had completed the government first year training course made a splendid teacher here the past year. He has now gone back to Ahmednagar for second year training. Three other boys who have finished here have gone for first year training.

⁂

OUR INFLUENCES

"One cannot measure the silent influences of a good man's life. It is said that the fuchsia flower was introduced in England by a sailor lad who, returning from a long voyage, brought a tiny fuchsia plant to his mother. It was a simple but lovely thing to do. A boy in a foreign country thought of his mother's flower garden and of her fondness for flowers. He gently tended a little fuchsia on his long journey home in order that he might delight her heart. She set it in her modest window. The neighbors were attracted by the gay blossoms and came for cuttings, and it was not long before fuchsias were blooming in many windows. Cuttings were brought to America, and in how many thousands of homes on both sides of the Atlantic a lad's loving thought of his mother blooms every day!

"We never know how the simplest acts of kindness take root in other hearts and multiply. If the spirit of Christ is in us, if we are pure and gentle and unselfish and courageous, we will unconsciously cheer and strengthen many a heart.

"A good man's influence is the fragrance of his character."

⁂

"There is but one central theme in Christian education to be considered; that is Jesus Christ, who he was, and who he is; what he does and what he means." Robert E. Speer.

⁂

"O brother man, fold to thy heart thy brother; where pity dwells, the peace of God is there; to worship rightly is to love each other, each smile a hymn, each kindly deed a prayer"—Whittier.

Choice family at Gardemna. Left, father and mother and six children. The one daughter has her four children with her in the picture. The mother and one son took their covenants (to follow Christ) while Brother Flohr was at Gardemna. The daughter who is the mother of the four little children took her covenant on May 26 of this year and the father made the good choice yesterday July 7. Both the daughter and the father gave beautiful testimony of the help they had received from Brethren Mallott and Flohr. The mother, or rather I should say the grandmother, for she has four grandchildren through this one daughter, is the backbone of the family. She is surely a good old fashioned mother who thinks church, church, church. God bless her and give us many like her! Pray with us that the other children may come to the Lord, too. They are all much interested and attend religious instruction regularly.—A. D. Helser.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

SUGGESTED PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Our Girls' Schools in India, Africa and China

Note: The new mission project for all the women's organizations of the church is the financial support of the girls' schools in India, China and Africa. In order that every group of women may become acquainted with the project and the work that is being done in these schools, this program is suggested as the first in the series of mission study lessons this year.

Worship Service
  Hymn: "The Light of the World Is Jesus."
  Scripture: Psalm 23 recited by a Junior girl.
  Hymn: "Christ for the World We Sing."
  Poem: "The Two Temples."
  Prayer: Pray for the girls in our mission schools that they may know Christ and become useful Christian women. Pray for the teachers in these schools that they may be given wisdom in directing the girls.
  Solo: "I Would Be True."
Program
  "What Girls' Schools Are Meaning to China." (See pages 343-344.)
  "The Education of African Girls and Women." (See pages 345-346.)
  "High Ideals for Indian Girls." (See page 348.)

—Nora M. Rhodes.

⁂

THE TWO TEMPLES

A builder builded a temple,
  He wrought it with grace and skill;
Pillars and groins and arches—
  All fashioned to work his will.
And men said as they saw its beauty:
  "It shall never know decay;
Great is thy skill, O builder!
  Thy fame shall endure for aye."

A teacher builded a temple
  With loving and infinite care,
Planning each arch with patience,
  Laying each stone with prayer.
None praised the unceasing efforts,
  None knew of the wondrous plan,
But the temple the teacher builded
  Was unseen by the eye of man.

Gone is the builder's temple,
  Crumbled into the dust;
Low lies each stately pillar,
  Food for consuming rust,
But the temple the teacher builded
  Will last while the ages roll;
For the beautiful unseen temple
  Was a child's immortal soul.—Student Volunteer.

⁂

TWO MISSIONARY PLAYS

The Lost Sheep is a short missionary play to be given by two women. Setting is in North India. Easy to produce. Mimeographed. Two copies sent free.

The Five Wise and the Five Foolish Stewards, a short missionary play in which the Womanhood of the World, a bride, is recreated. Twelve characters. Simple costumes. About fifteen minutes. Mimeographed. Free.

General Mission Board, Elgin, Illinois.

⁂

A MISSIONARY POSTER

The superintendent of a Primary Department used a very attractive poster when teaching the song, "The World Children for Jesus," by Margaret Coote Brown. In fact there were several posters, one for each stanza. Each stanza was printed on a large sheet of cardboard, which was decorated with appropriate pictures. The first poster had a picture of a wigwam and a little papoose, and several small Indian children. These words were printed beside it:

The cunning papoose in the wigwam that lives,
  Whose life is so happy and free,
Is my Indian brother, and Jesus loves him
  Just as he loves you and me.

The one which tells of the Jap babies was decorated with pictures of Japanese children.

A third poster had an African hut and some African children.

The last stanza had a border of babies and small children of many nationalities, and the words written inside:

And all the dear babies, wherever they grow,
So cunning, so precious, so wee,
Are God's darling children, and Jesus loves them
Just as he loves you and me.

There was no special poster for the chorus.

The world children for Jesus,
The world children for Jesus,
The world children for Jesus who loves them
Who loves everyone.

THE HEAVENLY FATHER

Mildred A. Jeffery

When we pray, God hears us all—
Hears the great, and hears the small.

Hears the African, the Swede;
Hears the Persian, and the Mede.

Hears the Japanese, and Jew;
Hears the little Indian, too.

Everywhere without an end
Constantly our prayers ascend.

God is not confused to hear
Many voices in his ear.

Nor does color of the skin
Blind him to the heart within.

Father, help us here to show
Kindliness to all we know.

Hawthorne, Calif.

THREEFOLD STEWARDSHIP

Christ Jesus has redeemed me
From sin's deluded night.
He took my hand so gently
And led me to the light.
Now how can I best serve him
Who gave his life for me,
How show him that I love him
Because he set me free?

To me it is not given
God's messenger to be,
To carry to the lost ones
Salvation full and free.
But take my time, dear Jesus;
My time I give to thee,
To work for those who carry
Thy cross beyond the sea.

A tenth of all my substance
I lay down at thy feet.
With offerings, too, I'll serve thee
As thou hast said is meet.
In daily prayer I'll bow me
For those beyond the sea;
And thus in service, humbly,
Walk hand in hand with thee.

—Taken from the Woman's Missionary Friend.

GAME OF NATIONALITIES

The aim is to see how many nationalities can be named and located, that are mentioned in the Bible. Have one person to list the names, and another to locate on the map. Each person gives a nationality by turn and no name can be listed that cannot be located either by the giver or the locater. Use three minutes for the game.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of July 31, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930, ...$102,945.87

Mission Board Treasury Statement. The following shows the condition of mission finances on July 31, 1930:

Income since March 1, 1930,	$111,125.50
Income same period last year,	162,007.28
Expense since March 1, 1930,	111,667.41
Expense same period last year,	104,670.20
Mission surplus July 31, 1930,	34,200.75
Mission surplus June 30, 1930,	4,820.59
Increase in surplus, July, 1930,	29,380.16

July Receipts. Contributions were received during July by funds as follows:

	Receipts	**Total Rec'd since 3-1-30**
World Wide Missions	$3,611.89	$19,778.97
Women's Work Project—1930	1,180.36	1,180.36
Home Missions	86.00	304.97
Greene County, Virginia, Mission	43.38	135.24
Foreign Missions	214.94	1,473.99
Junior League—1930	37.71	282.17
B. Y. P. D.—1930	105.00	340.00
Home Mission Share Plan	6.73	50.73
Challenge Fund	50.00	2,502.67
Intermediate Department Fund—1930	10.00	21.00
India Mission	98.81	560.52
India Native Worker	80.00	189.03
India Boarding School	26.29	350.13
India Share Plan	196.25	1,036.75
Dahanu Hospital	27.36	27.36
India Missionary Supports	1,803.63	7,930.57
China Mission	33.55	313.03
China Native Worker	21.49	161.13
China Share Plan	100.00	399.35
China Hospitals	25.00	25.00
China Missionary Supports	792.79	4,284.15
Sweden Mission	34.16	149.16
Africa Missionary Supports	182.49	4,348.10
Africa Mission	175.65	1,394.98
Africa Share Plan	580.00	1,702.64
China Famine Relief	59.61	5,504.71
Africa Leper Fund	100.00	125.00
Brooklyn, N. Y., Church Bldg. Fund	2.50	2.50
Conference Budget	1,161.42	49,846.71
Conference Budget Designated	7.75	178.93

See list of Mission Study Texts for 1930-1931, page 355.

THE JUNIOR MISSIONARY

A Letter from a Junior Missionary in China

Ping Ting Chow, Shansi, China.

Dear Boys and Girls in America:

Kite flying in China is enjoyed by young and old alike. The kite flying season lasts for about two months. They usually begin about the Chinese New Year for that is the time of the year when everybody is out for pleasure. They make many kinds of kites, many of which are very beautiful. I want to tell you of some of the kinds which I have seen them flying. I think the most beautiful is the lantern kite which they fly at night with a light inside of the kite. One of the most common is the butterfly kite. Some kites are large and some are small, but all the kites have many colors on them. They also make a dragon kite with a very long tail. Other kinds are, bird kites, man kites, basket kites, bell kites, and the bee kites. I am sure there are also other kinds which I have not seen. They fly their kites very high, so high one can scarcely see them at times. They have yards and yards of string on a wheeler attached to their kites so that the kite is easy to release and easy to draw in again. The Chinese fly their kites mostly about sundown when the sky is clear and there is a gentle breeze. Many times we can see hundreds of kites in the air over Ping Ting city. In addition to the boys and girls, many old people enjoy coming out in the evening to fly kites.

I enjoy flying kites very much. I fly them every spring during the Chinese kite season. I am sending you a picture of my kite.

Sincerely yours,
Wendell Flory.

Empire Day, a National Holiday in India

ELIZABETH WAGONER

Empire Day is May 24. It is the birthday of Queen Victoria. Every year it is celebrated as a National Holiday.

Empire Day to the Girl Guides and Boy Scouts of Landour and Mussoorie always means a big parade, and as we all like parades we hail the day with joy. This year we had to start early as we had to walk to Mussoorie to a hotel known as Connaught Castle. Here we met the younger Guides of the Woodstock Company, formed company ranks, and marched to Connaught Castle where there was a huge playground. We took our places on the right of the playground, except the choir members who stood near the orchestra on the left of the field.

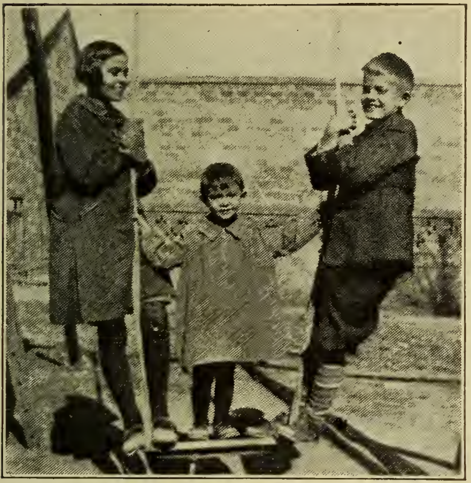
In half an hour the other Guide and Scout companies arrived and the services began. "All People that on Earth Do Dwell" and "Onward, Christian Soldiers" were sung, after which a prayer was offered. Rev. Hasler delivered an address on the subject of the British Empire. After the address, "Stand Up, Stand Up for Jesus" and "Land of Hope and Glory" were sung.

At the close of the singing the various companies were supposed to march around the grounds and salute the flag. Most of our company marched around but a few were unable to do so as two of our guides had fainted on account of the heat.

After the ceremony of saluting the flag was completed, we sang "God Save the King." This finished the program for the bystanders but for the Scouts and Guides a very important part was yet to come. Through the kindness of some unknown friend we were served refreshments. This took the form of cups of lemonade and large buns for which we were very grateful.

When we had finished, we again formed companies and marched out of the grounds. Some of the group returned to the school while the rest went on picnics or various other celebrations of the day.

Junior Missionaries Over There



Verna Ruth Flory, eleven years of age, weighs 74 lbs. She loves to read, sew and draw, and is especially interested in music.

Wendell Phillips Flory, born at Ping Ting Chow, China, is nine years old and weighs 75 lbs. He is fond of baked beans and pumpkin pie, and likes to play tennis and ride the bicycle.

Mirna Belle Flory, who is three years old, was born at Show Yang, China. Her favorite game is hide and seek, and she enjoys playing in the sand-box and writing to Grandmother.

Daniel Christian and Byron Morton Flory, twins, nine months old. At the age of six months, when this picture was taken, they weighed exactly sixteen pounds each.

* * *

Dorothy Hope Smith is five years old. She was born in China. She enjoys many games, especially London Bridge, with the Heisey children and her own brother and sisters.

William Dwight Smith was born in Chicago. He is nearly two years old. He has light hair and weighs 30 lbs. His favorite food is cookies.

Helen Ione Smith, seven years old, is in the second grade. She likes to go to school and enjoys playing hide and seek.

Pauline Evelyn Smith was born in Chicago. She is ten years old and in the fifth grade. Her favorite game is fiddle-sticks. She loves to draw, and unlike most children she is especially fond of spinach.

Cinnamon Grove

MINNIE F. BRIGHT*

What a spicy, sweet-smelling place a cinnamon grove must be! And because of its fragrance and beauty a loving mother thought it a very pretty name to give her little girl. She knew a lot of pretty names for little girls but somehow Cinnamon Grove seemed to suit her best of all. She was the first little girl in the family and of course after she already had two brothers before her she was warmly welcomed and the mother wanted to give her the nicest name possible, something that would make her think of the delightful fragrance of not only one tree but a whole grove, or forest of them! This little babe began to grow just like most of the babies all around her in her village. They were not bothered with baths every day, and when the green cucumbers came on her first summer she might have been seen lying on the brick bed happily sucking away at one of them. And I am sure if you had seen her sometimes you would have thought that her mother must have forgotten how cinnamon really smelled and that Soap and Water might have been a better name!

But one day something happened, and this was when Cinnamon Grove was but a few years old. Grandmother was listening to the great and wonderful story of Jesus one morning and tried very hard to catch every word the missionary was saying about him. She listened every day for a couple of weeks and then when the missionary passed on to another village she said to the family, "I am going to the city where I may hear more of this wonderful story." She walked the long distance on her little bound feet and even got lost on the way and sat down by the roadside and wept because she could not find her way. She tried to pray to this new God she had just heard about and he heard her prayer for in a little while she was led to the city. Grandmother staid in the city a long while listening to the stories of Jesus every day. And then one time she sent for Cinnamon Grove, and her mother, and little brothers to come too and they came. They were not here so long until one little brother took very ill and in less than a week he died. It was a great grief to the family. And then, in time, it seemed it was Cinnamon Grove's turn to be ill. The mother was frantically anxious for her little girl and the hot tears were burning her eyes for fear she too would leave her like the little brother had. "Let's take her to the hospital," said a kind friend. The mother was very willing for she had learned during this time what a good place the hospital was for sick folks. So little Cinnamon Grove was carefully bundled into a ricksha and the puller cautioned to take her carefully over the rough streets to the hospital. Here she was gathered into strong arms which carried her inside to the doctor. The doctor examined her carefully and said, "She is very sick. She has double pneumonia. She must not return home but stay in the hospital where we may give her the best of care. Besides, her heart is very bad." She was placed on a clean white bed, kind nurses attended to her every need, and then mother had to leave Cinnamon Grove all alone in the hospital among strangers. But she was brave. She did not cry when her mother went away. Her life hung on a thread for some days while the fever burned up her strength and an ugly cough helped to weaken her. She was too ill to notice much that went on in the ward those first days but she battled through and passed the crisis marvelously. She began to feel better again and the awful pain was leaving her side. She began to make friends with the other patients, and she loved the pictures on the walls all around the ward. They were pictures about Jesus and she knew many of the stories. There was a dear, old, toothless woman in the ward who loved these pictures too but she knew nothing about them. One day as this old lady stood looking at the picture of the resurrection of Jesus, which hung near the bed of Cinnamon Grove, the little girl helped to tell her the story and bring the wonderful news to this hungry soul. It made the little child so happy that she could help tell such lovely stories. Then the day came when the doctor said she might go home. How happy she was! She had come to love the hospital but to go back again to mother, and brother, and little sister, and dear old grandmother, was a day of supreme joy. Mother, and grandmother, and father are now Christians and the mother has told me since with tears of joy, "If it had not been for the hospital my dear Cinnamon Grove would not be with us." And we are confident it is true.

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* Missionary, Ping Ting Chow, Shansi, China.

Missionary Worship Program for Juniors

EDITH BARNES*

Note: The Junior Missionary Project for 1930 is the support of missionaries' children. For further information about the project write to General Mission Board, Elgin, Illinois.

Quiet Music: "For the Beauty of the Earth." (If there is no piano or organ hum in unison.)

Hymn: "For the Beauty of the Earth." (Stanzas one and three.)

Call to Worship (by leader): "O Jehovah, our Lord,
How excellent is thy name in all the earth."
"The earth is full of the loving kindness of Jehovah."
"I will give thee thanks with my whole heart."

Response:
"Lord of all, to thee we raise
This our hymn of grateful praise." (Chorus of "For the Beauty of the Earth.")

Leader: "That he made of one every nation of men to dwell on all the face of the earth."

Response:
"Lord of all, to thee we raise
This our hymn of grateful praise."

Hymn: "In Christ There Is No East or West."

Story: "Cinnamon Grove."

Call to Prayer: "Let all the earth keep silence before thee."

Prayer: Silence followed by short audible expression by leader in which Cinnamon Grove and her family, all the boys and girls of China, India and Africa and the children of the missionaries are remembered. Pray for increasing goodwill and friendship among the children of the world.

Offering: "That we may help in the work of going and teaching thy love we bring our gifts of money." These words spoken by leader while two juniors stand ready to receive offering. While it is being received have played or sung softly the tune to "Take My Life and Let It Be." After it is received sing with bowed heads to same tune:

"Take these gifts and let them be
Consecrated, Lord, to thee;
Helping children everywhere
Feel and know thy loving care."

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* Superintendent Junior Department, Elgin Sunday-school.

Chinese Boys' Games

HENRY KING OBERHOLTZER

All the Chinese boys like to play games. One of their favorite games is called, "Ta Ehr," or Hit the Ear. They take a little oblong stick and make a point at each end. Then they put it on the ground and hit one end of it with a board, which makes it flop up into the air. While it is in the air they bat it toward a hole in the ground and if the pointed stick lands in the hole they have won the game.

Another one of their games is called "Ta Tzu'er," or Hit the Penny. They take a penny and throw it against a brick wall. It flies back and lands on the ground. After all the players have thrown their pennies against the wall, they measure to see whose penny has gone the farthest from the wall. The player, whose penny is the farthest away, may stand on the landing place of his penny and throw it to hit the penny of his nearest opponent. If he can succeed in this play five times before his opponents have, he has won the game.

Chinese boys are skillful at making and flying kites. They fly them mostly at the Chinese New Year.

FOR FOUR LITTLE GIRLS

First—
"Jesus loves the little children,
For he said one day,
'Let the children come to me;
Keep them not away.'"

Second—
"There are many little children
Who have never heard
Of his love and tenderness,
Of his Holy Word."

Third—
"I would tell these little children,
If they all could hear,
How he spoke to his disciples
With the children near."

Fourth—
"Listen now while we repeat it;
Hark! 'tis very sweet;
I should think 'twould make the children
Hasten, him to meet."

All—
"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven."

—Selected.

FOREIGN MISSIONS

No. 1—
Why should we do all we can for foreign missions?

No. 2—
Because God loved the world
With such a wonderful love,
That he sent his only Son to die,
That love for us to prove.
Truly a foreign field had he,
For heaven is fair and bright,
And earth was full of sin and death,
More dark than starless night.

All—
If God so loved the world,
That his only Son he gave,
Shall we not give our best,
The lost world to save?

No. 3—
Because Jesus taught us to pray,
"Thy will on earth be done,"
Not simply here in America fair,
But under the scorching sun
Of India, and China, and away
Where northern breezes blow;
And how can the will of God be done
Where no one his will doth know?

* * *

LITTLE LIGHTS

A Recitation for Two or More Little Ones

First Child

Far over the seas, in the lands of night,
Are many who know not of Christ the Light.
We want them to know him and trust his love,
And gather with us in his home above.
How shall we lighten their darkness,
We, who are timid and small?
Can little ones hold up a taper
Whose rays afar off shall fall?

Second Child

Oh, yes, there is something to do with our might.
No hand is too little to carry a light;
And Jesus has bidden his children to shine:
We are not left out of this honor divine.

Note. The two together recite, a number of others joining if desired.

Then, both in prayers and in offerings,
Joyfully giving our best,
We will all try to be faithful,
Leaving to Jesus the rest.
Blessed Redeemer, we praise thee
For what thou dost give us to do;
Help us and teach us and guide us,
Make us obedient and true.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Ulery, Ruth F., 1926
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Bittinger, Desmond, and Irene Frantz, 1930
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Horn, Evelyn J., 1930
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Kulp, H. Stover, 1922, and Christina, 1927
Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

Burke, Dr. Homer L., and Marguerite, 1923

On Furlough

Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Cottrell, Dr. A. R., and Laura, 1913
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, R. 3, Canton, Ohio, 1923
Nickey, Dr. Barbara M., Monticello, Minn., 1915
Shickel, Elsie N., 2211 Orange Ave. N. W., Roanoke, Va., 1921
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916
Wolf, L. Mae, 3435 Van Buren St., Chicago, Ill., 1922
Woods, Beulah, Spencer, Ohio, 1924

* Otherwise employed in America until conditions permit return to the field.

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THE MISSIONARY Visitor

Church of the Brethren

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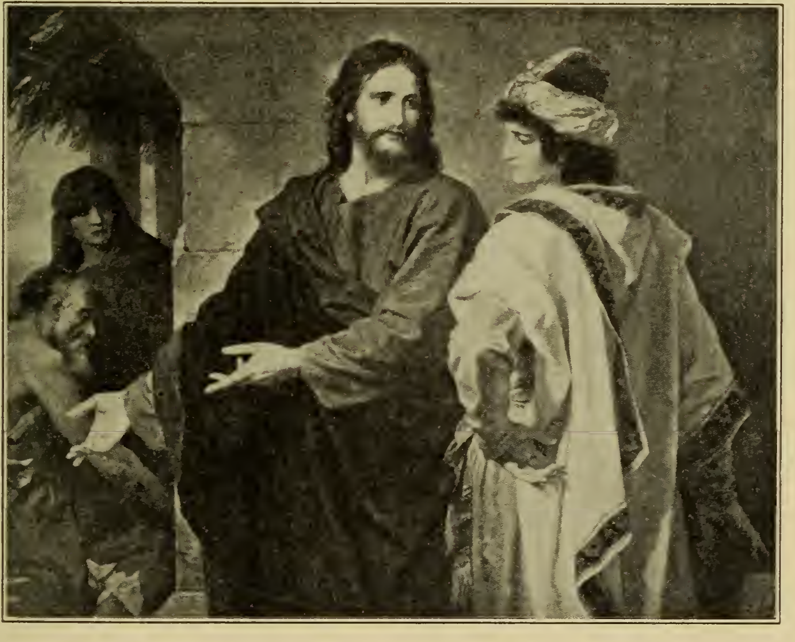

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

The Missionary Visitor to Be Merged With the Gospel Messenger

Beginning with January, 1931, the Missionary Visitor and Gospel Messenger will appear in combined form as a weekly church magazine. Such was the decision of the General Mission Board in its meeting Sept. 3. The step is being taken to bring greater efficiency and economy. At present the Messenger and Visitor reach about 16,000 and 12,000 homes respectively. By placing a strong missionary emphasis in the Messenger a greater number of people will be reached. A subject so vital as missions should be represented very definitely in the church paper. Of course the Messenger editors have given missions a strong emphasis but because of the Visitor did not feel it proper to try to duplicate the work done by it.

Economy is also another factor influencing the merger. Because the new combined paper will cost more than the present Messenger the elimination of the Visitor cost will not be all clear gain. More pictures will be used in the new paper. This will necessitate a better grade of paper stock, thus making an increased cost for paper. But there will be some saving. The subscription price for the new paper will be $2.00, the same as the Messenger price now. There will be no offer of the paper free in connection with a missionary contribution.

New subscriptions granted since September 7 on the basis of a $4.00 contribution to missions will now be honored only to the end of 1930. This merger has been given a great deal of study for several months. A straw vote was taken among a hundred well known members of the church. Another was taken by the Standing Committee at Hershey and still another by the Student Volunteers in business session at Conference. In each case the vote showed a large majority favorable to the merger.

It is the hope of the Visitor editors to permeate the Messenger with a wholesome, aggressive, crusading spirit for missions. We believe local church leaders will see the advantage of building a large circulation so that all members may get the message of the church presented through the paper. More will be said concerning the merger in the December issue.

October Bethany Month

When Jesus took twelve simple-hearted fishermen and other tradesmen through a course of training that fitted them to revolutionize the pagan world, a great event had taken place. The pagan elements are still with us and a Christian worker of today who would make large achievements is in need of training as were the disciples in the day of Jesus.

Our church now owns a seminary, the exclusive purpose of which is to train our ministers, missionaries and other Christian workers. As tuition is not charged the students going to this school, its support is secured from the congregations and individuals in the brotherhood. For a number of years October has been designated as a month in which an appeal should be made to the brotherhood for Bethany funds.

This year October 12 is designated as the day. Bethany is now included in the Conference Budget and is a recipient of the Conference Budget funds the same as the other Boards. If our church is to continue making its contribution in the world, we will need to continually train our leadership. Let the response for Bethany indicate your faith in the future achievements of our brotherhood. Money may be sent to Bethany Bible School, 3435 Van Buren St., Chicago, Ill.

* * *

"Nothing is eternal but that which is done for God and others. That which is done for self dies."

* * *

Lord, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for others!

—C. D. Meigs.

Meeting of the General Mission Board

THE September meeting of the General Mission Board convened in their office at Elgin on Tuesday, September 2, at one o'clock. All seven members of the Board were present. Also Brethren A. D. Helser and Niels Esbensen, with the latter leading in the opening devotions. This is the annual meeting of the Board when organization takes place; the election resulted in continuing the officers of the past year: Otho Winger, president; J. J. Yoder, vice-president; Charles D. Bonsack, secretary; Clyde M. Culp, treasurer; H. Spenser Minnich, assistant secretary, and M. R. Zigler, home secretary.

Perhaps the two items of most interest to our readers were decisions discussed and reached in conference with other groups. The members of the General Mission Board are also directors of the Brethren Publishing House who meet in separate meetings, with different organizations. In the joint meeting with the directors it was decided that the Missionary Visitor would be combined with the Gospel Messenger beginning with the January, 1931, issue. We trust it is the beginning of other mergers which may be considered for economical and efficient church administration. It is the purpose to increase the size of the Gospel Messenger and give missions its place along with other interests of the church. The price for the Messenger will remain the same. This may not reduce the cost much to begin with, but it is hoped that increased subscriptions to one paper will do so. Further announcement will give details.

Among the things leading to this action of the Board are economy and efficiency with a better church paper. The whole work of the church is brought into one paper. This simplifies the work of pastors and agents. It enables the editors to use all the best material available for its weekly issues. Also the inspiration for mission endeavor does not rest in these busy days so much on essays and exposition, as the presentation of news, facts, and methods of work. These can be presented more effectively through a weekly than a monthly paper.

The Board reluctantly gives up the Missionary Visitor. It has helped to make us a missionary church and served the cause in a wonderful way for more than thirty years. But if the church can be served more efficiently, the merger is fully justified. The cause of missions must not be hindered. When the church among the nations where the Gospel has been preached is being born anew; when those who have cut loose from age-old superstitions to follow Christ are being sorely tried; when the world is becoming one neighborhood; when the human heart everywhere longs for peace and brotherhood; this is no time to take any step less missionary—but more! This is the hope of the Board in their decision.

In connection with the Ministerial Board considerable time was given to the matter of ministerial and missionary relief. It can now be said that endowment funds for this cause have been started and those who have been waiting to make a contribution for the care of those who have given their lives in this great cause, have an opportunity. A committee was appointed to give further study to a plan whereby ministers and churches can share in building up a fund by regular contributions, and report to the December meeting.

Over $40,000.00 was granted to more than forty different churches in the home field, as a budget for Home Missions next year. These churches are usually in the cities or more isolated sections, and cover the country from the Atlantic to the Pacific, and from Canada to Texas.

Much prayerful consideration was given to the present situation in China. The government in China has recently decided to prohibit religious teaching in the schools. This complicates matters and increases the difficulties of the work in that field. We trust that all of our folks will join in prayer for our workers in China. Missionary work means much sacrifice at best, and faithful missionaries are usually ready for martyrdom in their cause if need be. Yet they desire to work in harmony with the governments under which they labor as far as possible. There will be much need for wisdom and courage in the days ahead and we trust we shall not forget our missionaries on the field.

For a long time our mission in Africa has been prohibited from working in much of the territory near by their present location. They are all rejoicing that the governor has recently removed these restrictions and invited them to locate a new station somewhere near the city of Biu. To those who have been praying for this privilege, it is an occasion of rejoicing, and it remains for the church to now meet the opportunity. Perhaps there is no larger challenge anywhere than the millions of people in this section of Nigeria where no missionary of any kind has ever come.

The work in India has not been unduly disturbed because of the political uprisings, even though our mission lay almost in the heart of the land where excitement has been greatest. The hospital at Bulsar is now handicapped in the sickness of Sister Jennie Mohler, a registered nurse, who may have to return to the home land. For this reason, Mae Wolf will join the party consisting of Dr. Barbara Nickey, Elsie Shickel, and Emma K. Ziegler, as they go to India, leaving New York October 8. Brother Amsey F. Bollinger and family will sail about the first of December.

The Board approved the call from Africa for two lady workers, two nurses, one ordained man and wife, and one doctor and wife. Also calls from India which include one ordained man and wife, two nurses, and one woman for educational work. As the work on the foreign fields becomes larger and more extensive, responsibilities increase. While much of this work is being turned over to native Christians, as it should be, there will still be need for those who can helpfully coöperate with them in building the Christian church in all of these fields.

The Board gave appreciative recognition of the coöperation of the American Leper Association of New York City which has made a grant to our work in Africa, as well as the British Leper Association of London.

There were other calls for funds and workers which of course it is impossible to grant because of insufficient funds and also because money is limited in its value to help in certain cases. Both individuals and groups often realize much more by assuming responsibility for themselves than having it done for them. All of us can increasingly try this with profit.

It is the purpose of the Board to use both men and funds to the greatest possible advantage and it has always been inspiring to see the care and unselfish effort of the Board as they labor to this end.—C. D. B.

Swept In by the Tide

Crop Short—Yet Thankful

"Several members moved away from our congregation recently. Those remaining suffered from a severe hail in May. The dry, hot weather has ruined the corn crop, but we have much to be thankful for and as long as we have anything we will divide with the Lord."

—A Brother in Oklahoma.

Fewer Chinese Students in America

Fewer Chinese students come to America than formerly. The American Boxer Indemnity College has stopped sending students to the United States since 1925 when its status was raised to a full-fledged university. Between 1910 and 1925 this college sent more than 1,800 students.

This change toward educating Chinese scholars rather than American is welcomed by many in educational circles. It is felt that students will be more useful to their own country if college work is received in China. There is good argument, however, for some post graduate work being taken abroad.

Another cause for decreased number of students is the slump in the value of silver. Immediately following the world war gold was quoted at a par with silver. Then many students came to America. At one time Columbia University had over 150 Chinese students.

One Chinese observer does not take a pessimistic view of the present situation. Students educated abroad have not been altogether an unmixed blessing to China. Many are a disappointment. There is a tendency to refuse to work from the bottom up. They are prone to return to China with the leader complex. It is gratifying, however, that there are a good many fine exceptions to this rule.

Influence of the Bible

"Among the most helpful things missionaries have done in the Philippines is that of translating and popularizing the Bible," says Commissioner Osias, Philippine commissioner at Washington. The total circulation of the Bible in the Philippines since the establishment of the American Bible Society in the island in 1899 has been 2,616,757 volumes.

Quoting from The Missionary Review of the World, "There never was a time when there was such readiness to receive and read the printed page, or when Moslems all over the Moslem world were so eager to possess themselves of Christian literature and to study it. The unrest in Islam today is undoubtedly largely due to the fact that the Moslems have taken to reading, and as they read they realize that they themselves and Islam are behind the times and want to be brought up to date. The El-Azhar University in Cairo, the stronghold of Islam, has purchased a thousand copies of the Bible in Arabic and a thousand copies of the New Testament. They have done it to compare the Christian Scriptures with the Koran, but the sword of the Spirit has entered the heart of Islam."

* * *

"Consistent giving keeps the soul from shrinking."

* * *

"Today's task is greater than yesterday's vision."

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor
Mrs. Ada Miller Arnold, Assistant Editor

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The subscription price is included in EACH donation of four dollars or more to the General Mission Board, either direct or through any congregational collection, provided the four dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give four dollars or more and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor. **NO VISITOR SUBSCRIPTIONS ARE ENTERED UNLESS REQUESTED.**

Kindly notice, however, that these subscription terms do not include a subscription for every four dollar donation, but a subscription for each donation of four dollars or more, no matter how large the donation.

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Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

NEW VISITOR SUBSCRIPTION REGULATIONS

On September 3 the General Mission Board, after months of serious consideration, decided to merge the Missionary Visitor with the Gospel Messenger, effective beginning January, 1931. This merger necessitates an adjustment of terms for new subscriptions being received from the date of the Board's decision to the end of 1930.

All subscriptions received after October 1, 1930, on the basis of a contribution of $4.00, or more, for missions will be entered to continue only to the end of 1930.

All subscriptions received at the paid rate of $1.00 per year will be entered and continued into 1931 for a period to be determined on the basis of the respective subscription prices for the Visitor, $1.00, and the Messenger, $2.00.

The Visitor values highly its 12,000 subscribers. We promise you that the new merged paper will continue on with the best and most inspiring missionary material we are able to supply.

The Visitor Editors.

Faith That Survives the Drought

C. C. ELLIS*

WILL our faith survive the drought? The answer to that question is easy. A faith that will not survive the drought is a faith not worth having.

If the drought has bothered your faith read soon again the story of Job. His faith survived more than drought. And he had none of the light of Christ to illume it.

What would our missionaries think of a question like that? Men and women whose faith has survived the spiritual drought of the homeland that dried up their sadly needed material resources and left them helpless to push forward the work of God.

Perhaps this gives us a clue worth following. Everywhere in America a spiritual drought existed in the midst of great material prosperity. Why did missions languish, while America prospered? Could our God be indifferent to a fact that we all could recognize?

There is one drought that faith cannot survive—continued spiritual drought. For this means ultimately the death of faith. But spiritual values are superior to the fluctuations of material prosperity, and God is interested in the state of a man's soul.

The use we make of what is given us materially is, however, a barometer of the condition of our spiritual life. It seems to be almost a law that material prosperity does not turn men's hearts to God. It is possible for this drought to bring us spiritual enrichment. But how?

First, it should turn our thoughts to God. We could look to Wall Street to right our financial panic and to the Farm Board to dispose of our surplus crops, but finally we were driven to God when the crops failed and the thirsty land cried for drink.

Second, it should remind us that all things are his, not ours. The gold and the silver, the cattle upon a thousand hills, even the souls of men are his. What we have been squandering upon ourselves, and upon our children to their hurt, has been robbing God.

Third, it should cause us to ask how to use what we yet have, lest we lose even it before God is reckoned with. It is not inconceivable that if God would get his rightful share his treasury would overflow even in the year of drought.

Can our faith survive the drought? Is our faith bounded by the circle of our accumulations between the time when we bring nothing into the world and the time when we go, taking nothing out?

Shall we not rather prove our faith by our works, realizing that at last we do indeed go down to death holding only that which we have given away?

---

* President of Juniata College.

* What Our New Territory in Africa Means

A. D. HELSER

WHEN Brother Kulp and I went to Africa in 1922, we studied the possibilities and finally under God decided on Buraland. While we had the privilege during the years 1923, 1924 and 1925 to tour in most of our chosen field, we were not allowed to build a mission station in the heart of it. The only site we could get for building purposes was to one side of our field.

During the years 1926, 1927, 1928 and 1929, we were not even allowed to make mission tours in much of our field. The government said, "Prove yourselves and in due time you will be allowed to establish a mission station nearer the center of your field."

Garkida and Lassa have been established and they are continuing to change an ever increasing group of villages and communities.

God has honored our efforts and our patience and now West Bura, our "promised land," is open to the mission of the Church of the Brethren. Many, many times we looked across the Hawal River into the "promised land," and prayed, but not until

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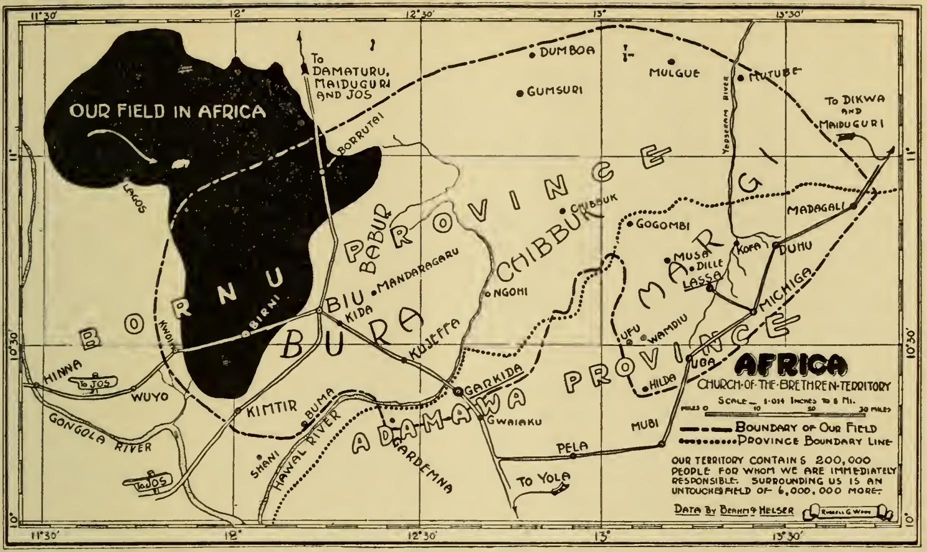
* This article was written by request after a statement made to the General Mission Board in session Sept. 3.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OUR TERRITORY CONTAINS 200,000 PEOPLE FOR WHOM WE ARE IMMEDIATELY RESPONSIBLE. SURROUNDING US IS AN UNTOUCHED FIELD OF 6,000,000 MORE.
DATA BY BEAHM & HELSER
RUSSELL G. WEST
11°30'
12°
12°30'
13°
13°30'
11°
10°30'
10°

OUR AFRICAN MISSION TERRITORY. This map shows our two stations, Garkida and Lassa. It shows the Hawal River beyond which is the new territory which our workers will enter.

the summer of 1930 were we permitted to enter the heart of our field and establish a station there.

This new station is on a plateau. Many attempts to raise Irish potatoes have been made in the lower stations and the results have usually been indifferent. Within a year or two we should be able to have plenty of potatoes like our mothers used to fry for us when we were children at home. This new station is on an all-year motor road and will take away the subconscious dread of being penned in for four or five months of each wet season.

Scores of babies are being smothered to death today in their mothers' graves in Africa. The innocent little ones have been buried alive because they are supposed to have caused the death of their mothers. Scores of babies are being left by great ant hills today to be killed and carried away bit by bit. Scores of babies are being offered to the crocodiles today. When I think of how I loved my own precious babe, my heart burns within me to save these little ones.

Now the way is open and your missionaries can enter. Your prayers and your self denial are going to make it possible for your missionaries to change all this. Pray that the funds necessary to enter this open door may be forthcoming. Your missionaries are entering the gate to the field of the Lord. Just inside of the gate are 200,000 souls to be won. Ahead of them to the north and the east are 5,000,000 more who are without Christ and without a missionary.

May God abundantly bless all who have prayed, are praying and will pray, that this new territory may be entered in faith and with the confident hope that multitudes shall soon be won to an allegiance to Jesus Christ.

* *

Prayer Wins

A Hindu gentleman says that some years ago his son was very ill, and after they did all for him they could they thought he would die. About that time the local missionary came to visit them and to see the sick son. The missionary said he was not a doctor, but that if the family had no objection he would pray for the sick boy the way Christians pray for their sick. He was given permission to pray. The man says, "We did not know what praying meant, so some of us actually laughed while the missionary was praying." But even then during the prayer it came to the father of the child that perhaps the dispensary at Bulsar could find a cure for the sick child. So when the missionary was through praying, he pro-

(Continued on Page 398)

The Christian's Use of His Money

¶ The Fatherhood of God, as taught by Jesus, means that the world is one great family.

¶ As a member of this family I am bound to serve my Father and my fellow-members with all I am and all I have.

¶ "All I have" includes my money. The way I secure it and the way I spend it are essential tests of Christian sincerity.

¶ As a Christian I should acquire money in ways that do not harm but positively help my fellows.

¶ As a Christian I should spend money for the developing of personality in myself and in my fellows.

¶ For the development of personality in myself and in those related to me by ties of blood I will spend money to insure myself and them the means of physical sustenance and of spiritual growth and happiness.

¶ For the development of the personality of others and to promote their acquaintance with the religion of Jesus, I will spend money to support persons who are devoting themselves to bringing about this acquaintance, and institutions through which the religion of Jesus is expressed and taught.

¶ What will be the proportion and the character of my expenditures for myself and for others must be a subject of constant study and experiment. I am a responsible giver and as such must follow my gifts to see that they accomplish the good I intend.

¶ I am also convinced that for any intelligent dealing with this matter I must budget my income and that, in view of the immediacy and urge of personal claims I should devote a definite proportion* of my income, increasing as my ability grows, to the support of persons and institutions which will promote the welfare of my fellows and which will express and teach the religion of Jesus.

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* In the experience of many, one-tenth has proved a satisfactory percentage with which to begin. This, however, is not a binding rule. Five per cent means more for some than twenty-five per cent for others. Each of us should adopt a proportion that adequately expresses true loyalty to Christ and his work.

Gandhi and Jesus

"Gandhi and Jesus—a Contrast," is the theme of an article which appeared recently in The New Outlook, the official paper of the United Church of Canada, by Reverend F. H. Russell, D. D., of the United Church of Canada Mission at Dhar. According to The India Witness, this article gives "due credit to Mr. Gandhi's position as a leader and reformer but calls attention to the fact that the loose way in which references have been made to Mr. Gandhi as an outstanding representative of the Gospel of Jesus Christ does not reflect credit upon those so doing nor is it in keeping with the facts in the case. His articles are no doubt very widely read in Canada and we believe should help towards a correct understanding of conditions in India."

A Plea for Church Benevolences

REV. JAMES M. GRAY, D. D., LL. D.*

NOW concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come (1 Corinthians 16:1, 2).

"Now concerning the collection."

Then there was a collection! In other words, a collection in the Christian church is not a modern invention, but one of the very first things that happened in its history.

The church was founded in Jerusalem on that memorable Pentecost which occurred ten days after our Lord's ascension into glory, and when, through the testimony of the disciples baptized by the Holy Spirit, 3,000 souls were added to the Lord.

This is recorded in the second chapter of the Acts of the Apostles, but in the fourth chapter, speaking of an event not more than a few days or possibly a few weeks subsequent thereto, we read of another outpouring of the Holy Spirit upon the church which was accompanied by a remarkable spirit of charity and liberality. A wonderful collection was taken then, when none of the brethren said that "ought of the things he possessed was his own, but they had all things common." Indeed, "as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet; and distribution was made unto every man according as he had need" (Acts 4: 31-35).

And this exhibition of generosity and brotherly love was neither fitful nor effervescent, for there are indications of the same spirit throughout a large part of the New Testament. Indeed, a most important event in the early history of the church and in the ministry of the apostle Paul was that great collection for the poor saints at Jerusalem which seems to have been taken in all or many of the churches and to which our text alludes.

The Apostle's Arguments

If Paul himself was not the originator of this collection, he certainly was a chief factor in making it a success. It is referred to in both of his epistles to the church at Corinth, but in the second more particularly than the first. The second epistle is composed of only thirteen chapters and yet two of the thirteen are entirely taken up with the subject of this collection.

And the arguments of the apostle in stimulating the church to liberality in the premises are deeply interesting. He cites the example of the poorer churches in Macedonia. He appeals to the love of the Corinthian Christians for himself personally. He calls their attention to "the grace of our Lord Jesus Christ" on their behalf who "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." He appeals to their sense of honor to perform that which they had promised and to the influence which their contribution would exert on the contributions of other churches. He appeals to the expectation of reward, saying, "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." Finally, he appeals to their obligation thus to glorify God in manifesting their professed subjection to his gospel.

All this, my dear brethren, about so simple a matter as a church collection! Simple it may have been, but not unimportant to the great apostle. We sometimes hear Christians express a desire to return to the faith of the early days of Christianity, and here we seem to have a practical way in which that might be carried out.

II

But this was not merely a collection, but a systematic collection. "Upon the first day of the week let every one of you lay by him in store."

Not the first day of one week only, but the first day of every week. Not a spasm of charity, but making a regular business of it. There were to be no gatherings when Paul came, a very significant feature this. They were not to wait for a stirring appeal from him to kindle their emotions, but were to exercise the grace of giving from principle rather than impulse.

Every one of them was himself to lay by

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*President, Moody Bible Institute, Chicago.

in store, a private matter, a quiet thing; in the calmness of his own home when no external pressure was brought to bear upon him. When his feelings were not exceptionally kindled, and when he could deliberately and prayerfully weigh all the circumstances as in the sight of God, then it was that he should lay by him in store and week by week build up a contribution for the brethren to carry to Jerusalem.

Advantages of the System

The advantages of such a system are many. It tests the motives of the giver, and decides whether he is giving from feeling or conviction. Is it to rid himself of importunity that he gives, or to aid the cause of righteousness? Is it to gratify pride, or to serve God? Every week in the silence of his own heart he is thus brought face to face with that most moving of all considerations, namely, that there is something he owes to God and that he himself is not his own.

Such a system teaches self-denial, especially in little things, which is sometimes a harder cross than self-denial in larger things. Such a self-denying spirit promotes a reverent and wise economy on the part of the giver so that often the habit of systematic giving insures systematic saving, and thus the wealth of the donor is increased somewhat in proportion as he gives away.

Such a system also enlarges the sum of one's benevolences, for little by little we come to possess and are able to give that which on any other plan would be quite beyond us. Five dollars seems a large sum for some persons to give to missions, but ten cents is nothing, and yet the ten cents laid by in store week by week makes the five dollars at the year's end. Would not such a policy generally pursued fill our missionary treasuries to repletion?

Benevolence on a High Plane

So we see that systematic giving lifts the whole subject of our benevolence upon a higher and broader plane. We now sometimes give grudgingly and of necessity, while then we would become the cheerful or hilarious giver that God loves (2 Cor. 9:7). Now we are sometimes called upon to give when the ability is lacking to respond, but then we would rarely be without some provision in store on the Lord's account. Now the investment is obliged to seek us, but then we would be seeking the investment. Now our store is reserved for casual demands upon it, but then our store would itself come to demand channels for its outflow. Now we give fitfully and often unintelligently, but then our Lord's money would be managed by us as the Lord's steward. Now it is often a question how to relieve some need that is at hand, but then the question would be how we could to the best advantage use that with which the Lord had entrusted us. Now a church collection is something to be decently avoided if possible, but then it would be hailed as another opportunity "to show forth the praises of him who hath called us out of darkness into his marvelous light" (1 Pet. 2:9).

In view of all these considerations, breth-

GOD'S TWIN LAWS

Eternal—Immutable—Unchangeable

One-seventh of man's time } IS GOD'S
One-tenth of man's income }

BOTH LAWS {
as old as the race.
for man's benefit.
reaffirmed (not enacted) in the Mosaic Law.
endorsed by Jesus.
endorsed by the Apostles.
taught and observed for centuries in the Christian Church.

And he reasoned within himself, saying, What shall I do, because I have not where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my grain and my goods. Luke 12:17, 18.

ren, can we have little doubt that Paul was inspired of God when he laid upon the Corinthian church this obligation of the systematic collection?

III

In the third place, this collection was not only to be systematic but proportionate. "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

Was your business good last week? Was your income increased in any material way? Did you receive an unexpected gift from any source? In that measure you are now to return to God the gift of blessing others. In other words, proportionate giving is something quite distinct from systematic giving. Any Christian might be willing to try the experiment of systematic giving, but only the deeply consecrated Christian will have the faith to venture upon proportionate giving. As Ida M. Weygant reflects:

I was so poor,
My purse so small
I hardly felt
One-tenth at all.

I gladly gave
From my poor store
With but the wish
I could give more.

But now my purse,
Which was so small,
Contains one million
All in all.

And wonder, I,
Each passing day,
If I can give
One-tenth away!

And yet the main object of systematic giving is that it may result in proportionate giving. The one who regularly and seriously reckons with himself how much to lay by in weekly store for God must soon ask the question of himself, How much do I owe to God? And then he, who even dimly recognizes the answer that should be given to such a question, will not be satisfied with giving as little as he can. It will always be a question of how much he ought to give.

Of course, the New Testament lays down no fixed rule about our giving, but leaves it to our own free determination, because the Christian is not under law but grace. We should be careful, however, not to take advantage of this fact. The Jew, who was under law, was obliged to give one-tenth of all he had to God, and Christians sometimes say that under grace we are not expected to give so much. In other words, the gospel has a lower standard than the law, and a Christian may be more selfish than a Jew! Is that right?

How Much Did the Jew Give?

The fallacy of such reasoning is seen in this, that the Jew gave much more than one-tenth. That much was given for the support of the Levites in the temple service, but another tenth was given for the feasts, and a third tenth every three years for the poor, and to these three-tenths were added trespass offerings and sundry other charges almost too numerous to mention. Then their free-will offerings were over and above all these. These were the offerings of duty, but their free-will offerings were those of love and they were presented as often as the offerer was so inclined.

We thus see that so far from being limited to a tenth, the Jewish offerings were more likely to have approximated one-fifth, even one-third, of their yearly income.

Then when you leave the Jews and consider the custom of the early Christians, we find that because they were so much more highly favored than the saints of the Old Testament, they exhibited their gratitude in still greater liberality. The apostles forsook all, the ordinary disciples sold all, the churches bestowed all, the deeply poor gave to those who were still poorer, until at length the tenth passes out of sight and becomes almost ridiculous comparison.

Of course, it is not intended that Christians should disregard their own needs or those of their households. It is not meant that they are to lay by nothing for themselves or to increase their business capital. It is not meant that they may not become rich or enjoy the comforts or even luxuries of life. But it certainly is meant that all these things are to be subordinate to God and to his service. They are to be considered in the light of stewardship. Riches are a trust from God to the Christian possessors of them, and to God they must give account of their use. This apparently is what Christ meant when he said, " Make to yourselves friends of the mammon of unrighteousness that when ye fail they may receive you into everlasting habitations."

IV

In the fourth place, this was to be not only a proportionate but also a general collection. " Let every one of you lay by him in store."

Apparently no exception was allowed on the score of age or condition where they had anything to give. The poor were under the same obligation as the rich. It is sometimes objected that the poor should not be expected to give, but it is to be kept in mind that as their poverty does not exempt from the demand, neither does it deny them the reward. And " it is more blessed to give than to receive."

There are very few in this country today who can be called poor, and the word is used by me only in a comparative sense and in order to apply the scriptural principle where we are taught that " if there be first a willing mind, it is accepted according to what a man hath, and not according to what he hath not " (2 Cor. 8: 12). Indeed, there is not only joy and gladness but a consciousness of power in giving which belongs to the poor and which is the right of the poor as well as the rich.

However, I think that observation and experience teach that the rich are more likely to disregard this obligation than the poor. As we have seen illustrated in the verses already quoted, it is so much easier to give one-tenth of our income when it is only in the hundreds than when it is increased to thousands. The man of thousands often squanders, where the man of hundreds saves. Not infrequently the man of thousands gratifies indulgences as soon as they present themselves, and though he may give freely once in a while when his emotions are touched by a tale of woe, yet luxuries soon become necessities to him and then he complains of and pleads his larger liabilities.

The Laborer in the Brickyard

My friend of earlier days, Dr. A. J. Gordon, used to tell of a man who labored in a brickyard carrying clay at $6.00 a month. It must have been a long while ago for such laborers now probably obtain $6.00 a day. However, this man gave one-tenth of all that he earned to God. But by and by prosperity came to him until his income reached nearly $1,000 per month, and there his faith balked!

Again our verses are brought to mind. This man could not bring himself to give one-tenth of so large an amount. Indeed, his increasing luxuries made it impossible for him to do so. But afterwards he went down in financial ruin, and although he subsequently regained his feet, yet never again did he violate that principle of his youth to give as God had prospered him.

I do not know to what extent the women of Paul's day were able to comply with this injunction, but in our day of femininity there can be no question about it. Women now have their own pocketbooks and their own bank accounts. But even where this is not true, should not the purse or the bank of the husband be so entirely one in the sense of joint ownership with the wife, that when the contents are drawn upon for the Lord's cause, she may feel as truly as he that she also has laid by in store as God has prospered her?

And the lesson applies to the boys and girls as well as their elders. It may be an allowance they have received from their parents or some little earnings they have secured by their own work, nevertheless, if they are Christians, should the Lord's portion be forgotten?

The Story of William Colgate

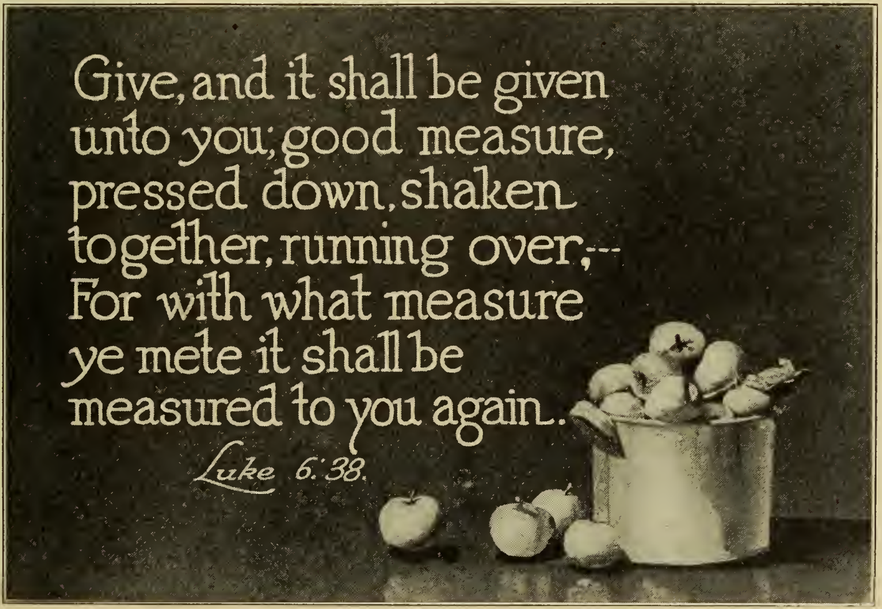
I recall that William Colgate, the founder of that well-known pharmaceutical corporation and after whom a university is named, laid the foundation of his fortune in the adoption of this principle, with the first dollar he ever earned. Also in my own pastorate, young people who were obliged to work for a living, and in a day when salaries and wages were very limited in comparison with today, were as regular, systematic and proportionate in their benevolences, many of them, as the older people.

V

This brings me to a fifth point, namely, that the collection we are now thinking about was for benevolence. Paul himself was not to profit by it, nor the church at Corinth. It was for others than themselves. "Now concerning the collection for the saints, let every one of you lay by him in store." It was to be a collection for the saints of another city, clime and race. For the Jewish saints it was, while these Corinthians were chiefly Greeks.

The saints for whom this collection was being made were people whom these Corinthians had never seen, but concerning whom the link that bound them was the hope laid up alike for both in heaven (Col. 1:5).

Many of the collections now regularly taken in our churches are for the erection of a new building, or the repair and maintenance of an old one; or they are to pay the minister and other servitors, or to purchase



books, or carpets, or coal or electricity—needful expenditures but not benevolences. Such things are business, not charity. They who give for them receive an immediate and direct equivalent for what they give. Their gift may be counted as against their tenth perhaps, but hardly as a free-will offering over and above that tenth.

In the present case, however, it was as though you were asked to contribute to home or foreign missions, or some humanitarian or philanthropic undertaking quite outside of your own denomination or your own church, and where you were to exercise the faith of those who " do good and lend, hoping for nothing again " (Luke 6: 35).

Promise and Prophecy of Reward

Hoping for nothing again? Yes, so far as motive is concerned. But what Christian does not know that "he that hath pity upon the poor [spiritually or materially poor], lendeth unto the Lord, and that which he hath given will he pay him again" (Prov. 19: 17)?

Yes, and all the day is not always reserved for the next life. It was not so in the case of Abraham and Jacob and many another Old Testament saint. And if the New Testament does not record similar instances of reward here, it is because it has another purpose and moves more generally in another sphere.

But what the New Tetsament omits, church history amply records. William Colgate was mentioned as a modern instance of reward in this life, but he is only one of thousands. The late Henry S. Dulaney, of Baltimore, was another, and one who was personally known to me. It is related of the senior Mr. Rockefeller that when sixteen years of age he worked for $17.00 a month, but he had been a tither since he was a small boy, and what millions has he lived to possess and to give away!

But who is able to appreciate the reward in the life to come? If you would try to measure it, read through the preceding chapter in this letter of Paul to the Corinthians in which he treats of the resurrection of the dead. Observe how he enlarges upon the fact of it, the order and the nature of it, and then gradually ascends in inspired eloquence until he breaks forth in the words of the ancient prophet, " Death is swallowed up in victory!"

As he stands upon this pinnacle of promise and looks beyond into the land of glorious delights, he exclaims, " Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord." Not in vain because there is such a thing as the resurrection of the dead, with all its mighty implications for the Christian believer.

But it is in immediate connection with this exhortation, and this promise and prophecy of reward, that the apostle lays upon us the obligation of the text, " Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."

In other words, one of the ways—and a most practical and essential way, is it not?—in which we are always to be abounding in the work of the Lord, is this way that we have been dwelling upon in the text. He would have us " not be weary in well doing, because in due season we shall reap if we faint not " (Gal. 6:9). " Therefore, my beloved brethren, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also " (2 Cor. 8:7).

—From the Moody Bible Institute Monthly. Used by permission.

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"Let us fail in trying to do some thing rather than sit still and do nothing."

A WORTHY LIFE PURPOSE

"I will place no value on anything I have or may possess, except in its relation to the kingdom of Christ. If anything I have will advance the interest of that kingdom it shall be given up or kept, as by keeping or giving it I shall most promote the glory of him to whom I owe all my hopes, both of time and eternity. May grace be given me to adhere to this."—David Livingstone.

This Book Is Different

J. E. MILLER

SOMETIMES I have been delighted with the books that are recommended for mission study. At other times I have really wondered why certain books were chosen. The Mission Board certainly did a fine piece of work when it decided to use the Star of India, written by Isabel Brown Rose, missionary in India, as its mission book for India. Here is a book for mission study that is crowded with human interest material. And the human interest material is so presented that Christian missions loom big over everything else.

I like the Star of India because it tells me things I would like to know about that country. And it tells them in such a simple, charming way that I can understand, appreciate and remember. There is nothing scholarly about the book, but it contains more information than many scholarly books.

The Star of India won my admiration in its opening pages when it told the story of Hari, an outcaste boy whose job it was to herd buffaloes, for which he was paid a handful of meal a day. Now Hari had a longing for an education but being an outcaste he was not allowed to enter school, according to the traditions of his country. When I saw him herding his buffaloes and cattle, poor, despised, but bright and ambitious, sitting in the burning sun from morning to night, it took me back to my own boyhood days when it was my job often to herd cattle in the blazing sun. And I do not think I liked it any more than Hari did. But Hari was admitted to a mission school, he went to high school, he was a great favorite, a great boy, a leader among the Scouts, a champion at cricket, on his way to become a doctor that he might give to other outcastes the chance which was denied him when he was a boy.

I enjoy my trip through the native village where I saw the water supply consisting of a pool in which the animals wallowed, where the villagers did their washing, and from which they secured their drinking water. In this same village I saw a mother as she bargained for the anklets for her little child, an ornament which custom said the child must have, though the mother could ill afford to pay the price. I was interested in watching the men saw wood, the women grinding and cooking, and not least of all as I listened to the village school of thirty pupils eagerly trying to solve the mysteries of the printed page.

And then to hear again the story of an Indian wedding, where the timid little girl becomes the wife of an aged man, neither having seen the other before the day of marriage, and probably neither suited to the other, and yet that little girl as the wife of an old man will set up housekeeping in the home where her husband's father lives, to be the slave and suffer all sorts of abuse from her mother-in-law, and finally to be an Indian widow—all of this held my attention.

Then as I followed the book in a trip throughout India, stopping at its great and small places, as I learned of a native steel mill costing $70,000,000.00 and employing 40,000 men and women, I discover that there are Indians who know how to do business. To read again the simple story of Pandita Ramabai, of Gandhi, and of other noted Indians who have made a name for themselves not only in their own country but throughout the world, made me feel that after all the white race does not possess all the wisdom and power that is possessed by the human race. Neither does it possess all the love and compassion.

I might go on indefinitely and tell you why this book appeals to me. But the space allowed me is too small for that. I was impressed throughout with the fact that the author while writing of temporal and secular affairs did not fail to weave into it the mission of the missionary and the message of the Christ as Christian missions are trying to give it to the land of India.

The Mission Board wisely arranged for our own India missionary, Beulah Woods, to supplement the Star of India with notes illuminating certain parts by showing how our own mission in India is linked up with the conditions described, and how it does its work. These explanatory notes are put up in a neat mimeographed booklet and make the Star of India doubly valuable. If there is a church in the Brotherhood that can not have a mission study class with this book as its text, I do not know where it is. One thing I do know and that is that, if every congregation in our Brotherhood will study the Star of India, such an interest will be generated in missions that there will be no dearth of missionaries and no lack of funds in the near future.

The Star of India, by Isabel Brown Rose. Cloth, $1.00; paper, 75 cents. Supplementary material for leaders' teaching courses based on the Star of India, by Beulah Woods, ten cents.

Kankubai

MRS. I. S. LONG*

THE Indian ideal of a true woman is Sita who is worshiped for her modesty, purity and fidelity to her husband. They do not ask that she stand up and preach or do the work of a man, but that she quietly work in her own home, wielding a good influence over husband and children. So our Kankubai (pronounced Kunkoo-bye) fulfills their ideal of wifely devotion and modesty, while she also becomes our ideal of what a Christian wife and mother should be.

Kankubai came to us in the great famine of 1900, a little motherless girl. It may have been her good fortune, for there she was brought up under the mothering care of Mrs. Stover and Eliza B. Miller. So she early learned to know Christ and accepted him as her Savior. From that chosen path she has never swerved an inch so far as we know. Beautiful of feature and sweet in spirit she was loved as a girl, and now as a matron she still carries the same sweet smile that "won't rub off."

Kankubai completed the grades and spent three years in Training College for Women, thus equipping her for teaching. Then she was married to Govindji, who is now our elder and pastor at Bulsar as well as Bible school teacher.

Both of them have taught a number of years. They together graduated from the Bible school with the first class. The babies came, too, until there were eight, and they are all with them but one little girl who has gone to Jesus. Most of the teachers in the Bible school are married women and they take their babies along to school. She was a good teacher in the primary department.

Kankubai is to be admired in going about her work so quietly and unostentatiously. Her work just seems to "get done." She is calm, never flurried, never in a hurry. Her house is clean and her children, too, and she cooks for a family of nine. Then, too, there is always hospitality for "the sometime guest."

They have brought up their family well. Their children are intelligent and polite. They have family worship and they **believe** in prayer. An incident will show you what I mean.

Last year their oldest child, Joseph, sixteen years old, was kidnaped at midnight from his bed. He did not scream as he feared the burly Pathans might harm the others of the family if he did. So he allowed them to take him away. Soon he became unconscious. When he came to himself he was on the train between two large men, Pathans, and both were sound asleep, but with hands on Joseph. He knew his help was in God alone; he remembered Peter in prison, so he prayed and asked for help, then did what he could. He escaped and got back to his home again. Now they all believe it was God's hand that brought him back home.

These last years Kankubai has been Bible woman for the Quinter Memorial Hospital. Dr. Laura Cottrell has her side of the hospital where only women and children come. Women come and sit on the veranda awaiting their turn to see the doctor. Kankubai cooks her noon meal before going, then goes and sits with the patients each forenoon from nine to twelve. She has Gospels and books to sell or for them to read; she reads stories to some of them, or she talks to them and makes friends; she helps them in advice on caring for their children (she has her own baby along with her), and in asking them about their troubles and sicknesses she can show sympathy and has opportunity to point them to the Great Healer.

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* Missionary to India, now on furlough in America.

It is not so much what she says, but her life that counts. She is clean and modest, she has children and loves them, loves and respects her husband, is intelligent and can read and explain things to others, and she has a devotion to God and things spiritual, all of which gives her a place of respect in the eyes of Indian womanhood. We wish we had more like her in the Indian church.

Jalapor Mission Library

CHAGANLAL VIRC

I AM glad to report the opening of a library and reading room at Jalalpor on June 9 of this year. This is the third of its kind opened in the mission within two years. The public is reading more and more, and so there is a demand for such places.

This library is open to all every day. Many come to read even though the number of books and papers is still very small. The readers include all classes—government officials, teachers and students, railway employees, retired gentlemen from among Mohammedans and all classes of Hindus.

Bibles and tracts are distributed on the various tables along with the papers so that any who may be interested may read them. Many read from these even though their primary object in coming may have been to read the news. Several gentlemen read a chapter from the Bible every day. Some ask questions concerning the things they read and I answer to the best of my ability. In this way I have pleasant conversation with many who come. The minds of the people who come to the library are sure to be drawn toward Christianity.

The library is suitably and pleasantly located for those desiring to patronize it. The mission building is isolated from the other buildings of the place, so it is quiet. To the north is the Purna River into which the tide comes every day at regular intervals, bringing refreshing breezes across beautiful rice fields that stretch between the library and the river. To the south is the public highway between Jalalpor and Navsari, over which hundreds of people from the towns and villages pass every day.

The association with our town people and our neighbors through this library brings us in closer contacts with them than we have ever been, and we pray God that these contacts may lead many into the way of righteousness found in Christ Jesus. The average daily attendance so far has been about twenty-five.

In connection with the library a small box of medicines for skin diseases is kept. With each little bit of medicine sold goes a tract with a story from the Gospel, beautifully illustrated. These are especially attractive to the children who are most of the patients taking the medicine. May many of them be turned to the tender-hearted Christ who is the lover of little children.

* *

THE SILVER PLATE

They passed it along from pew to pew,
And gathered the coins, now fast, now few,
That rattled upon it; and every time
Some eager fingers would drop a dime
On the silver plate with a silver sound,
A boy who sat in the aisle looked round
With a wistful face. Oh, if only he
Had a dime to offer, how glad he'd be!
He fumbled his pockets, but didn't dare
To hope he should find a penny there;
And much as he searched, when all was done
He hadn't discovered a single one.

He had listened with wide set, earnest eyes
As the minister, in a plaintive wise,
Had spoken of children all abroad
The world who had never heard of God—
Poor, pitiful pagans, who didn't know,
When they came to die, where their souls would go,
And who shrieked with fear when their mothers made
Them to kneel to idol god, afraid
He might eat them up, so fierce and wild
And horrid he seemed to the frightened child.
And the more the minister talked, the more
The boy's heart ached to its inner core;
And the nearer to him the silver plate
Kept coming, the harder seemed his fate
That he hadn't a penny (had that sufficed)
To give, that the heathen might hear of Christ.
But all at once, as the silver sound
Just tinkled beside him, the boy looked round,

(Continued on Page 395)

News from the Fields

AFRICA

Lassa

School Boys Plan to Study During Vacation

With the beginning of the farming season, the school was closed. For the first real term of school the Lassa station has much reason for encouragement. The attendance reached forty. At the close of the school all the boys except the beginning class bought primers to take home with them so as not to forget what they had learned.

Infant Welfare Work Started by Miss Schechter

The medical work has moved into the new dispensary building. Miss Schechter, although still busy with language study, is overseeing an increasingly large and interesting medical work. Under her direction several babies are being fed on cow's milk. We hope this may be the beginning of a large infant welfare work. The infant mortality of this country is appalling. Dr. Robertson made two visits during this time and performed several operations.

Brother Rupel Helps Build New Dispensary

The Rupels are wrestling with the intricacies of the Margi language. Bro. Rupel has also given much valuable and expert help in building the new dispensary and has put up a bridge over a small stream which separates the mission residences from the dispensary and school buildings.

More Rain and Fewer Grasshoppers Needed

The rains have come. So the leading question is, "How does your garden grow?" We all think they would grow better with a little more rain and fewer grasshoppers.

Native Christians as Evangelists

Withal the Gospel is being preached. With the help of Risku and Pilasar, two Christians who have moved from Garkida and learned the Margi language, regular services are held in Lassa and in three other villages. The real missionary spirit of these two Christians and their wives is an increasing encouragement to us. Through such as these will Africa be evangelized.

Garkida

Esther E. Beahm

New Territory Granted by Government

Never in the whole history of our mission in Africa have we had such great cause for rejoicing as we do at present. Our work here has been among the Bura people, but we have been limited to work with only a small per cent of them. For some years we have not been permitted to go beyond the Hawal River. Garkida is right on the river and even though a friend was dying just across the river the doctor could not go to help him. Some months ago the doctor and nurse were given freedom to work over in Bura proper. The government's reason for withholding us from that territory has been that they did not want to interfere with the Moslems for many of the ruling class are Moslems. We have felt sure that God has wanted the Bura tribe to have Christ before Mohammed has had too great a foothold. A week ago we had a message that the Governor was ready to grant a site to our mission near the heart of Buraland. A committee was at once sent to select that site. Now we are awaiting the Governor's reply to our selection. We are very eager to give Christ to the Buras and at the same time cause no embarrassment to the government for having granted us the privilege. This new station will be on the Biu plateau which is about one thousand feet higher than Garkida. This will make it a health resort in comparison to our present locations. A larger variety of fruits and vegetables can be raised. Rejoice with us and pray that we may be faithful to this new trust.

Locusts Visit Garkida Again

I hear voices across the river hallooing. Several months ago I would be wondering what was wrong. From many like experiences I know that it must be another swarm of locusts. The farmers are out trying to protect their farms from the pests. We have all learned that with a great deal of shouting and waving of palm leaves, accompanied with the beating of tin cans, the locusts can, during the day, be kept flying. If they happen to come to your community near nightfall no amount of chasing will persuade them to leave until the sun comes up the next day. They simply sleep on your farm and you pay for their night's lodging with your crop.

Death in a Christian Home

Several days ago we were called upon to give up one of the year-old babies of our Christian group. This child is the only one whose parents are both baptized. Even through our tears we saw cause to be happy. A few years ago when a baby under a year old died, no mourning was allowed. Then the mother and friends were shut up by, "Stop crying, this is not yet a person." There was a large crowd waiting at this child's bedside and at its death there was a great deal of mourning. We wonder if Christianity was the whole cause for this change. We believe it is true.

Mission Doctor Ministers to Government Official

When Dr. Robertson was making a medical tour among the West Bura people several weeks ago he found a British government official very ill. The doctor needed more medicine and with his motorcycle it was possible to hurry to Garkida for supplies. The patient not only needed a doctor, but a nurse as well, since no other white person lived nearer than our mission. Clarence Heckman went along back with the doctor to help in the nursing. They worked hard to save the man's life and in a few days had him well enough to be taken to the railroad and from there to England. A mission doctor has a door of service constantly open before him in a land like this with so few doctors.

CHINA

Liao Chou

Elizabeth Oberholtzer

Bible Institute for Country Evangelists

During the last three weeks of July, Brethren Chang, LiCheng Chang, and I. E. Oberholtzer have been holding a Bible Institute for the country evangelists. The book of Genesis has been outlined and taught by Bro. Oberholtzer, the book of James, Home Hygiene and Christian Living in the Home, taught by Brother Chang, and Agriculture, by Brother Li. The men have shown good interest and are planning to use these outlines in their work in the country. This is a good time to hold classes as it is the rainy season and traveling is difficult. We pray that this work may bear much good fruit.

Bible Women in Village Evangelistic Work

The work of visiting in the villages several miles from the city has been carried on by four Bible women who try to visit each village once every two weeks. One morning two Bible women, Sister Pan and Sister Chen, started off very early for a village five miles from here. They cannot walk fast with their small feet. They had a very good day teaching in several homes and getting acquainted with new people who had come in to visit relatives and attend the theatrical. The women take scriptural tracts and small portions of scripture with them. That day they sold a number of copies of the Gospels.

Visits to Homes in City Continued During Summer

The work of teaching in the homes in the city has been continued all summer and the interest is very good. Some very pleasant visits and good talks about the teachings of Jesus are enjoyed. It is truly a real joy to talk to some of these young women who really want to know what the Christian life means. We must be ready to hear all about their joys and trials. They need and appreciate our sympathy. Many of these women who cannot get away to go to school are glad to learn at home.

Hospital Evangelist Doing Excellent Work

Brother Wang, the hospital evangelist, is doing excellent work and reaching many patients by his earnest talks and Bible drills. He is interested in his work and the folks know it. We pray that he may by Christ's power be able to reach many of the sick as they listen to the Gospel message.

Daughters Welcomed in Chinese Homes

Two happy little girls have come to live with their parents in Liao Chou. They are the daughters of Bro. Li Yu Hsi and Bro. Wang Kuei Jung. We say they are happy because they are welcome and are living in Christian homes. We rejoice that the girls are considered of more worth than formerly. We see the dawn of a better day for our girls in China just as it has dawned for women all over the world who have come in touch with Christ.

Ping Ting

Emma Horning

Retreat and Council for Ping Ting Evangelists

On their way home from the Shou Yang Conference, the Ping Ting evangelists all stopped in the city for a retreat and the regular council. Six sessions were held. Prayers and discussions on the following subjects occupied the time: How establish family prayer in all our Christian homes? How inspire all our Christians to do personal work to bring their friends and relatives to Christ? How carry forward the mass educational movement in our district?

After the retreat all the workers scattered to their various stations to carry out the proposed plans. Li Pei-te went with the Leping evangelist to assist him in his field of work this summer. This young man was formerly a teacher in the boys' school. This year he has been attending the seminary at Chi Lu University in preparation for evangelistic work. Practical work in the Leping field will mean much to him this summer.

School Boys Assist in Meetings; Showers Are Welcomed

Several of our high school boys who are home for the summer are assisting in holding evening meetings in ten villages around the city. We use the reflectorscope to show the life of Christ, hygiene and other pictures. Since school has closed we have made the rounds of the ten villages twice and are starting on the third. The other evening on our return a sudden shower caught us unprepared and gave us a thorough drenching all the way home. It was rather unpleasant but we were so thankful for the rain that our hearts were only filled with thanksgiving. It was the first rain we had had for several weeks and the crops were burning up, causing the price of food to rise still higher. This may relieve the situation for a few days. The opening of the rainy season is very much delayed this year.

Dr. Wang Recovering from Serious Operation

Dr. Wang of our hospital had a sudden attack of appendicitis. Telegrams, train and auto finally brought Dr. Hsu from Liao and Dr. Broomhall from Tai Yuan and a successful operation was performed. Several more hours' delay would have been too late to save him, but now we have hopes that he will recover. This has caused Dr. Hsu much anxiety together with his other heavy work in the hospital. In addition he has had the joy and anxiety of the birth of his first child. It weighed only four and a half pounds and was very delicate. Now it is three weeks old and beginning to gain in weight.

Three Christian Weddings During Month

Three weddings added life to the Christian community this month. Bro. Yin's oldest son was married to a former graduate of the girls' school. The church was packed with their many friends and after the ceremony about a hundred invited guests enjoyed the wedding feast together. The second was that of a teacher in the girls' school who married a Christian young man who works in the post-office at Tai Yuan where she is spending the summer. She will continue her teaching here when school opens in the fall. The third was that of one of the girls who graduated from the girls' school this spring. The ceremony took place in a distant village where we hope she will be able to bring Christian cheer to her husband and his parents. Sorry her husband is not a Christian.

A Student with Many Doubts, Now a Staunch Christian

Mr. Sun, of the China Christian Council, was one of the speakers at the Shou Yang Conference. After this he assisted in two other summer conferences in Shansi and on his return spent several days with us here in Ping Ting. He led our preaching services yesterday. His subject was, "The Glory of the CROSS OF CHRIST." It does one good to hear a young man like him handle such a subject so ably. Only a short time ago he was a student with all the doubts and troubles of Chinese students these days. He tried to free himself from the church and felt that he would never have anything to do with Christianity again, but THE STILL SMALL VOICE kept speaking in his heart and gave him no rest until he gave himself up fully to Christian work. Now his Christian joy overflows in every talk he makes as well as in each contact he has with his fellow-men. May such workers be multiplied in China.

Labor Relief for Famine Country

More engineers have recently passed through our city en route to the adjoining province, Shensi, where the famine has been extremely bad. They are going in to assist in labor relief by improving old and building new roads. Labor relief, giving able-bodied men opportunity to work for their food and that of their families, is considered the best kind of relief. It makes the body strong, maintains self-respect, and at the same time something constructive is being done for the community.

Students and Graduates Asking to Be Baptized

We are much encouraged by having students and graduates of Normal Schools asking to be baptized, stating that they want to believe in Jesus Christ. One recently said to Mr. Myers, "In studying the Bible and life of Jesus he satisfies my heart needs."

Mr. Koo, Leader in Students' Conference; Boys' Camp

The first Boys' Camp ever undertaken in Shansi proved quite a success under the direction of the Boys' Department of the Y. M. C. A. in Tai Yuan. It was held near one of the old temples. The Students' Conference held at the same temple had only a fair attendance, but we are glad even for the smaller numbers in these days of strong, yet rather quiet, opposition to Christian work and teaching. As stated last month Mr. T. Z. Koo, who is well known in Europe and America, was one of the leaders.

Mr. Koo Addresses Missionary Group

One evening while Mr. Koo was in our city he spoke to the missionary group in the English Baptist service room. He gave in a very specific manner the principles of the various political organizations all over China. The address was most illuminating as Mr. Koo is quite well informed on all political questions and their bearings on the future Christian church of China.

Shou Yang

Frances S. Smith

Summer Conference an Inspiration to All

The Summer Conference held at Shou Yang closed July 6. We had an inspiring time, but everyone was tired and enjoyed several days of relaxation. Following our Summer Conference, Brother Heisey and Sister Clapper attended the Conference of the American Board Mission at Yü Ta Ho, Shansi, for a few days, Brother Heisey giving several lectures there.

Mission Loans Dr. Meng to Base Hospital

The hospital has responded to a call from the government and has loaned a doctor to assist in the base hospital at Pao Tingfu. Dr. Meng has spent the month of July in this work. During the summer when the farmers are busy the hospital work runs lightly.

Promise of Good Crops in Spite of Dry Weather

There has not been as much rain as usually comes during the late summer but prospects are good for a bountiful harvest. The land is fertile and the soil deep so that not so much rain is required as in places where the soil is shallow. A few sections of the country have had hail.

INDIA

Ahwa

Kathryn Garner

Eighteen Enter Kindergarten

Our Kindergarten opened again on June 16 with eighteen on the roll. The new teacher has had some training in the Sholapur Kindergarten Training School and is doing very good work.

Water Famine during Hot Season

During the hot season our Ahwa school had to be closed for a couple of weeks because of water famine. The water shortage was extremely bad this year. The wells were nearly all dry. In the few wells where there was water it came dripping so slowly that there was a line of people waiting day and night to have a turn in dipping up by cupfuls to fill their vessels. Police had to be stationed to keep the people in line. The rains were late this year which prolonged the difficulty; but since they have started we are having an abundance.

Village Master Drowns in Rescue Attempt

On the last day of May one of our village masters was drowned. There is a very deep hole, not so far from one of our village schools, about fifteen miles from here, where the masters and some boys had gone to do their bathing and washing. One of the boys fell into the water and the master jumped in to rescue him and both drowned. Another master not knowing how to swim stood by helpless.

Burial of King of Surgana State

The native king of Surgana State died a few weeks ago. Surgana borders the Dangs on the south. Most of our Christians are from there who come here to get work. The manner of his burial was something as follows: A deep pit was dug and a box made into which the body was placed in sitting posture with his gold, jewelry and valuables. Then sixteen maunds (640 lbs.) of salt was filled in around him. Why such a procedure was taken for the burial instead of burning the body, as is customary, we do not know. A tomb is to be built over the grave.

Anklesvar

Anna E. Lichty

Dedication of McCann Memorial Church

On Sunday morning, June 15, the Anklesvar congregation, with many friends from Anklesvar town and visiting brethren and sisters, assembled for the first time in the new McCann Memorial church. It was the occasion of the dedication of this house of worship to God. A very impressive service was conducted by Brethren J. M. Blough and G. K. Satvedi of Bulsar. Bro. Blough delivered the main address. He read John 4:20-24 and gave an account of the historical development of divine public worship in the old and new dispensations, drawing lesson therefrom applicable to our present day. The structure is a beautiful building of simple design, built of brick with a seating capacity of about five hundred. It is quite a joy and satisfaction to worship in a church built to suit the needs of the worshiper and which begets an atmosphere of reverence and devotion.

Our Students Rank Highest in Examinations

In the vernacular final examinations in Broach District, girls from our Anklesvar girls' boarding school won first and second places over all that were successful in the girls' division, and boys from the vocational school also won first and second rank in the boys' division. Agriculture, smithy and carpentry were included in the boys' examination. Thirty-eight boys from the vocational training school entered the technical school examination and all passed creditably.

New School Year Begins

The vocational training school opened June 6 and the girls' school opened on the 16th. Both schools are crowded to their fullest capacity. The girls' school has an enrollment in the boarding of 112. Vocational training school has sixty-seven boarding students and five Hindu students from Anklesvar town who attend regularly in the teacher training class. Nine of the students in the teachers' class are from a neighboring mission.

The practice school, which includes four standards and beginners, is made up of children from the immediate and near-by communities. About sixty are in attendance in this school. Here the students of the teacher training class are given opportunity for practice teaching.

School Boys Busy in Garden and Field

We are having copious rainfall and some sunshine interspersed. Consequently the boys are busy with their gardens and field crops of cotton and jowar, using some of their recreation period for work in the fields.

Wedding Bells During Vacation

During the hot season vacation a number of our fine Christian young people took unto themselves life companions. It so happened that in each of our schools three of our teachers ended the school year single but entered the new year with better halves. Our best wishes go with these young people as they endeavor to set up ideal Christian homes.

Jalalpor

Eliza B. Miller

Library Opened in Missionary's Home

On June 9 a little library for the public was opened in our own mission house by the roadside where dozens of men and boys from our town now come to sit quietly to read. While their primary object in coming may be to see the dailies and other papers provided, yet many of them take up a tract or a Bible and read it; or take to their homes some of the books available for home reading. Many expressions of appreciation have come from those who patronize the library. May this little corner of quiet reading from day to day lead some one to the Christ whose peace "passeth all understanding."

Epidemic of Measles Among School Girls

Along with the return of the school girls from vacation, came measles that showed itself a few days after school opened. So far, there have been eight cases. Fortunately all are recovering well even in this cool, damp weather which is not a good time to have measles.

Disturbance Caused by Non-coöperation Campaign

The non-violent (?) non-coöperation campaign has brought disturbance to Machad where the "congress campers" beat those who would not come to their way of thinking. The beaten parties have brought a case against their enemies, which is being prolonged in the courts, so giving the village atmosphere a heavy charge of hatred and strife. All this has its effect on our fine school there.

Vada

Mary Shull

Busy Days in Dispensary

Medical work at the dispensary gives busy days with as high as two hundred patients some days.

School Closed for Rice Planting

Rice planting is on now, which gives the signal for the village schools to close so that the children can help with the planting.

Marathi Bible School Opened

The second year of the Marathi Bible school opened June 18. Brother Jivan Bhosely, one of our Indian ministers, will assist in the teaching this year. The class consists of our Ahwa and Palghar boys, some of whom have had experience in teaching.

Vyara

Ruth Brooks

Liquor Receipts Diminish

A liquor shop keeper near Surat was complaining of daily receipts falling from rupees two hundred to rupees two ($75.00 to $.75). This is due to picketing during the non-coöperation movement. He admitted that patrons were turned away by persuasion and not by force. These facts were brought out during the W. C. T. U. meeting which was entertained in the home of the president, a schoolmaster's wife.

Ball from America Delights School Boys

The usual Saturday night games held during monsoons have been begun among the boys. A big rubber ball, one foot in diameter, has just been received from America as a gift and naturally is a source of great delight.

Special Classes for Teachers

The health of the boys and girls of the community, in general, is good. The monthly day school teachers' meeting is producing discussions on such topics as, "Understanding the Teacher's Task." Three English classes are being regularly conducted, two in the school and one for the teachers.

Recreation for Missionaries, Masters, and Friends

Evenings just before dark are enjoyed by the masters, others of the community and the missionaries in ball-tossing and other games on the badminton court.

Vali

Jennie Miller

Five Weddings During Summer

During the summer months five couples were united in marriage. Four of these are happily settled in Vali and the fifth couple has located at Anklesvar.

Dhanjibhai Becomes Headmaster at Vali

We are pleased to have Nagarji Dhanjibhai, formerly of Taropa, recently having completed the second year Bible School course at Bulsar, as our headmaster for the coming year. He has entered the work with enthusiasm, giving inspiration to both teachers and students. He has recently been elected to the ministry by his home church at Amletha.

New Students Enter Boarding School

The new year opened with a number of new students seeking admission in the boarding school. Some of these have come from villages heretofore unrepresented in our school. Others have come from Anklesvar and other places where they had been attending government schools; but due to the political situation these schools are running very irregularly, therefore these lads have come here for their education. We welcome them and trust that they may gain by having come to us.

Much Sickness During Summer Months

With the coming of the rains has come also a siege of dysentery among the people of the villages and Vali is no exception to the ravages of the disease. Our hostel boys have also been afflicted, several very seriously, but we are happy to say that they are recovering nicely. During the summer months, smallpox, chickenpox, measles and influenza with pneumonia, all had their turn. One of the Christian young men of the village died of smallpox leaving a young wife and a young son. One of our fine boarding boys was also taken by influenza-pneumonia. Many others were sick also but survived.

* *

WHAT THE MINERS FIND

First Boy—
Within the earth the Lord has hid
So many precious things,
Which from the depths, for us to use,
The toiling miner brings;
But we are bringing you today,
Like miners from a mine,
More precious things than gold or gems
Hid in God's Word divine.

"Thus saith the Lord, I will give thee the treasures of darkness, and hidden riches of secret places." "Search the scriptures" (Isa. 45: 3; John 5: 39).

Second Boy—
Here may we find the law of God,
That perfect law and true,
God in his love and wisdom gave
For us and all men, too.
Its precious value and its worth
No treasure chest could hold;
No mine of earth can ever yield
Such wealth of purest gold.

"The law of thy mouth is better unto me than thousands of gold and silver" (Psa. 119: 72).

Third Boy—
Here are God's precious promises,
By searching we have found;
The greatest mine could never give
What riches here abound.
God's promise of forgiving love,
Of guiding, guarding care,
Or his salvation full and free,
Are scattered everywhere.

"Whereby are given unto us exceeding great and precious promises" (2 Pet. 1: 4).

(Continued on Page 398)

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Notes to Women's Missionary Societies

NORA M. RHODES*

WE are now entering upon another new year of mission study with the hope that this will be our best year.

The Missionary Project

By this time you are no doubt all familiar with the new project of the women's organizations, that of raising $15,000 for the support of our girls' schools in India, China and Africa. The Missionary Societies will have a part in this project. While no definite amount has been apportioned to us we will all want to make a liberal contribution to our mission schools. Send your funds to the General Mission Board, designed for the Women's Project, 1930.

A special effort will be made to raise a large portion of the $15,000 this fall and it should all be in by February, 1931. Beginning with this year the financial part of the women's work year will correspond with that of the Mission Board year.

Program on Girls' Schools

In the September number appeared a program on our girls' mission schools with excellent material contributed by our missionaries. If you have not already had a meeting devoted to this subject plan to have one in the near future. We want every woman to be familiar with the project and the type of work which is being done in these schools that we are supporting.

A Cloud of Witnesses

This year we will have as our study book "A Cloud of Witnesses." In order to get the most out of this book a world map should be used with each chapter. As the characters are presented their location should be designated on the map. If you have a good map maker in your Society one may be made on heavy paper or muslin. Smaller ones may be had free from travel bureaus. If you desire a large one that will last a number of years order a missionary map of the world from the General Mission Board. Cloth, $3.75; paper, $2.00.

Charts and posters will add much to the meeting. Pictures will also help in making this book real. Secure from Miss M. H. Leavis, North Cambridge, Mass., the set of enlarged pictures (same as those in the book) for 50c. These pictures may be used as posters by adding a striking statement from the book.

Much care will need to be taken in presenting this book. Do not try to give all the contents of each chapter. Select only the most important characters and omit the others. The leader should give her lesson plenty of time in advance of the meeting and her best efforts in preparation so that she will not need to read page after page in the book. The different women of the chapters may be assigned to the various women of the Society. That this may be done successfully there should be a number of books. The price is fifty cents. Order from Brethren Publishing House, Elgin, Illinois.

For your convenience there is now ready a complete set of the six programs in mimeograph form as they will appear monthly in the Visitor. One set may be had free upon request and a small charge of five cents will be made for each additional copy. Order from the General Mission Board.

Other Suggestive Programs

In the August number appeared a group of very fine suggestive programs on our foreign mission work prepared by Sister Ada Miller Arnold. These programs are based on information contained in the June Visitor.

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* Secretary of Women's Missionary Society, Council of Women's Work.

Both of these numbers should be kept for reference and the programs may be used throughout the year.

Any one desiring suggestions on organizing a Woman's Missionary Society may write to the Mission Board or myself for a free leaflet.

* * *

PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

Text—"A Cloud of Witnesses*

Chapter 1, Bible Women and Evangelists. This chapter bears witness to the power of the gospel through the lives of Bible women and evangelists. "Ye shall receive power when the Holy Spirit is come upon you and ye shall be my witnesses." Acts 1:8.

Worship Service

Hymn: "Watchman, Tell Us of the Night."

Scripture: Heb. 11:32; 12:1-2.

Prayer: Give thanks for the church at home and abroad; for men and women everywhere who are his witnesses. Pray for the faithful Bible women and evangelists who are drawing others unto him.

Hymn: "Joy to the World, the Lord is Come."

Chapter Outline

Read the Foreword, page 7.

1. Witness Bearing in Persia.
   Selby, pages 14-17. Portrait, page 41.
2. Women of India Tell the Good News.
   - a. Kankubai (pronounced Kunkoobye). A Bible woman at our mission station at Bulsar. Life sketch on page 384 of Visitor.
   - b. Hariamma, pages 19-22.
   - c. Mariamma, pages 22-24.
   - d. Kankubai, pages 24-25.
3. Christ's Witnesses in China.
   - a. Old Lady Wang, pages 33-37. Portrait, page 24.
   - b. Christiana Tsai, pages 39-43. Portrait, page 9.

Poem: "In the Secret of His Presence," page 12.

Discussion: Which woman makes the greatest appeal to you? Which traits do you most admire in Kankubai, our own Bible woman at Bulsar? —Nora M. Rhodes.

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* Order from Brethren Publishing House, Elgin, Illinois. Cloth, 75 cents; paper, 50 cents.

SUGGESTIVE YEARLY PROGRAM FOR WOMEN'S MISSIONARY SOCIETIES

1. "Our Girls' Mission Schools." See September Missionary Visitor.
2. "The Mite Box." See August Visitor, page 326.
3. "A Cloud of Witnesses," chapter 1.
4. "A Cloud of Witnesses," chapter 2.
5. "A Cloud of Witnesses," chapter 3.
6. "A Cloud of Witnesses," chapter 4.
7. "A Cloud of Witnesses," chapter 5.

If all of the following topics are to be used, chapter 6 may be omitted.

8. "The Ministry of Love to India." See August Visitor, page 324.
9. "Looking Toward a Christian China." See August Visitor, page 325.
10. "Marching Forward in Africa." See August Visitor, page 325.
11. "Scandinavia and the Homeland." See August Visitor, page 326.

Programs 8, 9, 10, 11 are based on information contained in the June Visitor.

12. Book Review, "Between the Americas."* The 1930 home mission book.

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* Order from Brethren Publishing House, Elgin, Illinois. Cloth, $1.00; paper, 60 cents.

* * *

READ ABOUT INDIA

WOULD YOU LIKE TO KNOW MORE ABOUT INDIA—ITS PROBLEMS AND THE GREAT WORK BEING ACCOMPLISHED BY MISSIONARIES OF ALL DENOMINATIONS?

The October issue of the Missionary Review of the World is to be especially devoted to the foreign mission topic for 1930-1931—INDIA. The articles and editorials are written by those experienced in foreign mission work and some are as follows:

1. The Story of an Indian Church. W. B. Anderson.
2. What's Going On in Sub-Conscious India? Emil W. Menzel.
3. The Problem of Missionary Education in India. A. T. Mayhew.
4. The Great Work of the Near East Relief. What Is to Follow It? James L. Barton.

Others equally as enlightening and inspiring will appear in this interesting number.

There will be a large demand for this issue and we would advise placing your order

(Continued on Next Page)

Devotional Stewardship Services

PARTNERSHIP

Safe counsel through life can best be secured through partnership with God. When this is definitely and securely settled we are assured of continued and continuing increase in the joy and fruitfulness of our Christian living day by day. We thus become shareholders in the great enterprise and the one task of the church—to make Christ known at home and abroad to those who know him not to the salvation of their souls.

Hymn: "Give of Your Best to the Master."

Brief Introductory Message by the leader, using John 10:17, 2 Cor. 6:1.

Prayer.

Scripture Readings and one-minute comments by six members:

(1) United as Vine and Branch, John 15:14.
(2) Partners in Fellowship, 1 John 1:3.
(3) Laborers Together, 1 Corinthians 3:9.
(4) One with Father and Son, 1 Cor. 3:23.
(5) His Wish that All Be One, John 17:21.
(6) The Indissoluble Partnership, Rom. 8:38, 39.

Hymn: "O Master Let Me Walk With Thee."

Circle of Sentence Prayers:

Prayer Suggestion

That we may learn to value our possessions and resources only in the light of Christ's will for us; that we may accept partnership with Christ in his plan to save the whole world; that as partners we may not withhold from him anything that he may need of ourselves or possessions in order to send his story to the uttermost parts of the earth.

◆

"I cannot do it alone—the waves run fast and high,
And the fogs close chill around; the light goes out in the sky.
But I know that we two shall win in the end
—Jesus and I.

"Coward and wayward and weak, I change with the changing sky;
Today so safe and brave, tomorrow too weak to try—
But he never gives in; so we two shall win
—Jesus and I."

WORSHIP

The stewardship of our substance leads us to the great and holy opportunity offered by the collection plate, when we can sit in the pews of the churches and touch the whole world with our gifts and "grow in this grace also"—the grace of giving. It is a real privilege to worship the Lord with our substance and it is by the same token a sacred stewardship.

Hymn: "O Worship the King."

Brief Introductory Message by the leader, using Prov. 3:9, 10, Psa. 96:8, 1 Cor. 16:1, 2, Mal. 3:8.

Prayer.

Scripture Readings and one-minute comments on "How to Worship With Our Gifts":

(1) Cheerfully, 2 Cor. 9:7.
(2) Liberally, Luke 6:38.
(3) Sacrificially, 2 Sam. 24:24.
(4) Humbly, Matt. 6:3, 4.
(5) Honorably, 1 Sam. 2:30.
(6) Profitably, 2 Cor. 9:6.
(7) Systematically, 1 Cor. 16:2.
(8) Proportionately, Deut. 16:17.

Hymn: "Joy to the World."

Circle of Sentence Prayers:

Prayer Suggestion

That we may admit God's ownership of our material possessions, enter into the riches of partnership with him, make full acknowledgment of our stewardship, be ready always to render unto him a proper account, develop our lives according to his plan and growing in grace and knowledge, that we may enter into the full joy of stewardship by worshiping the Lord with self, service and substance.

◆

"And I must keep giving, again and again?
My selfish and querulous answer ran.
Oh, no, said an angel as he pierced me through—
Just give till the Master stops giving to you."

—From leaflet, "Some Stewardship Pillars," Presbyterian Church, U. S.

READ ABOUT INDIA

(Continued from Page 393)

now for as many copies as you think you can use to advantage. The price is 20 cents a copy, $2.50 a dozen. The October issue will be off the press about September 25.

◆ ◆

A BULLETIN IDEA FOR PASTORS

The Layman Company is now putting out its Tithing Pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank, for local material. The cost will give a saving of at least $5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Twenty subjects to choose from. Send for free samples and price list.

Please give your denomination, also mention The Missionary Visitor.

The Layman Company,
730 Rush Street,
Chicago.

◆ ◆

Earning maketh an industrious man; spending, a well-furnished man; saving, a prepared man; giving, a blessed man.

SPIRIT OF CHRIST AND OF HIS CHURCH

"Spirit of the Christ and of his Church!
Thank God for the might of it,
The ardor, the urge, the delight of it;
Its helpful, wholesome, insistent demands
That challenge our minds, our hearts and hands.

"Spirit of the Christ and of his Church!
Thank God for the pride of it,
The beautiful, conquering tide of it
That masters stupor and dull despair;
That prompts young life to do and dare.

"Spirit of the Christ and of his Church!
Thank God for the peace of it,
The gloriously keen, swift race of it
That stirs the heart, the blood, the soul;
That speeds all life toward a worth-while goal.

"Spirit of the Christ and of his Church!
Thank God for the flame of it,
The thrilling, soul-stirring aim of it
That dominates life, ambition's intent:
Lives enriched, on service bent."

* *

STEWARDSHIP SLIDES

A new set of seventeen scriptural stewardship slides, richly illustrated. These slides are appropriate for use by ministers with a sermon on stewardship. No lecture is offered. The song, "I Gave My Life for Thee," will also be included if desired. No rental will be charged. User is asked to pay the return transportation.

*

"The Missionary Character of Christianity," sixty slides, including a magnificent worship hymn, is helpful in teaching stewardship. Rental rate is $2.00 and return transportation charges. Slides may be used free of rental in case a missionary offering is taken at the time of showing the pictures.

Be Sure to Read "This Book Is Different," by J. E. Miller, in this issue, page 383. This is an inspiring review of the new mission study text, "The Star of India." Bro. Miller concludes the article with this assertion: "If every congregation in the Brotherhood will study 'The Star of India,' such an interest will be generated in missions that there will be no dearth of missionaries and no lack of funds in the near future."

* *

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of August 30, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930............$111,295.28

Mission Board Treasury Statement. The following shows the condition of mission finances on August 30, 1930:

Income since March 1, 1930	$126,775.89
Income same period last year	172,935.05
Expense since March 1, 1930	133,667.07
Expense same period last year	127,986.46
Mission surplus August 30, 1930	27,851.48
Mission surplus July 31, 1930	34,200.75
Decrease in surplus, August, 1930	6,349.27

July Receipts. Contributions were received during August by funds as follows:

	Receipts	Total rec'd since 3-1-30
World Wide Missions	$1,130.37	$20,909.34
Student Fellowship Fund, 1929-1930	4.00	1,390.24
Aid Societies Mission Fund—1927	123.00	2,448.41
Home Missions	40.20	345.17
Foreign Missions	367.71	1,841.70
Junior League—1930	85.68	367.85
B. Y. P. D.—1930	119.87	459.87
Home Missions Share Plan	25.00	75.73
Challenge Fund	5,000.00	7,502.67
Intermediate Department Fund—1930 o	4.20	25.20
India Mission	78.86	639.38
India Native Worker	1.00	190.03
India Boarding School	25.00	375.13
India Share Plan	199.75	1,236.50
India Missionary Supports	821.65	8,752.22
Vyara Church Building Fund	2.50	112.50
China Mission	22.00	335.03
China Share Plan	36.75	436.10
China Missionary Supports	1,561.45	5,845.60
Sweden Mission	13.60	162.76
Africa Missionary Supports	426.97	4,775.07
Africa Mission	1,538.26	2,933.24
Africa Share Plan	32.57	1,735.21
China Famine Relief	104.68	5,609.39
Africa Leper Fund	67.00	192.00
Conference Budget	520.82	50,417.53
Conference Budget Designated	125.00	303.93

* *

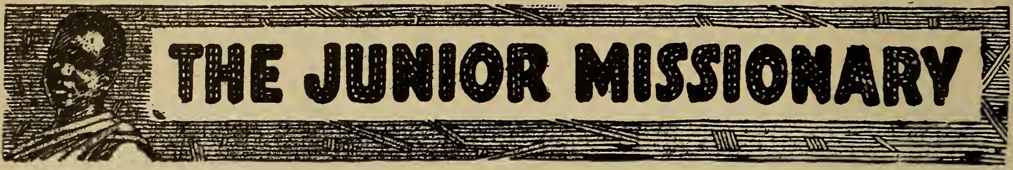
THE SILVER PLATE

(Continued from Page 385)

And they offered the piled-up plate to him,
And he blushed and his eyes began to swim.
Then bravely turning, as if he knew
There was nothing better that he could do,
He spoke in a voice that held a tear,
" Put the plate on the bench beside me here."
And the plate was placed, for they thought he meant
To empty his pockets of every cent;
But he stood straight up, and he softly put
Right square in the midst of the plate—his foot,
And said with a sob, controlled before,
" I will give myself—I have nothing more."
—Selected.

* *

The unconsecrated wealth of Christians is the greatest hindrance to the church's progress.



THE JUNIOR MISSIONARY

Junior Missionaries Over There

Since the Junior Missionary Project this year is the support of children of missionaries, pictures of the children appear each month in this department.

Jane Vena Robertson was born in Nigeria, Africa, January 6, 1928, two months after her parents reached Africa. She is very fond of Bura babies and children, and delights in chasing lizards around on her play veranda. When two months old she took her first trek by being carried in a little box on the head of a Bura man to Gardemna fifteen miles away.

Howard Edwin Sollenberger, twelve years of age, was born at North Manchester, Indiana. He enjoys working with tools, hiking and hunting meteorites. Recently he and his playmate, Henry Oberholtzer, made a chariot for Howard's dog.

Alberta Cathrine Sollenberger was born at Ping Ting, Shansi, China, August 4, 1922. She loves to play house, play with her dolls, read and have stories read to her. She weighs 59 lbs.

Little Black Cow

ELIZABETH B. WAMPLER*

ONE afternoon a few years ago a little boy came in to the mission hospital. He wore only a little patched and ragged shirt, no trousers, no shoes. He had come from a village two or three miles away. When the missionary nurse came into the dispensary room she knew at a glance that he was a little beggar boy. But he at once began talking to her in a very polite and intelligent manner, so that she took special notice of him. She asked him many questions which he answered readily. He had no home, slept in an old dirty temple on the hillside and begged for his food; his father he did not remember, his mother had died two years before, frozen to death; he had been bitten by a dog, perhaps a mad dog, and had been sent to the hospital by the village elder, with two rather ugly wounds in his lower leg.

He was asked, "If you did not return tonight, who would care?" and he replied, "No one." "If you died, who would care?" and again he quickly replied, "No one." Boys in China are usually highly prized and can usually find a home easily, taking the place of a dead son or where no son has blessed the home at all. She then asked him how he would like to stay and be her boy. He was delighted. So it was arranged that he should be taken care of in the hospital until his wounds should heal and she would pay the bill, his future care to be decided later.

---

* Missionary Nurse, Liao Chou, Shansi, China.

Little "Black Cow," for that was his name in Chinese, soon became quite a favorite. Everyone enjoyed hearing him talk and hearing his intelligent answers to questions. When asked what he was going to do when he grew up, he would always answer that he would sweep the floors and carry drinking water for the one who was caring for him then. He had two requests the first day or so of his stay with us; one was that he be allowed to call his new friend "Ma" and that in turn she call him "Adopted son"; the second request was that she should buy him a pair of shoes. Trousers were not important but shoes he must have if he were no longer to be a beggar boy.

When his leg was all healed he was put in a Chinese home for the summer where he was well cared for and where he learned a bit about regulated home life and etiquette. Chinese children dare not forget their manners, though they differ from those in America. Like a little creature of the wild, he tried once or twice to run away, go back to his old freedom, but he was brought back and he soon adjusted himself to his new manner of living. In the fall he was put in the mission school. He was a happy little boy, when with a clean face, new clothes and book under his arm he took his place with the other school children. But here again he had much to learn as he adjusted himself to school life.

But it was not in our power to decide his future. Two years after he came to us with the dog bite he became suddenly ill with high fever and convulsions and died in two days, the result of the mad dog bite. Those two years he had carried those germs in his blood. But little "Black Cow" was a dear child and the missionary nurse never regretted that she had made it possible for him to have this little taste of a happier and more cultured life.

* *

A Letter from a Junior Missionary in China

Ping Ting Chou, Shansi, China.

Dear Friends:

Last week one day when we were eating dinner two Chinese boys came on our porch and looked in the window. After dinner we invited them in. They were wanting to see a house in which the foreigners live.

They were both nice looking boys and dressed nice and clean. They could read some. Their home is seven miles from here.

We ate popcorn and Chinese candy together for awhile. They looked about the house and wanted us to give them some foreign papers and pictures.

I gave each of them a picture; one was an animal picture and one was a picture of a big engine. Then before they left I gave them each a Bible picture that one of my Sunday-school classmates gave me to bring along for the children here. One was a picture of Jesus and Peter walking on the sea and the other was Jesus eating the last supper with his disciples. Mother told them these stories. They said they had never heard them before.

I hope that you will pray for these boys and others also, that when they hear of Jesus they may believe in him.

Yours sincerely,
Howard Sollenberger.

* *

Missionary Worship Program for Juniors

To Be Used in Connection with the Junior Missionary Project

Note: The Junior Missionary Project for 1930 is the support of missionaries' children. A leaflet explaining the project will be sent upon request. General Mission Board, Elgin, Ill.

Opening Hymn: "Holy, holy, holy, Lord God Almighty." (Two stanzas, chorus of second stanza sung softly.)

Call to worship.

Leader: O worship the Lord.

Response: I was glad when they said unto me, Let us go into the house of the Lord.

Leader: He hath made everything beautiful in its time.

Response: I will give thanks unto the Lord with my whole heart.

Leader: Let us pray together the prayer which Jesus taught his disciples in answer to their request, Lord, teach us to pray.

The Lord's Prayer in unison.

Hymn: "We've a Story to Tell to the Nations."

Story: "Little Black Cow."

Prayer.

Offering Service.

Leader: From whom do all our blessings come?

Response: Every good gift and every perfect gift is from above, coming down from the Father. (James 1:17.)

Leader: What was the Father's best gift to us?

Response: God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish but have eternal life. (John 3:16.)

Leader: In what spirit should we give to God who has done so much for us?

Response: Freely ye received, freely give. (Matt. 10:8.)

Prayer:

"Dear Jesus, who came down to earth
To live and die for me,
Help me to give in grateful love
My very best to thee. Amen."

PRAYER WINS

(Continued from Page 375)

posed that the child be taken there. It was just about train time, but in a great hurry everything was prepared for his going. The child was rushed to the railway station. Had the train not been twenty minutes late that day they would have missed it. They reached Bulsar and the dispensary. The doctor was ready to go out on a case, but seeing this sick boy he canceled his going and gave his sole attention to him. The boy and some of his family stayed at the hospital for a number of days and the boy got well. Today this boy is a student in the Navsari High School. His teacher has advised him to read the Bible to improve his English. The father says he is reading the Bible not only to improve his English, but as a seeker after the truth. The father also is reading the Bible. He comes to the library frequently. I do not know of anything we have done at Jalalpor that has been so good to bring us in contact with the best folks of our town as the opening of this library. In the above story I should have said that the missionary who prayed for this boy was J. B. Emmert.—Eliza B. Miller.

WHAT THE MINERS FIND

(Continued from Page 391)

Fourth Boy—
And here is wisdom, deep and wide,
A boundless store indeed,
Of wealth enough for every man
And each one's every need.
Beyond the price of rubies red,
Of pearls or sapphires blue,
The precious wisdom that God hides
Within his Word so true.

"How much better is it to get wisdom than gold." "It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire . . . for the price of wisdom is above rubies" (Prov. 16: 16; Job 28: 16-18).

Fifth Boy—
Here do we find the purchase price
With which we have been bought,
The precious, precious blood of Christ,
Which our redemption wrought.
Should shining silver, yellow gold,
Be massed in countless store,
Yet is the worth of that shed blood
A thousand times the more.

"Ye were not redeemed with corruptible things, as silver and gold. . . . But with the precious blood of Christ" (1 Pet. 1: 18, 19).

Than all the gold of all the world
More precious to his own
And here we find the Christ himself,

Sixth Boy—
And every gleaming stone.
A Savior from the bonds of sin,
A Guide, a Friend divine,
Could such rich treasure e'er be found
In any earthly mine?

"Unto you therefore which believe he is precious." "The chiefest among ten thousand. . . . Yea, he is altogether lovely" (1 Pet. 2: 7; Song of Sol. 5: 10, 16).

Seventh Boy—
And lo, 'tis here we find again
That God, who reigns in light,
Counts us and every child of earth
As precious in his sight.
As jewels does he prize his own;
And all the world beside,
In Jesus' eyes, is less indeed
Than one for whom he died.

"Thou wast precious in my sight . . . and I have loved thee." "I will make a man more precious than fine gold" (Isa. 43: 4; 13: 12).

—Taken from Home and Foreign Fields.

* * *

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Bollinger, Amsey, and Florence, 1922
Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Cora, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

On Furlough

Buckingham, Ida, Oakley, Ill., 1913

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Bittinger, Desmond, and Irene Frantz, 1930
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Horn, Evelyn J., 1930
Robertson, Dr. Russell L., and Bertha C., 1927
Shisler, Sara, 1926

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

Burke, Dr. Homer L., and Marguerite, 1923

On Furlough

Gibbel, Dr. J. Paul, and Verda, Girard, Ill., 1926
Helser, Albert D., 1922, and Lola, Thornville, Ohio, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903
Shickel, Elsie N., 1921

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910
Wolf, L. Mae, 1922

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M., 1915

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough *

Cottrell, Dr. A. R., and Laura, 633 Central Ave., Greenville, Ohio, 1913
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927
Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Swartz, Goldie E., R. 2, Ashland, Ohio, 1916
Ulery, Ruth F., Prairie City, Iowa, 1926.
Woods, Beulah, Spencer, Ohio, 1924

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

A. D. Helser's New Book

AFRICAN STORIES

True Stories of African Life through word and picture shows the people as they are. Reading the book is like taking a trip in Africa with the author.

Helser knows Africa and her people—he loves them. That's why his Stories make such a mighty appeal. Thousands have heard him in the pulpit and on the platform. **Before ever a page of "African Stories" was printed more than a Thousand Copies were sold.**

Here is a Mission Book for Missionary Committees, Aid Societies, Sunday-schools, Men's Groups, B. Y. P. D., Superintendents and Pastors—**a book that will foster missionary interest, missionary support.**

The regular price of "African Stories" is $1.75. But we have a Special Offer to Clubs. We do this in the interest of the local church and of missions. Order your copies today. Place them among your people and see what will happen. **In Clubs of 5 to 9, $1.25 per copy; in Clubs of 10 or more, $1.15 per copy.**

BRETHREN PUBLISHING HOUSE, ELGIN, ILL.

Execute Your Own Will

You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII NOVEMBER, 1930 No. 11

HANDS

These hands have lifted heavy loads,
Have cleared the fields and split the sod.
They smoothed the handles of rude tools
Building the kingdom of our God.

Is America Christian?

M. R. ZIGLER

"THE total number of adult persons listed on the rolls of the churches in the United States is about 55% of the country's population. In other words, about every other person belongs to a church."

This quotation has been taken from a study, "The United States Looks at Its Churches," by C. Luther Fry. This statement is based on the recent religious survey of the United States. If he had made no other statement in his book, and we had nothing else to think about, this fact alone would cause every earnest, sincere Christian to pause and think.

This means that America is only half Christian as far as the enrollment of the church is concerned. It is to be deeply regretted that after all these years of preaching and service so many people are not Christian. On the other hand it should be a source of great joy that America is as Christian as it is. It may be expecting too much in this short time to build a civilization that is purely Christian. The great ideal is still ahead, and the fact is certain that it is going to take hard, heroic, sacrificial serving to win the other half of America to Christ. Certainly we cannot remain half pagan and half Christian long. One or the other influence will prevail.

While the number outside of the church is alarming and represents a tremendous challenge, it is common knowledge that a large percentage of the people who have promised to be loyal to Christ and have been received into the church fail to give their loyal allegiance in church programs and ministering in the name of Christ. Therefore, two gigantic needs face the church in America. Each one of these tasks will compel the church to give its best if America is to be maintained as a Christian nation. Two things, therefore, are needed. First, a very live, spiritual program will need to be put into operation to hold and to win back to enthusiastic support of the church program, the people who are now lukewarm. Second, the church will need to develop from the heart a sincere passion to win half of the population for the church during the next few years. The Home Mission program of the Church of the Brethren is dedicated to these great tasks, but it must have the support both in money and men if it is to do its share in this great program for Christ and America.

* *

One Hundred Per Cent Americans

Following is an interpretation of the much-used phrase, "hundred per cent American," by the editor of the Rockville, Indiana, Tribune. It is also quoted in "Twice Thirty," autobiography by the late Edward W. Bok.

THERE is no such thing as a 'hundred per cent American.' Most of us are doing well if we can qualify as one-half per cent Americans. What is a hundred per cent American? Let us name a few things that none will deny as being among the attributes that define a hundred per cent American. He must first of all, before considering his own rights, have a higher regard for the rights of others; he must obey the laws—not the laws he chooses himself to obey and demands enforcement on others, but ALL the laws. He must never swear falsely to a tax return; he must never run his automobile on the public highway faster than the speed laws declare; he must observe whatever laws are made to preserve the sacredness of the Sabbath; his daily life, and particularly his nightly life, must be such as to cause his fellow citizens to respect him as a man of high morality. And above all, when it comes to casting stones, he must himself be without sin.

"To be 'one hundred per cent American' a man must be one hundred per cent Christian. He must always and everywhere observe the Golden Rule. He must put in practice the precepts of the Sermon on the Mount. In all sacred and profane history, there never lived but one Man who could qualify as a hundred per cent American, and men who deny or abridge the rights of others for religion or race should remember, that Man was a Jew!"

* *

"Your interest in missions is a mark of your Christian character."

The Cover Page

The hands pictured on the front cover of the Visitor have given many years of toil in the service of Christ. The Visitor editor was in a western District Meeting when there came to his attention a certain man faithful in the church work, whose hands showed that they had toiled hard. It was learned that this man has been a most faithful supporter of the local church as well as missionary activities for more than twenty years. It is estimated that these hands have earned and given to the Lord's work a dollar a day for twenty years.

A picture of the hands was procured and Brother Joe Van Dyke, of Beaverton, Mich., has provided an excellent poem, one verse of which is printed with the picture.

In the forthcoming Gospel Messenger, issue of November 15, the entire poem and a story of the accomplishments of these hands will be given.

Summer Pastoral Work

Complete reports have not been made concerning our summer pastoral work. Indications are that the summer work of 1930 was a very successful venture. It takes courage for a young college man or woman to go out to a church and preach twice on Sunday, conduct Y. P. D. meetings, prayer meetings, plan and carry through a Vacation Bible School, conduct a series of evangelistic meetings and a constant visiting program among the people of the community.

The following persons did this last summer, and the reports will certainly show excellent results for the work done:

(Continued on Page 429)

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor
Mrs. Ada Miller Arnold, Assistant Editor

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The subscription price is included in EACH donation of four dollars or more to the General Mission Board, either direct or through any congregational collection, provided the four dollars or more are given by one individual and in no way combined with another's gift. Different members of the same family may each give four dollars or more and extra subscriptions, thus secured, may upon request be sent to persons who they know will be interested in reading the Visitor. **NO VISITOR SUBSCRIPTIONS ARE ENTERED UNLESS REQUESTED.**

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Membership

OTHO WINGER, North Manchester, Ind., **1912**-1933.
J. J. YODER, McPherson, Kans., **1908**-1934.
H. H. NYE, Elizabethtown, Pa., **1923**-1932.
J. B. EMMERT, La Verne, Calif., **1924**-1931.
LEVI GARST, Salem, Va., R. R. 1, **1925**-1935.
J. K. MILLER, Cedar Rapids, Iowa, **1928**-1933.
L. C. MOOMAW, Roanoke, Va., R. R. 2, **1928**-1932.

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M. R. ZIGLER, Home Mission Secretary, **1919.**
CLYDE M. CULP, Treasurer, **1920.**

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

November Specializes in Home Missions

THE EDITOR

The early Pilgrims gave thanks for America. We have perpetuated this thanksgiving occasion for many years. Our church has endeavored to give thanks both in word and deed. We try to make our thanksgiving meaningful by contributing funds for the extension of Christian work in America.

In order that our members may know of Home Mission needs as well as the work our church is doing in America the November Visitor has been issued as a special Home Mission number for many years.

We are glad to present this issue and the readers are indebted to all of the writers and especially to M. R. Zigler, Home Mission Secretary, and Mrs. Ada (Miller) Arnold for their part in securing the good material this issue presents.

Thanksgiving Home Mission Appeal

THROUGHOUT the history of the United States one day each year has been set aside by the president of the United States to give thanks unto God, our Creator and Savior.

A thankful spirit exhibits itself in the spirit of sharing. The American people have been very generous in building churches and sending forth men and women to the needy areas within the nation. There were many days of hard toil, many people have died, in the heroic effort to make America Christian.

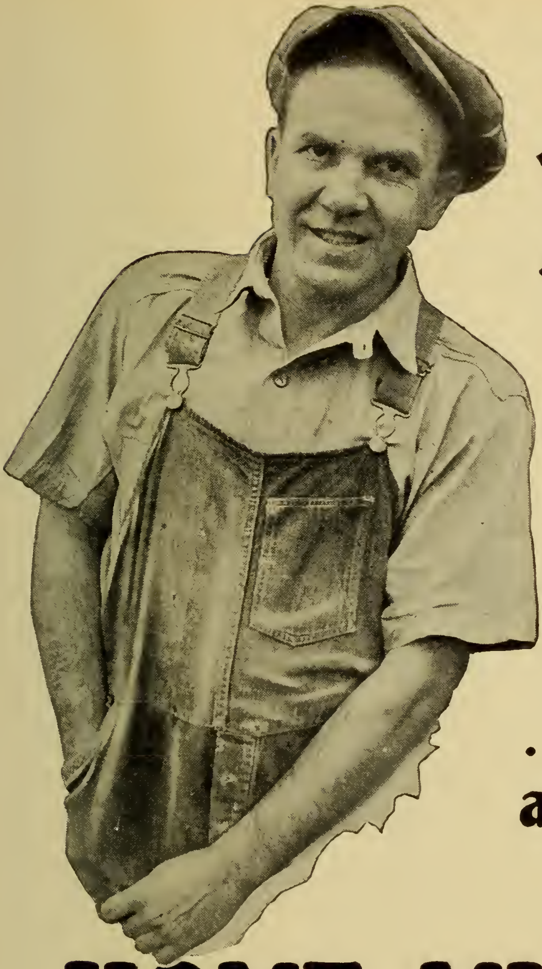
During the last hundred years the American people have developed an enormous economic force in the nation. Accessible resources of land, water and forest have kept afire a passion for material wealth. Today the average wealth of each person in the United States is the highest in the world. The laboring man receives the highest wages among the nations of the earth. Compensation for the labor of women leads the world. Material things for the betterment of home life has reached its highest attainment in our American homes.

Cities with their skyscrapers and industries have been established throughout the land, therefore calling together larger masses of people, housing them in apartments or small homes closely built together, to the extent that children seldom come in contact with the glories of nature, and everything seems to be machine-like and made by the hand of man, thus forgetting that God is the Creator of all. The countryside has been traversed by fine roads, interrelated with the city through the radio and telephone, until today the city and country are becoming more alike and the tendency is towards the gain of material things and riches.

It is very fitting, therefore, that the Thanksgiving spirit be given a renewed emphasis. In the mad rush for material gain there must be an equal amount of energy put into operation to keep alive the spiritual. The church now, as in the days gone by, is the agency, and furnishes the force, by which spiritual ideals are maintained. The task is not finished. Our modern life calls for the same heroic service as it did a hundred years ago. This is the time to increase our interest in the national program of the church. The tremendous pull towards entertainment so carefully provided for and the dramatic invitation on the part of those interested in the selling of tobacco and whiskey, need the counteracting force of the church as never before.

The situation that has developed in unemployment, the eradication of poverty, good will between the races, the development of stable homes, satisfactory relationship between capital and labor, satisfying international relationships, and in fact, the future hope of the church and its program throughout the world, rest upon the spirit of sharing in the Christian church of America.

The Thanksgiving season has been set aside by the Church of the Brethren to call attention to every one of its members the fact that America still needs the preaching of the Gospel to counteract the forces of evil and to urge each one to share at least a day's wage for this cause. Send your gift to the General Mission Board, Elgin, Illinois, either direct or through your local church treasurer.



"SURE I'LL GIVE!

... at *least* a day's pay"

HOME MISSIONS

NOVEMBER 23

General Mission Board, Elgin, Illinois

You have celebrated some Thanksgivings by feasting. Try giving a lift to the cause of Christ in America. Such a celebration will leave you feeling better after it is over.

General Mission Board, Elgin, Illinois

America in the World Program

I. S. LONG*

IF it is true that "No man liveth unto himself," much more is it true that America, this greatest nation of the western hemisphere, has a powerful influence, whatever that influence be, in the affairs or thinking of the world. During the last year of the world war our country held the moral leadership of the nations. This we might have retained but for base politics and the lowering of noble and unselfish ideals.

> **"The kingdoms of this world shall become the kingdoms of our Lord and of his Christ."**
>
> **"There is neither Greek nor Jew, Barbarian, Scythian, bond nor free; but Christ is all and in all."**

One back home from the quiet, slow-moving East is often amazed at what he sees, hears from good people and reads. For instance, human life here appears to have cheapened. Things, possessions, money are of more value than human life. If a number of people are killed in the mine or factory or mills, they are easily replaced; for many others are awaiting a job. The great ado is made over the damage to property.

Again, the reckless and top-speed driving of autos amazes us. We had to laugh as a missionary who had returned to India said he breathed a sigh of relief when he boarded the steamer in New York harbor. We understand now that remark, for we too breathe more freely after passing a dangerous crossing.

What, with many new labor-saving devices, will America do with her mounting problem of unemployment, is also a question that concerns many. Recently I was told of a town with only one large manufacturing plant. This factory closed down and the whole male population of the town was out of employment, and dazed, not knowing which way to turn. Now and then, on the other hand, one reads of certain large companies who might close down, but who out of compassion for human personality have decided to carry on, knowing that dividends will be smaller. What America puts first, human personality or things, determine the actions of large corporations in such times of stress.

In the second place, some of us are surprised and pained that our statesmen at the peace parley, London, could not rise above fear of other nations. They utterly forgot Locarno and the Kellogg Pact, or that we are rational beings capable of reason or of compromise in time of dispute. The world war has really taught us little, apparently. Instead of resolutely resolving to go fifty-fifty with Great Britain in the matter of war equipment, how if we had not only proposed to go, but had gone, on a naval holiday? Suppose our statesmen had boldly set out to prove to the world that we mean to trust other nations and peoples to settle all disputes in a rational way, and had shown them in a practical way that we are on the way to disarmament. Then if a tithe of this armament equipment-cost could be expended in behalf of the education, or medical relief, or better sanitation of backward peoples of the earth, would not this generosity raise up to us friends from all parts of the world? If we made only friends worldwide, who were left to attack us? If there were only one great nation that dared be really Christian, the world would applaud and follow in the wake of that light, I am sure. The heart of the world seeks peace and a way of peace. It is the jingoists who throw dirt in our eyes and poke fun at righteousness.

In the third place, the greatest effort for a sober world, known to humanity, is now on trial in our country. To find nearly all the dailies and weekly popular magazines in control of the wets, that is, to find nearly all the secular propaganda wet in a time of all times when it ought to be dry, amazes me beyond measure. Statesmen dare run on a wet platform and ask their constituency to vote for them! Do they wish the open saloon to return, the saloon with all its debauchery, the saloon that brought wives and children to grinding poverty, the saloon that controlled much of the politics of the country twenty years ago? I admit to having a feeling that so-called Christians are not awake to the awful facts of the situation here at home. One is amazed at how quickly many have forgotten or how many can feel that present conditions are worse than conditions under the former liquor regime. It seems to me that "A working of error, that they should believe a lie" has been sent into the hearts of many otherwise good Americans. Else, how can they wish to overthrow the Eighteenth Amendment and revert to the open saloon, under whatsoever restraints?

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*Missionary to India. Now in America on fourth furlough.

I can not make myself believe the States will ever repeal this last amendment, nor do I think they should. So to do would certainly thwart the progress of forces making for a sober world perhaps as much as fifty years. I have no doubt that many European states would like to see us repeal or annul this prohibition law. They know in the first place that they cannot compete in the open market with a sober America. In the second place I happen to know that many Europeans wish to retain their "personal liberty" to drink. They are unwilling to yield personal desires to the common good. I want to insist right here that a drinking Christian church can never win the world to Jesus Christ. The Christian social order must be cleaner, purer, better ere the pagan world turns to Jesus Christ for salvation.

"Personal liberty" becomes very offensive sometimes. Even in mid-Atlantic when folks need pure air, a commodity they could easily get, other things equal, smokers appear to be everywhere, even in the lounges where they are supposed not to be. Ladies are often run off the decks and out of the lounges to their cabins, to escape these nasty fumes. The writer is no politician, yet I dare say a Christian who sincerely prays for "his kingdom to come" and does not vote for it to come, as election day dawns, is surely shortsighted.

In the matters of human values, of peace or war, and of sobriety, the pagan world is asking us Christians so-called to walk by the standard set up by our Master in the Sermon on the Mount. These non-Christians do not walk by that high standard, and do not think they need to; for their own standard is confessedly far lower. I would shout with a trumpet to all the churches of America, challenging them to be Christlike in their testimony and conduct; else "If the light that is in thee be darkness, how great is that darkness!" I happen to know many Hinlus and Moslems who think their own civilization is of a higher order than our own.

In the matter of evangelism world-wide, America has of late years done a worthy part, all will admit. America has not sought to conquer and rule, hence our disinterestedness is appreciated in the East. We stand for liberty and freedom and Christian Education, for the uplift and true development of all peoples, hence usually are well received and trusted. But figures appear to prove that our zeal in behalf of the folks who know not God is waning. We have fewer representatives abroad than a few years ago, and our giving is somewhat less, if I am not mistaken, than in those days. One does not have far to go to see some of the reasons for the above.

Personally I do not begrudge any one his auto, radio, conveniences in his home, etc., nor do we object to well-equipped church-houses. We need not count at all, when giving to the Lord. No house for God is too fine, if easily paid for. But when it can be paid for with great difficulty, covering years and years of effort on selves alone, forgetful of the selfless devotion of workers on the frontiers who labor under great odds for lack of financial support, what shall we say? I have to wonder what the Lord who ever "sits over against the treasury" thinks of our comparative offerings to the work of the kingdom and the monies we so easily and thoughtlessly spend on self indulgence. The English Prayer Book has one petition that many of us might well often use, namely: "Good Lord, deliver us"!

Yes, America is God's last chance to call the nations to the life that is life indeed. As you see the forces of evil gathering for the fray, in the name of high Heaven let America that has done so nobly in days gone by regird her loins to battle for the Lord God of Hosts, for we know that "Righteousness exalteth a nation; but sin is a reproach to any people."

Greene County in Retrospect

A. F. BOLLINGER*

IT brings both pleasure and pain to contemplate the past eight years—pleasure to recall the work accomplished, the friendships formed, the contacts with growing boys and girls, and the many good times we have enjoyed together; pain to think of leaving all these things.

I very clearly remember my first impressions of Greene County. My wife and I reached the county seat one October evening at dark. We were traveling in an old car with our worldly possessions piled on the rear. We inquired the way to the home of Sister Nelie Wampler, and were given somewhat hazy directions, most of which consisted of "take the first road to the left and go straight ahead." We tried to do as we were told but could find very little road on which we could go straight ahead. The road wound up and down and around the hills until we lost all sense of direction. The road was little more than a trail. The darkness added to the difficulties. A score of times we thought we were lost, but finally, after much anxiety, we arrived.

The next morning we were up bright and early to see what kind of country we were in. It was the gorgeous autumn season. On three sides rose the mountains, some of the slopes cultivated, some of them covered with trees dressed in vivid autumn hues. The fourth side afforded a view of rolling hills dotted by homes, with here and there a small mountain raising its brilliant head. That first glimpse of the mountains has made each recurring autumn a time to be looked forward to. It is surpassed in beauty only by the springtime.

However, this is not what we had come for. We came to these mountains to teach and to preach, and to work with our hands; so we were eager to see the school buildings that were going up. The school was several miles back on the road over which we had come. When we caught a glimpse of it, we instinctively thought of the Bible statement, "a city that is set on a hill cannot be hid." This has been true here both literally and figuratively. The school is built on a hill where it can be seen for miles. At night the lights shine out from its many windows for all to see. It has also been true that the school as a leader in the community, has lived in the public gaze. Even the most trivial event at the school is of significance to the community.

MAKING SORGHUM MOLASSES at the Church of the Brethren Industrial School, Greene County, Virginia.

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* Superintendent, Church of the Brethren Industrial School. Now under appointment as missionary to India. He with his family will sail from New York City on S. S. "City of Hongkong," Nov. 26.

I think the thing that stands out most vividly as I look back over these years is a picture of the changes that have come about. This is as it should be—a community must change if it would progress. Of course not all of the changes have meant progress.

The aims of the school have been threefold:

1. To train leaders from among the promising young people of the mountains.
2. To give the underprivileged mountain boys and girls a chance for an education.
3. To promote the welfare of the local community.

Material for leadership is always scarce, yet we have had a number of boys and girls to go out from our school with the qualifications and training for leadership. Our school history is so brief that most of our students have not had a chance to show what they can do, but several of them are already doing splendid work and have a promising future.

One of the most evident changes is in the character of the roads. Eight years ago nearly all the roads were nothing more than deeply rutted lanes leading from house to house. They ran up and down steep hills, so that they washed badly. They were much neglected, being worked only about once a year. In the winter they were often impassable for a car, but that mattered little, because there were very few cars. Then came the influx of all kinds of "gasoline buggies." Then the people wanted better roads. Our school took the lead in organizing this sentiment, and after several years of agitation we got a new graded road which later was made a state highway, giving us a good outlet.

The improvement of the schools has been equally rapid. Eight years ago the only public high school in the county was not accredited, and was a small, poorly manned institution. Today the high school is housed in a new, modern building, has good teachers, and is accredited by the state. There has also been great improvement in many of the rural schools, although in many of them conditions are still very bad.

The most marked changes, however, have come about in the lives of the boys and girls whom our school has touched. Many have been transformed physically, mentally and spiritually. When they come they often have physical ailments which greatly handicap them. These are removed first, then they can learn. A worthy feature of our work is the religious training which the children receive. We try to give our pupils a balanced Christian education. That means regular Bible instruction and moral training, as well as approaching all the subjects from the Christian point of view.

The children are also taught to work with their hands. Each child must do some manual work every day. Some of them even stay all summer and work their way through school. And how many things they learn to do! We have a great variety of projects under way at all times—cooking, sewing, manual training, gardening, dairying, etc. Here they learn to do by doing. They learn better methods by seeing them tried out. Girls come here unable to cook or sew, and in a year or two have learned to cook a meal and make their own clothes. Boys who are unable to milk, have no knowledge of animal feeding and care, and know nothing of machinery, learn to do these things very creditably.

There is a close bond—a sort of camaraderie—between the teachers and pupils of our school, because they study together, work together, play together and eat together. We are one big family. This fellowship leaves many pleasant memories in my mind, which nothing can erase.

And now we have set our faces toward India. As we go over there we are very happy for the friends we have made in Greene County, and look eagerly forward to the friendship we may form with the youth of another race and clime. May the Spirit of the Lord Jesus knit us all together in his love, until we feel a oneness with him and with each other.

We begin to operate with vital forces when we cross the border into the land of sacrifices. The things that we can spare carry no blood. The things that we can ill spare carry part of ourselves and are alive.—Jowett.

Student Summer Work

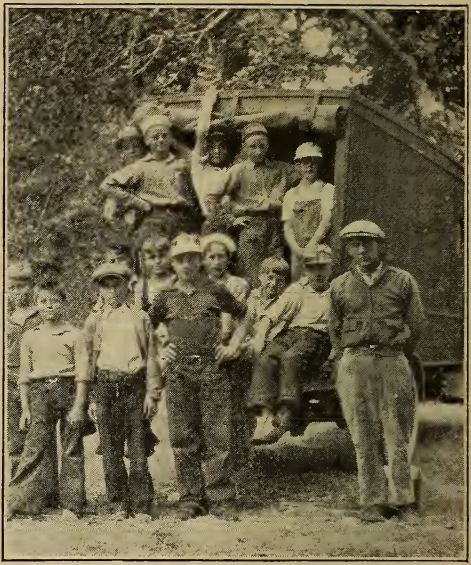
ED. CUNNINGHAM*

OF course my knowledge of general summer pastoral work is very limited. My field for this last summer was far away from any of my fellow workers, as it was about as far west as any Church of the Brethren in the United States. The field chosen for my work (and work it was) was in Olympia, Washington, a city of approximately fifteen thousand population. Consequently my report of summer work will necessarily be limited to a very meager experience—but I shall try also to give some of my impressions of student summer work. I shall first describe in a brief way a few of the activities which made the summer very interesting for me, if for no one else.

I want you to imagine a fellow of very mediocre ability and personality, with just college education enough to make him feel as if there was very little left that he did not know, with no experience except as a dairy hand and a hay maker. If I may take myself as an average summer worker, these terms and others very similar will fit perfectly in a personal description.

I usually take pride in my ability as a hay maker and as a cow milker. I have found that a little college education applied to the end of a pitchfork handle or a milking machine makes a great deal of difference—but, do you know, by the time I had preached three sermons in the Olympia church I believe that my entire three years of college education were completely exhausted.

There is one of the big points in my summer's work and one of the great lessons of my life thus far. I hope to have many more just as great. It took me less than two weeks after I arrived in Olympia to find out that I knew absolutely nothing. This impression came to me as a result of some of the experiences of the first few weeks. As I see it now, I am very glad that I came to realize this great truth of life (at least of my life) early in the summer. That probably accounts for the grain of success there may be attached to the summer's work. It simply meant that I had to work, and work hard, if my work was going to be worth-while. I could not slide along as I had done many other places and depend upon my education and past experiences to carry me along. Here I had neither of these elements—so it meant that something had to be created!



A GROUP OF JUNIOR BOYS from Olympia Church who had spent the night at the lake with their summer pastor, Bro. Cunningham.

Thus "we" began—the church with its members, and myself. And I can truthfully say that I have never worked so hard, nor have I had as much fun in a three-month period, as I had in Olympia this summer. There was perhaps a bit too much of the fun mixed in with a bit too little of the work—but a harmonious mixture of the two elements surely makes pastoral work delightfully interesting and very worth-while—at least from the student pastor's point of view.

The first item on the summer's program was the superintending of a two weeks' session of a Daily Vacation Bible School to be held in the Olympia church. This started four days after I arrived upon the scene. If it is ever excusable to laugh at an honest attempt to do something worth-while, this Bible school furnishes the occasion for such an excuse. I was the new pastor, sent to the field by the Mission Board, so they must have looked forward to the advent of some great church leader in their midst—when as a matter of fact, I seriously doubt if even the Mission Board knew me well enough to have any confidence in me. But whether or no, this church certainly had confidence in their new man, at least they were perfectly satisfied to leave the planning and work for the opening of the Bible school until I arrived. The dates had been set and that was the extent of the plans thus far. With the help of a few who were deeply interested, we chose a staff and from day to day worked out plans for our Bible school.

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* Student, La Verne College.

I had never taken a course in religious education and my only Bible school experience consisted of a week's attendance in my early boyhood days. That was ten years ago, as I am now in my late boyhood period. My staff knew about as much as I did about it—so you can readily see that our Bible school in Olympia was absolutely original with us. There never has been a school such as that one was, and if I can prevent it there shall never be another like it. But nevertheless we had a very interesting time. After all, experience is usually used only as a substitute for the real thing—work! We had no substitute; consequently, we worked to make the Bible school a success. Of course, the school was not so worth-while as it could have been made by more careful planning—but nevertheless, speaking only from the viewpoint of the faculty and the superintendent, considering the great amount we learned, I am sure the school was a success. That which the children may have learned in the process only adds to the worth-whileness of the school.

Another very interesting period of the work immediately followed this first Bible school experience. The local mission board decided it would be a wise thing to carry on a Bible school at one of the mission points of the church sixty miles west of Olympia. So five of us, all young folks from the Olympia church, went up to Vesta, a logging camp and mill community, and there we held another two weeks' Bible school. Here was a real opportunity for us, as young people, to do a real piece of service, as well as a chance for two weeks of vacation. We tried to make the very best of it. During the second week of this school, we turned ourselves into an evangelistic party, holding meetings in the schoolhouse in the evening. These were only partially successful—but they all brought on new experiences that were very helpful to us all.

The first month of my summer's work was spent almost entirely in Bible school work and in preparing sermons for Sundays' services. During this time I had very little time to carry on real pastoral work. But during the next month I attempted to at least pose as a pastor. At first I found it quite dif-

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A GROUP OF YOUNG PEOPLE, Olympia, Wash.

Why Support General Home Missions?

M. CLYDE HORST*

THE churches, members and auxiliary organizations of our brotherhood are being asked to make an offering during the Thanksgiving season for the support of our general home missionary enterprise. More than forty thousand dollars will be needed in order to provide for the calls that have been approved for the year. It will require a generous response on the part of our constituency to reach the goal. But it can, and should be done.

"I do not know of any adequate support for our form of government, except that which comes from religion. The mere sharpening of the wits, the bare training of the intellect, the naked acquisition of science, while they would greatly increase the power for good, likewise increase the power for evil. Intellectual growth, unaccompanied by moral growth, will only add to our confusion. I do not know of any real source of moral power other than that which comes from religion."—Calvin Coolidge.

It should be stated in the first place, however, that this call does not express a disparagement of our foreign missionary endeavor. That work must go on. Efforts in behalf of those who are pagan in spite of the gospel, should not overshadow the task of helping those who are heathen because of a want of the gospel. But the experience of a number of denominations has proved that a sincere and aggressive home mission spirit stimulates interest in the work abroad.

Again, it should be explained this is not an attempt to do away with home mission work by districts. This district plan of doing home mission work has been of great service to the brotherhood, and is therefore quite firmly entrenched in the genius of the church. Many districts are doing a splendid piece of work through their own organization.

Moreover, we have come to look upon the home mission task of America in the spirit of comity. This call for a more aggressive campaign is made in full recognition of the splendid work being done by other worthy communions among the American Indians, European immigrants, Orientals, migrant groups, Mexicans, and mountaineers. The growing sentiment in favor of interdenominational fellowship, coöperation and unity, constitutes a challenge to church executives to apply more adequately and extensively the unifying principles of Christ.

The various timely emphases of the social gospel are not being overlooked either. It is fully admitted that Christianity must be practically applied to the social, industrial, and political conditions of the republic. The home mission program has expanded from simple itineration to include every form of service necessary to the development of Christian communities and a Christian nation. But evangelism still remains basic in the building of the kingdom of God. While men can not be right with God unless they are right with their fellow-men, it is also true that they can not be right with their fellow-men unless they are right with God.

Neither are we looking askance at the noble pioneer spirit of our fathers, which has meant so much in making the church today what it is. It is freely confessed that in many cases there must be improvement in order to justly claim progress. But this is an effort to more fully incarnate the pioneer spirit in a modern economic environment, and to lead the whole body to bear the burden often borne only by a few.

Moreover, it is not claimed that our message represents a finality, in all details. More light is still to be expected to shine forth from the sacred oracles, as the pilgrim shepherd advised his flock. But with reference to the great, fundamental, spiritual needs of humanity, it is insisted upon that we have the gospel, and " woe be unto us if we preach it not."

We may not have the ideal polity and organization in all details. Because of a lack of adaptation in method many fields are undoubtedly closed to us as far as successful achievement is concerned. But there are fields for which we are prepared, and they are calling us to enter.

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*Pastor, Lewistown, Pa. Member of Home Mission Advisory Council.

One-half of the people of America today are not linked to Christ through his church. Many of these are children under no religious instruction. The great increase of wealth and luxury in America, and the eager pursuit of money, threaten to overwhelm the land with selfish materialism. Unethical, selfish and often immoral practices in commerce and industry, in family life and amusements, in race relations and politics, constitute a challenge to the faithful application of the principles of Christ in all the relations of life.

The advance of atheism and ungodliness in many American educational institutions, and the increase of rationalistic teaching, tending to destroy the Christian faith, constitute a challenge to clearer thinking, a better understanding of Christ and his teachings and more adequate religious training of coming generations. The lack of vitality in the life of many churches and professing Christians, and the low plane of spiritual life and service in unnumbered homes and communities, constitute a challenge to a deepened prayer life, more Christlike standards of life and service, more faithful Bible study and closer fellowship with God.

While some avoid the Scylla of rationalism on one hand, they often fall a prey to the Charybdis of the vagaries of Chiliasm, Obscurantism and other divisive influences on the other. Hence, first things are not always put first in the thought of sincere Christians. In such an environment is to be found the challenge to present the creative thought of the Apostolic teaching, "speaking the truth in love."

The whole field in America has not been occupied. Many residential areas in our growing cities are without the ministry of Christian pastors or churches. In a recent year it was reported that one hundred thousand churches were without pastors, and that sixty thousand had reported no additions. Thousands of Indians are still untouched by the Gospel. Thousands of Mexicans and millions of negroes are without adequate spiritual guidance. Whole townships and counties in the west have neither church nor Sunday-school.

The home mission program in America is justified by its achievements. As a result of efforts begun by John Eliot in 1649, there are today over one hundred thousand Indian Christians in America. Work among the heathen Africans, brought to this land incident to the slave trade, has culminated in a Negro Protestant membership of over five million. Thousands of Europeans and Orientals have found Christ as well as economic opportunity in our country. Many of the strong churches in the older states as well as in the middle and far west were started as missionary enterprises in schoolhouses, shacks, or homes of the pioneers. Many of our educational institutions were begun as missionary enterprises.

Embedded in this thrilling advance is the romantic progress of Brethren expansion. Beginning with the home mission tours of the Germantown members in 1722 and 1724, and the associated migration of families to find homes on the frontier, churches were established westward in Pennsylvania, southward across Maryland into Virginia and bordering states, and westward across the Alleghenies, the Mississippi, and the Rocky Mountains, until, as early as the fifties, the Pacific coast had been reached. Numbering 800 in 1770, 1,500 in 1790, 60,000 in 1890, 100,000 in her Bicentennial, and nearly 50 per cent more at the present time, the Church of the Brethren has proved herself a "going, growing, and glowing," concern.

Our own general home mission program seems to have justified itself by the results achieved during the past year. While in a few cases the situation may have been like that place in Kentucky where a certain home mission pastor of a colored church was paid "three dollars per day for the **loss of his time**," yet on the whole, the record is good. Three hundred and seventy-five were reported baptized in the fields under the supervision of the home department. Perhaps few of the self-supporting churches had as large a per cent of increase in membership.

There are great opportunities in our general home mission field. Large areas need to be entered that are now wholly unoccupied. Here is an outlet for the districts that find their opportunities circumscribed by overchurched areas, in which overlapping

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On to Self Support in Johnson City

EDWARD K. ZIEGLER*

IN a district where all the churches are small, scattered country churches, one strong, active, self-supporting church may well be the nucleus for the rejuvenation of the entire district. From such a church may well go out influence, leadership, and help that will build up all the surrounding churches in the district. The Johnson City church hopes in such a large way to serve in the Tennessee District. Before its influence can be very widely extended, the church must be self-supporting. Our church, during the five short years of its existence, has made distinct progress along these major lines.

I. Growing Leadership

One of the most important problems in the building of a church is that of finding and growing capable, resourceful, spiritually-minded leaders. Our church is fortunate in having a fine group of such leaders in her membership. Quite recently, Brother Wm. H. Swadley, a local man who has been giving himself without stint for the work, has been called to serve the church as elder-in-charge. S. H. Garst, who lives in an adjoining church, had been the elder. The church here has already ordained three men to the eldership: Ralph E. White, John B. White, and Edward K. Ziegler. One young man, N. E. Clark, has been installed into the ministry.

The leadership of tomorrow depends largely upon the religious educational program of the church. Encouraging progress is being made here. A few years ago, it was difficult to find enough workers to man the church school. Now there are eleven classes, all with capable, willing teachers. Last summer a standard training school was held, and twenty-one credits were issued, nearly all to members of our own congregation. The response to this training school was so enthusiastic that it was decided to make such training schools a permanent part of the church program. Seven of our members have been certified by the Board of Religious Education as qualified to teach in standard schools.

The B. Y. P. D. of the church is developing some strong young people who are already showing themselves capable of larger service in the church. The Junior Church League has about twenty-five members. There are boys and girls in training there who are learning to give, to pray, to take an active part in all church work in such a way that the future seems very hopeful. A junior choir of thirty is developing musical talent that will make the church services rich in praise. During the past year, the laymen of the church organized and are working on projects for poor relief, stewardship education, and personal evangelism. At present, no young men are in training for the ministry, but the Junior League is developing some boys who may be "preacher timber" in the years ahead.

II. Passion for Souls

A sure mark of a full-grown church is evangelistic zeal, and the ability to grow without being pumped up from the outside, by high-pressure methods of evan-

THANKSGIVING DAY "GRACE"

Luther B. Cross

Our Father, fill our hearts we pray
With gratitude Thanksgiving Day—
For food and raiment thou dost give,
That we in comfort here may live.

With bread of life our spirits feed
And grant to us the grace we need,
Guide thou our feet lest they should stray
From paths of righteousness away.

True service may we render thee
In love and deep humility;
Deliver us from ev'ry sin,
In his dear name we ask—Amen.

—Presbyterian Advance.

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*Pastor, Johnson City, Tenn.

gelism. Last spring, just before Easter, our folks joined in a visitation evangelistic campaign that was very fruitful. Some twenty were received into fellowship in the church, and enthusiasm ran high. The members are eager to continue this type of work. Twenty members actually took part in the intensive personal work during one week, and many others assisted in various ways. It was a wonderful example of what Christians can do, if they will. There is now a growing group in the church who are using every opportunity they can find to do personal evangelistic work. The church is becoming enthusiastically, constructively evangelistic.

III. Financial Independence

The acute financial depression of the past two years has seriously affected the giving in our church. The majority of our members are from the country churches where they were not trained in giving. But their response to the demands of a new day, and to training in Christian stewardship is slow but sure. There are no wealthy members in our church. And yet, during the past year, about twice as much was given for missions as in any previous year. One high-school girl won a prize of ten dollars in an essay contest sponsored by the W C. T U., and gave the entire prize to missions. That kind of spirit is on the increase.

The church is not yet self-supporting, however. A budget system as being used, and the rank and file of the membership are slowly learning the grace of systematic giving. At present the major portion of the funds given above actual running expenses goes to pay off the indebtedness on the church property, while eighty per cent of the pastor's support is given by the General Mission Board. Thanks to the vision and generous support of the Board, we have here a beautiful church in the best residential section of the city, adequate to care for a church and church school of four hundred. There are now about one hundred and fifty resident members. At the present rate of giving, the church will become self-supporting in eight years. However, the increase in church membership, and the "better times," just around the corner, should shorten this period materially. As giving increases, the church will assume each year a larger proportion of the pastor's support. It is the hope of the leaders here, and that hope is not without foundation, that by 1936 the church will have paid off its indebtedness, and will be able to carry on an enlarged program and help others as well.

Perhaps the most helpful factor in the whole situation here is that there is a grow-

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JOHNSON CITY CHURCH, Johnson City, Tenn.

From Elkton to Charlottesville

ROY M. BRADY*

A REAL Virginian would take pride in introducing an outsider to the Shenandoah valley and he may rightly do so. We were so introduced to the state, which prides itself in the Blue Ridge Mountains, by a trip through this famous and fertile valley. Turning one's eyes to the left, picturesque views of the far-famed Blue Ridge and the shorter range of the Massanutten are in sight, and we thought with the Psalmist, "I will lift up my mine eyes to the mountains." Our trip continues and we find ourselves at Elkton, Va., where this story begins.

From this place we are soon ready to begin the ascent of a historic pass over the Blue Ridge. These mountains are indeed treasured spots to many Virginians, and their majesty is soon admired by newcomers. Two mission workers are not going to forget a ride over these mountains on last June 17.

At the foot of the mountain a convict camp is passed, inhabited by prisoners of the state who are working on the highways. In July we were privileged to conduct a religious service for them in their bunk room. A few more miles and the driver directs our eyes to two large white buildings, and previous pictures tell us that a view of the Greene County Industrial School is before us.

The driver is Bro. Henry Knight, the faithful and efficient pastor of the Greene County churches, and his two passengers are Miss Marian Rinehart and the writer, all ready to enter upon a summer of intensive religious work of Vacation Bible Schools and evangelistic meetings in six churches. Bro. Knight did much of the personal work, Miss Rinehart conducted the school, and the writer did the preaching.

The car stops at C. B. I. S. Children are interested in the newcomers, and the workers enjoy visitors. After unloading a large amount of baggage, we were ready for food refreshment. Night brought the needed rest, and Bro. Knight having very graciously and thoughtfully planned the work of the summer, the next three days were spent in rest and learning of the Industrial School.

It was worth much to both summer workers to know of the very excellent work which is being done at this institution, and it is not possible to know of it fully unless one sees it personally. This not being the privilege of all, we should make every effort to acquaint ourselves with the work.

It is possible to recite the description of the buildings, the gardens, the farm, the chickens, the canning, the system of work, the clothing bureau, and all. But there are more and deeper impressions to be gained, and impressions which are worthy of one's attention. Because we have heard so much of the former, our thoughts will be devoted to the latter. While we carried away many fine impressions of the interesting facts of the school, the atmosphere, the spirit and the influence of the school prove more lasting.

Simple, plain, and wholesome food is set before the children at each meal. Morning worship after breakfast is leaving in the minds of the boys and girls the great truths of God and an excellent habit which will not be easily erased. The meals, beds, and general environment surpass those which they would have if it were not for C. B. I. S.

Great credit for the success of the work is due to the workers—the Bollingers, Hersches, Klines, Sisters Wampler, Finckh, and Shull. If you want to see some folks work extra hard at all times, just stay around the school for a few days. All of them are putting the best they have into this arduous task, and whenever this is done rich fruitage results. The church owes a great debt to this noble and efficient group of folks.

This glimpse of the activities has caused an interest in the work on the part of both summer workers. The lives of the workers are being implanted in the lives of the boys and girls. Their lives are being laid upon an altar in the same way as those of foreign missionaries, and they richly deserve more in a material and thankful way than they receive. Greater cognizance of them is desired. We ought to remember this faithful band of workers frequently at the throne of grace. Briefly, my impression of the work is this: "It is wonderful,

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* Student, Bethany Bible School.

MISS MARIAN RINEHART AND ROY BRADY with groups of D. V. B. S. pupils at the Fern Hill Church on top of Blue Ridge Mountains.

doing more good than we know; keep it going."

Discipline and prompt obedience are two great lessons which are taught daily by word and act. With the art of living a victorious Christ-life as the ultimate goal, regular school work is taught, and at the same time the boys and girls help earn their way by doing many of the tasks to keep the institution going. It would be difficult to find any finer piece of Christian work in our church. It is false to say they have no problems or discouragements, and we are prone to overlook them. Many are the times when the workers are awearied, but with a vision of giving to the mountain boys and girls what they need, the work is continued. Money and interest which is being expended here will not alone reap rich rewards at the present time, but will always live in the minds of the recipients of these benefits. We could not ask for more.

We now take you for a journey over six Greene County churches, as we visited them teaching, preaching and visiting. Greene County conditions are not as spectacular as is often related. The opportunities are there, but the folks have not partaken of them. Most of our churches have preaching only once a month, but many of the members have opportunity to attend services of other faiths. You are to be with us as we serve these churches, which are not as elaborate as most country churches, but they are shrines of sacredness for they are houses of God.

A short distance from President Hoover's summer camp, far into a hollow of the Blue Ridge, amid a rushing mountain stream, abundant timber, steep paths, and a rocky road, we are introduced to our first mountain church. In the smallest of the six churches, crudely finished, where the Gospel is heard only twelve times a year, we minister in song, story and sermon. It is an injustice to speak to their detriment, or to play up their peculiarities. In their own mountain hospitality, they accord us a gracious reception, and nothing more can be desired from them to show their interest. While amid different and unusual conditions, our memory tells us only of the joy it brings to witness for the Lord to the people of the Shiloh church.

For a real vacation we invite you to spend a few days at the top of the Blue Ridge Mountains. Cool, invigorating air, refreshing mountain spring water, excellent mountain hospitality, and a delightful Bible school and revival—this is briefly the history of a week at the Fern Hill church. On our closing day four are baptized.

Our next meeting is deep in a mountain hollow. During the day we conduct a Bible school and visit. Noise outside and in, liquor odor, and disinterest greet us at this place.

Just in the next hollow, at a large church house, called Evergreen, our fourth meeting opens. Keeping order is harder here than at any other place because of liquor in abundance and the lack of respect for the Lord's work on the part of many. We may be fortunate to leave all four of these churches without any fights. Audiences of two hundred and more attend the meeting, and here nine accept Christ. This church being close to the Industrial school, we are favored frequently with visits of the boys and girls, and the workers.

At the Burnley house we enter upon our most successful Bible school and revival meeting. The school is marked by faithful attendance, excellent interest, and a splendid response. As in all her work, Miss Rinehart proves very efficient, and easily wins her way into the hearts of the children and parents. The program which the children render is a worthy one. The evening meetings prove themselves highly worthwhile, judging by the large audiences. Twenty-six souls are touched to accept the Lord Jesus Christ, many of them being middle-aged and old people.

Passing on to our last place, Cedar Grove, we have the largest crowds of any one place. From an audience of ninety-four on the first night, we soon reach an average of two hundred and fifty. Twelve are baptized here, making the total for the summer fifty-one. A love feast closes the service here and the work of the summer. At each evening service Miss Rinehart has directed the singing and told a story to the children.

Many contacts have been made in the homes as well as in a public way. The welcomes which we have received at each place could not have been better. The many friends and joys of the summer will not soon be forgotten.

While fifty-one souls were baptized during the summer, the credit is due the pastor, Bro. Knight, who has been faithfully sowing and culturing the seed and who aided us greatly during the summer. This summer the fruit of his work was gathered. Bro. Knight has made an excellent record for himself among his congregation, and a warm welcome awaits him in the many households of his congregation. He is doing a splendid piece of work and deserves much credit. His reception and aid in the summer work was of inestimable value, and without it our work would not have been as successful.

For the writer it was the richest of four summer experiences. Fifty-one born into the kingdom, royal welcome in innumerable homes, the making of many new friends, interesting experiences and situations, knowledge of a different country, and the joy of witnessing for him; all this make it the richest. Many sad good-byes were said with firm handshakes.

In the nine weeks the writer preached sixty-four sermons, attended one hundred and two religious meetings, preached to 6,482 people, and with Miss Rinehart visited in ninety-seven homes with four hundred and three contacts. Four D. V. B. S. were conducted with a daily average attendance of twenty-two. The total offering was $6.34, which goes toward the support of the children of our missionaries.

Three workers stand on a host's porch in the twilight of an August day; the time of departure is at hand. It is the pastor of the Mt. Carmel congregation and his two summer workers. Frank expressions from the heart are spoken, prayer is offered, and indescribable feelings come over all. It is good-bye time. The summer's work is over; history has been made. Soon we are in Charlottesville, Va., and trains take us to our various destinations.

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STUDENT SUMMER WORK

(Continued from Page 411)

ficult to make pastoral calls. I usually tried to excuse myself for coming in to visit with people. But I found out later that I did not need to apologize, because my parishioners really expected me to call. So before long this part of the program became really enjoyable. I only wished for more time to make more calls. I especially enjoyed visiting the sick. Here a word or two of cheer seemed to help a great deal.

I must not close this article without mentioning the young people. Here, I think, lies one of the greatest tasks of the young summer worker. Older people claim that they cannot understand young people and in a good many cases it is all too true. All I can say is that it is mutual; we cannot understand older folks either—so who has any right to condemn either of us!

I was young, so could understand the young people and their problems, and they could understand and forgive me—thus we spent some great times together, great spiritually as well as socially.

The last week I spent in Olympia we held evangelistic meetings at the church. It was during the busy part of the summer so it was impossible to hold them for a longer period of time. But this week was the climax of a great summer for me. There was only one baptized into the church at the close of the meetings, but God only knows how many were brought closer to him through the efforts of that week. After all, there is where the real joy of the summer's work came—in bringing souls into a closer fellowship with Christ whom I was representing as his servant. There is a real task —and if there is any task which should appeal to the spirit of youth, it is just that. Christ's original appeal came most strongly to eleven young men—typical young men— and they were so enthralled with the greatness of the calling that they were willing to leave all and follow him to the limit. It is the same today. That same challenge, "Follow Me," with all that it means, comes ringing in the ears of the college and university man and woman today; there is nothing greater in the world—and young people respond to such a message!

The content of this article has already given you a great many of my impressions of student summer work. There are two notes that run throughout this account; one is inexperience, the other is lack of organization. Whether you detected them or not, these notes are very characteristic of my work this summer, and I am almost inclined to believe that it is true of nearly every student worker. But I believe that such work during the summer serves as a laboratory to supplement the winter's work in college. And in the laboratory there are many more definite conclusions and proofs brought out than there are in the library. But both are wonderfully valuable.

Now in closing this article, I hope I have done no injustice to the many summer workers who have been working in various parts of the United States, in taking my own experiences as representative of the whole. A very efficient and fine system of communication and experience-sharing was carried on between the various summer workers through the home mission office for which this office is to be commended. Such coöperation is very valuable to the student worker.

And my prayer just now is that many other young men will be given an opportunity such as I have had. Give young men the opportunity and more of them will make good than you can think.

THE MIDDLE MISSOURI YOUNG PEOPLE at their District Meeting gave in a very effective way the play, "The Pill Bottle." These young people represented the cast of characters.

WHY SUPPORT GENERAL HOME MISSIONS?

(Continued from Page 413)

involves waste of workers, money and effort. In such cases the resources of the churches had better be appropriated for endeavor where there is no needless duplication of effort. The work of the home department is also justified by the need for better administration in the weaker districts.

Finally, the needs are many and appealing. This year, the representatives of the fields asking for grants from the General Mission Board came before the Advisory Council at Hershey in person and presented their claims. Faced with the necessity of making a ten per cent "cut" in appropriations, the task was a difficult one. One pastor, forced to draw on his savings to meet expenses, offered to accept the reduction not knowing whether the local church would or could increase its support that much. Another pastor, reporting a community with a consolidated high school, but without a church or any religious institution, in which even the presence of a minister was a curiosity, said, "There are a thousand communities like that." It is needless to say that many calls had to remain unanswered. Who is responsible?

Why not raise a large offering in November for our United Home Mission work? Would anything be more appropriate as our expression of gratitude for the blessings of home, church, country—all the sacred heritages from a noble past? In memory, not only of the pilgrim fathers, but also of our Brethren ancestry, let us provide the means for our part in the evangelization of unevangelized America.

Thank-Offering Gems

Be thankful that you have something for which to be thankful, and something with which you can show your thankfulness.

⁂

There is a magic power that transforms the prayer of thanks into coins, the coins into spiritual power, the spiritual power into redeemed souls.

⁂

Ten lepers, nine Jews, one Samaritan, and all healed. But only the Samaritan thanked the Healer. To which class do you belong?

⁂

"In all things give thanks"; for sickness as well as health, for the dark places as for the sunshine, for the word of reproof as for the praise.

⁂

"Thanksgiving is a self-rewarding virtue," receiving in itself a deep joy, that overflows into the lives of others, through material ways.

⁂

Pray this, sometimes, when thanking him: "Help me, O Lord, from day to day, to live and give more nearly as I pray."

⁂

The great apostle joyously cried: "Thanks be to God for his unspeakable Gift." For this Gift we can be thankful every moment of our life.

News from the Fields

INDIA

Khergam and Wankal

N. V. Solanky*

School in Khergam Area

We are glad to say that at present the Khergam church possesses one girls' boarding, one boys' boarding and seventeen village schools with nearly 700 boys and girls in attendance. With the help of these schools the number of members of the Khergam church increases. Fifteen years have passed since the starting of the Wankal Boarding School in which many boys have finished their vernacular course. They do not wish to marry illiterate heathen girls. They wish to marry the educated girls of the Khergam Boarding. But we are sorry to say we cannot do as they wish because the number of the educated Christian girls is less than the number of boys, due to its late establishment. Only a few boys have been able to marry in this way.

Need for Education Among Illiterates

In the Khergam District many illiterate foresters live. They often ask for new schools but we cannot give them this help for want of money. Some illiterate people believe in God but they cannot read the Bible, so education is the very first need of such people.

Boarding School Boys Influence Parents

Recently another boy, aged seventeen, staying in the Wankal Boarding School, has left off drinking and smoking. He was successful to get a promise from his parents, stating to leave these evil habits. Afterwards the boy went to see his parents and explained to them the teaching of Christ. In this way many boys and girls of the boarding schools have tried their best to improve their relatives. The harvest is plentiful but the laborers are few.

Miss Shumaker in Hospital for Treatment

Since Miss Shumaker took charge of Khergam District in 1927, she has been spending herself to strengthen the church. We feel sorry because she is not now with us. She is away in the mission hospital because of a "tired, overworked heart." We pray for her speedy recovery, that she may soon be with us to guide.

Memorial to Miss Shumaker—Khergam Church

Near the Khergam church are many Hindu temples and mosques. These places are a great attraction to the non-Christians. For the Christians of the Khergam district there is not a single building dedicated to the Lord where they can meet to worship and praise the Lord. We approached the mission conference and they recommended our project to the home board, which gave us permission to build a church building. The project is this: The old pupils of Miss Shumaker's desired to show their appreciation of her service during the twenty-one years of service in the public schools of Meyersdale, Pennsylvania; also her Sunday-school pupils wanted to do something. They decided to build a church in India, where if Miss Shumaker lives till 1931, she will have served for twenty-one years. In this way the children in America wish to join hands with the children in India and erect the Khergam church building. We were overwhelmed with joy on the fourth of July when a cable came from Meyersdale, Pennsylvania. The cable read, "Campaign started. Letter following. Livengood." We feel highly obliged that the Meyersdale Republican has understaken the responsibility for the collection of funds. We pray that this effort and good will may be crowned with success.

Anklesvar

Sadie J. Miller

Financial Depression and Unemployment in India

World depression, financially, is keenly felt in India. It is intensified on account of the civil disobedience campaign, still going on. Monsoon has affected it considerably, though, and in many places it has pretty well died out. Hindus are not, as a class, much on severe suffering.

Every day seems to throw more people out of employment. Bombay seems to be the most affected, with more than thirty different kinds of mills closed down. In many parts of the country there are thefts and even murders taking place. To a thinking person like Mr. Gandhi such conditions become very painful, yet he has not made any public appeals, so far, that such conditions may improve.

Liquor Picketers Busy in Anklesvar

In Anklesvar picketers have been rather busy working against foreign cloth and liquor shops. I noticed the liquor shop not far from us is closed. We have had invitations to join the liquor picketers but we declined and we can truthfully tell them that we have always worked against the use of liquor when we can do it with the proper motive and in a way that does not make us lawless. Their way does not appeal to us as being one that can do any good.

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*Elder of Khergam Church.

Prospects for Good Farm Crops

Prices are lower than they have been known since before war time but farmers have prospects for a good crop which is going to keep people from starvation, at any rate. We recall when we had a rather good rainfall, several years ago, it was followed with a most ruinous frost in the winter season which brought about famine conditions in the end. We trust this will not be the case this year however. Three-fourths of India's people are farmers, therefore much depends upon them.

Dysentery and Cholera

This is the time of year when India has multitudes of her people dying off with dysentery or at its worst, cholera. Papers report both prevalent in many places. We have had several typical cases among our girls but no deaths so far. Little children are carried off by the score these days, especially out in far-away villages where they have no means of proper treatment.

AFRICA

Garkida

Esther E. Beahm

School Life a New Experience for African Children

During the month of August both the girls and boys have been coming into their respective schools. Over the week ends the boys often go home to see their parents and on the side to bring back food with them. They sometimes return Sunday evening with a new boy from their village. It is really exciting around the dormitories when these new arrivals are getting settled. Last Sunday we came upon a group close to the dormitory. One of the older boys was telling how one of the new boys was almost lost in the river on his way to Garkida. He had had no fear of the water and did not care to be helped in crossing. Some one had seen his danger before anything serious happened.

Leper Treatments Total 2,430

There were about 2,430 treatments given in the hospital during August. Two new lepers came into the colony, which makes a total of 63 now getting regular treatment. There have been no deaths among them now for nearly a year. One leper is a skilled mason and has done cement work on the well at the colony. He is now making brick for future building. Another one is a blacksmith who sharpens hoes, makes new ones and is useful in any iron work. It is quite an important thing in treating leprosy to keep them occupied if they are at all able. Eight cattle have been purchased which is a start to a larger herd and better food for those who need it.

An Orphanage Needed

Another orphan has been taken into the hospital care. He is doing nicely and is nearly a month old. With a successful leper colony going our next hobby and venture is an orphanage. We are looking for a woman or girl who will help the white staff with the orphans and eventually take over the most of the work.

Welcome to New Workers

We were happy to welcome the new workers, Mr. and Mrs. Bittinger, with their little son Stanley and Miss Horn, R. N. The Burkes who are returning to the field came with them and spent a few days at Garkida before going on to Lassa. This party had intended to come up the river to Yola, but because of lack of rains the boats were detained. They waited a week for a boat, then went to Jos by rail and to Damuturu by auto truck and from there to Garkida, which is well over a hundred miles, they trekked by horse. The two babies had to learn to take their daytime naps while riding along on horseback or on the shoulder of a native. In spite of all their discomforts they arrived at Garkida in good spirits.

CHINA

Ping Ting

Emma Horning

Mission Schools Open With Large Enrollment

Ku Hung Chuang, Minerva and Emma Horning are unusually busy receiving callers, enrolling pupils and beginning the class work of another school year. The capacity of the schools is taxed to the limit. Many of the boys cannot be received for lack of room. The prospects for a successful year are more favorable than ever. Having registered the boys' and girls' schools may have had some favorable effect, but the woman's Bible school is likewise increasing and it has not been registered for there is no such requirement. The fact is our church and schools are held in high esteem by all.

Caution Given to Students

A number of students are entering high school, college and Bible schools at other places this fall and we are all eager that they make good. There is so much anti-Christian propaganda everywhere that we know they are not safe in any school unless the Spirit of God is firmly established in their hearts. To aid them in remaining true to their life purpose, we had a special church service for them before they left. A boy and a girl each made a speech telling of their purpose in going to school. They gave two pieces of special music. Bro. Flory gave a talk showing the dangers ahead and the great opportunity if they remained true to their purpose. His subject was, "On this Rock Will I Build My Church," showing them that they are the foundation of the future church.

The ten-village campaign was carried on this summer by some high school students, Chang Kwang Yen having charge. This month he made the round of the villages twice and did some work in the city. He used the Baby Moving Picture machine showing the life of Christ. This drew large attentive crowds and the whole village could, thus, be given a message in one evening. In addition to the picture machine they used a big paper lantern on which were pictures and paintings about the evils of illiteracy. They used this lantern in making a speech on the need of everybody learning to read. They encouraged the children to go to school and the adults to enter the Thousand Character Classes which we expect to open in a number of villages this year.

Bro. Crumpacker, Mary Schaeffer and Minneva Neher are holding a Bible class at Kao Lao, a two days' trip from the city on the other side of the mountains. Baptizing will follow the class. Bro. Bright has gone to Peking on a business trip. Fern and Howard Sollenberger, Calvin Bright and Sara Anna Wampler accompanied him to Tung Chou where they are beginning another year of their school work. Three Chinese girls went with them to enter Chinese high school at the same place. Sister Bright is still suffering from ulcers of the stomach. All the industrial women, as well as the rest of the community, are continually praying for her restoration.

Liao Chou

Elizabeth W. Oberholtzer

Prayers for Rain

We are all rejoicing over the recent rains. During the forepart of the month it was very dry and the Chinese were fearful of another famine. For over a week Liao Chou city was decorated with willow branches symbolizing the people's distressed condition. They earnestly entreated the rain god for help. At the same time the Christian people met each day in earnest prayer confessing their sins before the true God and imploring his mercy and blessings. After one week of daily prayers about six inches of rain fell which gives promise of a good harvest.

Work in the Country

Brother Chang and Brother Oberholtzer made a trip into Chin Chou, Wu Sheng and Yu She counties the first of the month, visiting a number of the Christians and looking after some mission business. They also baptized one old man who had been an inquirer for several years.

Sister Senger, who has been absent from the field for several months in special study at Yen Ching University, is back again in the Chin Chou territory. At the present time she is engaged in a retreat, whereby she hopes to create a thirst among the Christians there, for better things.

After the recent Evangelistic Conference at Show Yang, Sister Hutchison made a visit to Yu Hsien, an out-station about thirty miles northeast of Show Yang. Sister Cripe, who was Miss Hutchison's former companion in work, is stationed at Yu Hsien. They had a very helpful and pleasant visit together, talking over the work and problems of Yu Hsien and at other places. Others have laid a foundation for work at this place and through the faithful service of Miss Cripe in time it is sure to bear fruit. Sister Hutchison visited Tai Yuan Fu and then took the bus for Chin Chou, over new auto road, visiting there and several villages and returned to Liao Chou across country by donkey trail. This was her first visit to these places but she feels that it was very worth-while in deepening interest and sympathy in the work of others.

Opening of Schools

Our schools will be opening the first of September which is not far away, therefore Miss Shock, Miss Hutchison and Mr. Tsai, the directors of the schools, are very busy getting things in order to receive students and new teachers. The government has made it very difficult for our mission to carry on and at the present time the future is somewhat uncertain, but we are forging ahead, trusting God will open the way for a brighter day.

Brother B. M. Flory came in yesterday with the old Ford from Ping Ting over the rough and stony roads made much worse by the rains but they had a safe journey. Five lady teachers came with him and are here in good time for work, two in Women's School and three for the Girls' School. Today three Chinese girls and Ferne, Howard Sollenberger and Sara Anna Wampler are leaving with Bro. Flory en route to Tung Chou where they will all be in school. We hope they may do faithful work this year in their studies.

Bandits at Sui Yuan

Word comes from Brother E. M. Wampler, who is still in Famine Relief at Sui Yuan, that the bandits or robbers have renewed their attacks in the districts near there. One day they came in and disarmed the local police and took command of all four gates of the city. Soldiers were sent to the rescue. After climbing the walls of the city they succeeded in scattering the outlaws. Later three had been captured and sentenced to be shot next day. The local authorities advised that the relief work be closed for the time and the staff go into the city for protection. Their main camp is about a mile from the city, by the railroad station, but they feel safe where they are and so have continued in their work. The last report we had, the bandits are leaving.

Shou Yang

Frances S. Smith

The Bible Precious to the Common People

The common people still hear the teachings of Jesus, gladly. A three-day Bible class in Chin Chuan, recently, was a joy and inspiration to all. An average of ten people attended all the sessions. The men and women in this class were about equal in number. The 13th, 14th, and 15th chapters of the Gospel of John were studied. One old Christian said, "This Bible study is certainly doing me a lot of good." The faces of the others seemed to indicate that they could give a similar testimony. These words of Jesus bring joy, hope and cheer to the hearts of people in every land, where they are received. They are especially precious to the Chinese Christian these days.

We have two enthusiastic Christians in the village of Ping Shu. They arranged for a three-day Bible Class in their village and invited us to come out and teach them and the friends whom they had invited. This was encouraging to say the least. It is a rare thing for our Christians to take the initiative in arranging a Bible class and then come inviting us to teach them. The Holy Spirit is quietly and slowly doing his work among these people. If we can only be patient we will soon see the results of our labors. These Christians hope to have regular worship services in their village after the termination of this Bible class. If they continue faithful a few years there will be a little church in that village. Pray for them.

Tai Yuan

Sara Myers

The schools of the city have opened for the fall term. The student religious secretary of the Y. M. C. A. is busy organizing Bible classes and discussion groups, and securing leaders for them.

Famine Relief Given at Tai Yuan

The one hundred famine children from Shensi for whom a temporary organization here in Tai Yuan was responsible have been arranged for either in shops or homes and the organization disorganized. Forty-two, however, have been returned to their old homes; those remaining have permanent work and apprenticeships here and will not now return to Shensi. Conditions in that province are not at all promising, but those forty-two boys were determined to go back regardless of a predicted worse famine this coming winter. We can only hope that they do not meet the worst.

The Ikenberrys Move Into a Different House

The Ikenberrys are getting settled in their new home, a house which missionaries have occupied for years. It is rented from the English Baptist Mission, they being short in foreign staff at present. It is hoped that it will be far more comfortable than the Chinese house which they occupied last year.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of September 30, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930, ...$121,153.94

Mission Board Treasury Statement. The following shows the condition of mission finances on September 30, 1930:

Income since March 1, 1930, ...	$136,723.80
Income same period last year, ...	184,312.25
Expense since March 1, 1930, ...	168,130.12
Expense same period last year, ...	156,314.84
Mission surplus September 30, 1930, ...	3,336.34
Mission surplus August 30, 1930, ...	27,851.48
Decrease in surplus September, 1930, ...	24,515,14

September Receipts. Contributions were received during September by funds as follows:

	Receipts	Total Rec'd since 3-1-30
World Wide Missions	$2,254.82	$23,183.60
Student Fellowship Fund, 1929-1930	370.00	1,760.24
Aid Societies Mission Fund—1927	11.00	2.459.41
Women's Work Project—1930	568.00	1,748.36
Home Missions	16.00	361.17
Greene County, Virginia, Mission	14.28	139.52
Foreign Missions	58.43	1,900.13
Junior League—1930	130.21	498.06
B. Y. P. D.—1930	230.75	685.62
Home Missions Share Plan	10.00	85.73
Challenge Fund	50.00	7,552.67
India Mission	132.00	796.63
India Native Worker	1.00	191.03
India Boarding School	31.25	406.38
India Share Plan	285.00	1,521.50
India Missionary Supports	932.83	9,685.05
Dahanu Family Line Hospital	20.26	*47.62
China Mission	428.87	763.90
China Share Plan	37.50	473.60
China Missionary Supports	494.05	6,339.65
Africa Missionary Supports	679.05	5,454.12
Africa Mission	1,059.17	3,992.41
Africa Share Plan	93.75	1,828.96
Ministerial & Missionary Relief	5.00	5.00
China Famine Relief	300.00	5,909.39
Africa Leper Fund	5.00	197.00
Conference Budget	383.50	50,801.03
Conference Budget Designated ..	163.93	467.86

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*$27.36 transferred from Dahanu Hospital account.

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

PROGRAM FOR WOMEN'S MISSIONARY SOCIETY

Note: Program outlines for the text, " A Cloud of Witnesses," also life stories of women at our own mission stations, are available in mimeograph form. One copy free, five cents for additional copies. Order from General Mission Board, Elgin, Illinois.

Text—" A Cloud of Witnesses "

Chapter 2, The Teacher

" Teaching them to observe all things whatsoever I command you." Matt. 28:20a.

Devotional

Hymn: " The Light of the World Is Jesus."

Scripture: Matt. 28:5-10, 19-20.

Hymn: " Jesus Calls Us; O'er the Tumult."

Prayer: Give thanks for the Master Teacher and for the many Christian teachers all over the world. Pray especially for the teachers of our own mission schools.

Chapter Outline

Many women of the orient are eager for an education. There is a great opportunity for Christian teachers.

1. Christian Teachers of India.
   a. Lilavati Singh, page 51. Portrait, frontispiece.
   b. Koshum Sokey, page 60.
   c. Jamni (pronounced Jumni). One of the Church of the Brethren women of India. She holds a responsible position as matron of a girls' school. (Life story given in Program Outlines. See note above.)
2. Japan's Women Contribute to Christian Education.
   a. Yoshiko Susuki, page 67.
   b. Misa Nonaka, page 70.
3. One of China's Teachers.
   a. Mrs. S. T. Law, page 74. Portrait, page 88.
   b. Mrs. Pan, an evangelistic helper at the Church of the Brethren mission in China as she is known to Mrs. Norman Seese. (Story in Program Outlines.)
4. A Korean Woman's Devotion.
   a. Pilly Kim Choi, page 78. Portrait, 88.

Discussion: What is the secret of Jamni's influence? Mention different ways in which our women may be a help to the girls' mission schools.

* *

A GENEROUS MITE BOX OFFERING

" A year ago the Aid Society of our church were inspired to adopt the mite box as a means of raising money," writes Mrs. A. J. Frick of the Empire church, Northern California. " Thirty-seven boxes were distributed. God alone knows the joy we experienced when nearly all of the boxes were returned full. As a result we are enclosing $130.59 for the women's project.

" We praise the Lord for this work and hope to do more another year."

* *

FAITHFUL IN FACE OF DROUGHT

Though the drought has seriously affected the plans of the intermediates at Bridgewater, Va., in their missionary project this year, " some were faithful even in the face of defeat," says their leader, Mrs. G. L. Wine.

They are expecting to have some money to send for the India Industrial work, though the amount will be smaller than they had planned. Their sweet corn was a failure; the broom corn was very small, but they hope to get some brooms; their turnips did not come up at all; and the cabbages were scarce.

Perhaps other intermediate groups have had similar experiences. At least, such noble efforts are worthy of praise and commendation.

JUNIOR MISSIONARY POSTER

In the center of a large cardboard place a picture of Christ. Around this arrange pictures of children of foreign lands, leaving space at the bottom to print the following prayer:

Jesus, our dear Savior,
Oh, listen while we pray;
Bless the little children
So very far away.

Teach us how to love them,
And send them word again
Of the precious Christ-child,
For Jesus' sake. Amen.

A LIVE JUNIOR CHURCH LEAGUE

Following is a part of a letter received from Mrs. Ada K. Dellett, Children's Leader of the Lancaster City church, Lancaster, Pa.

The Junior Church League of the Lancaster City church has an enrollment of fifty girls and boys. This includes the pupils of the primary and junior department of the Sunday-school, ranging in ages from six to twelve years. Their work during the year shows a splendid coöperation of the group.

Fifty-nine dollars of the offering lifted when Bro. Helser was with us was contributed by the children's division. They also contribute at least fifty dollars yearly to some worth-while project in the home church. Our goal for 1930 is $120.00.

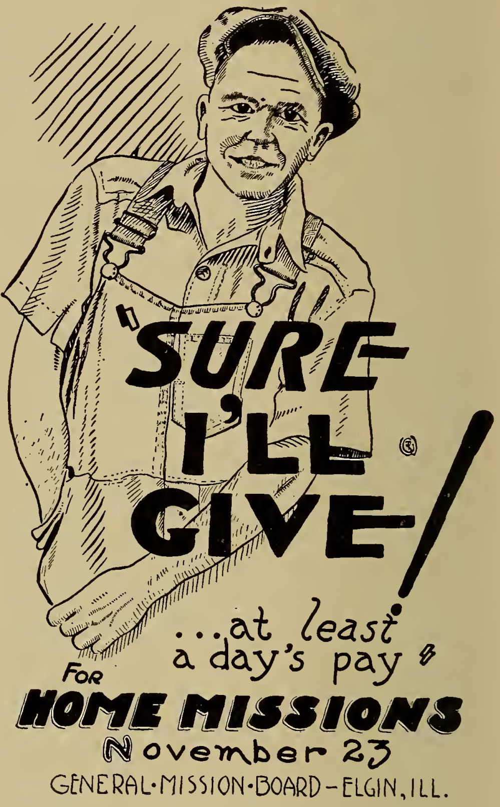
Each child receives a mite barrel on which is pasted an appropriate missionary text. These serve as constant reminders to share with their brothers and sisters across the seas. At the end of the year the children give a suitable program and their barrels are opened at this time. Their interest in the work is shown by their giving. A few of the boys and girls living in the suburbs raise chickens, potatoes, corn, and other vegetables. Others tithe their allowance, run errands, help mother, and earn their money in various other ways.

A worth-while challenge came to us from a little Italian girl at the close of last year's work. Upon opening her mite barrel we found one dollar and twenty cents (all in pennies). Upon inquiry I found that she had saved them one by one; she had given her all.

We conduct a special missionary service the first Sunday of each month in our junior department. Your worship programs for juniors have been a great help to us as well as your missiongrams. The pictures of our missionaries' children are mounted on a poster and often referred to during the study. In this way the pupils become familiar with the names of the workers on the field.

The plans for the intermediate and young people's projects are just being launched. The intermediates are directed by Mrs. Estelle Martin and the young people by Mrs. Leah Glasmire.

There is real joy in this service and we welcome any sugegstions which may lead into larger service for him.



OFFERING ENVELOPES FOR HOME MISSIONS

Envelopes like the above are offered in quantities for your use. Order from General Mission Board, Elgin, Illinois.

Let your thank-offering be a worthy expression of your gratitude to God!

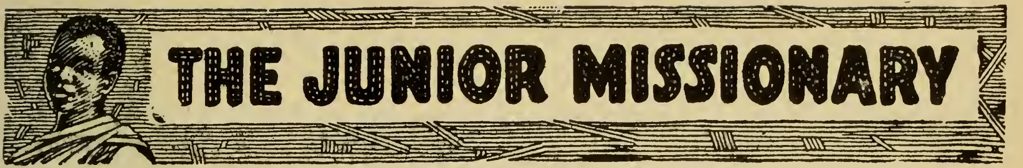
"Bring your best, for he is kingly,
Bring your offering full and free;
You can never match his bounty,
For he gave his life for thee."

Read Judges 4:4-9.

* * *

"Your knowledge of missions is the measure of your Christian efficiency

Your participation in missions is the measure of your Christian Attainment."



Otto's Thanksgiving

DOWN the broad street rolled a carriage, and in it sat a lady and a little boy with a white kitten in his arms. No one saw just how it happened, but suddenly the kitten sprang out, and ran down a narrow, side street.

"Look at the cat!" cried the boys who were playing in the street, and away they dashed after her.

All at once a stone came, thrown with sure aim, and the kitten rolled over, but it was quickly up and tried to run away.

Then out of a doorway ran a boy and caught up the kitten before the other boys could reach it. They ran at him to take it away, but just then back came the carriage. The little boy shouted with joy when he saw his pet, but when he saw the blood on her soft, white fur, he began to cry.

"Oh! who hurt her?" cried the lady, gently lifting the kitten out of Otto's hands.

"He did. Otto did," cried the boys, pointing to the boy who had saved the kitten from them. You see, they did not want to be blamed for it themselves, and they were cowardly enough to want to get him into trouble.

"Oh! indeed, I didn't," exclaimed Otto, but the carriage had started away and the people in it could not hear him. The coachman called back something about "a boy who was coward enough to hurt a kitten," and about "telling the police."

Tears of fright and anger filled Otto's eyes, and he hurried into the house, while the taunting voices of the boys called after him, "Cry baby, cry baby."

The next day was Thanksgiving, and in Otto's home they were planning a happy day. The father had been out of work for a long time, but for three days now he had had something to do, so the mother had bought their Thanksgiving dinner of bread and meat and potatoes, and they had been hungry so often that it seemed like a feast. Now, however, no one was happy, and although Otto's mother tried to comfort him, she was worried and anxious.

Some one else had seen what happened in the street. A doctor had been sitting near the window in the house across the way, and had seen and heard everything. He was a very busy man, but a kind man, too, and he managed that afternoon to find the kitten's little master and tell him what Otto had really done. When the boy heard all about it he wanted to do something for Otto, to thank him for what he had done. And he did.

Early the next morning a loud knock at Otto's door frightened them all, for they were sure it was a policeman. But it wasn't. It was a man with a basket and a letter. In the basket was a dinner—such a dinner! A big turkey and all sorts of good things. And in the letter was something better—kind words for Otto, and an offer of work for his father.

"The kitten wasn't much hurt," said the coachman (for he it was), good naturedly, "and may you all have a fine Thanksgiving." And they surely did.—The Herald and Presbyter.

* *

THANKSGIVING

"It is not the feast so richly spread,
  And not the words we say,
It's not the greetings nor the song
  That makes Thanksgiving Day.

"But here's a little thought for us
  To take and keep alway—
Two helpful hands and one glad heart
  Will make Thanksgiving Day.

"Give of your prayers and blessings;
  Give of your store though small;
Give of your time and service;
  Give self—best gift of all."
—Home and Foreign Fields.

An Afternoon in Tai Yuan

SARA MYERS*

"GOOD-BYE children, mother is going to teach her class now. Stay by the fire and play nicely until she returns." A trio of little voices call, "Good-bye, good-bye, good-bye," as the mother hurries rapidly to the gate, and as she looks back she sees a couple of little faces framed in the window-panes, with noses pressed flatly against the glass, waving little hands to her as she leaves.

With the big gate carefully closed behind her, as is always Chinese custom, the missionary mother tries to forget for the time being her precious charges left at home and goes out for about two hours to teach English to some special pupils who have invited her to come twice a week into their home for that purpose.

Now what are the various scenes she witnesses when once outside of the big gate mentioned above. For the very first thing she gets into a rikshaw, as the distance is too long to walk. A rikshaw is a small two-wheeled buggy pulled by a man. One often feels cruel to ride in such a way, being pulled along by a human being as real as herself and with heart and feelings like the one who rides comfortably along, while he must run and often perspire until his clothes are quite wet even in the coldest weather. But it is Chinese custom and there are hundreds of these little buggies on the streets whose pullers have no other way of making a living.

As she starts out she sees a string of camels coming. They have brought loads of coal on their backs into the city from the mines and are returning. They walk along at a gait which belongs to a camel only—never slower, never faster, never turning their heads one way or another, and seldom becoming frightened at anything they may meet. The sound of the leader's bell is recognized for quite a distance as he patiently leads his train along, with his master at his side holding to his rope or sitting high upon his back.

A little farther on she hears a loud noise and sees two school boys engaged in a fight. Each tries to yell louder than the other and finally a passer-by separates them and tells each to go home and stop quarreling.

The missionary goes on. She sees literally hundreds of people during one little trip. Some are pushing carts crying their wares, some are walking leisurely along talking with friends, and many seemingly are just strolling. Some are carrying heavy loads of various things to or from shops or perhaps to a customer's home. Some are moving along with a business-like air, maybe with some important business yet to transact before night. An occasional lady trudges along on her tiny feet, or a group of sweet-faced girls wend their way homeward from school. Groups of soldiers occasionally come marching along with drums beating or perhaps with horses, carts and machine guns. A "Honk, honk," is heard and an automobile separates the traffic as it rushes along. There are no sidewalks, you will understand, and all traffic is in the middle of the narrow streets. One often almost holds her breath as she sees what she thinks is surely going to be a wreck, but seldom is one even heard of.

After passing through the crowded streets and lastly up a very narrow, crooked alley the missionary reaches her destination. The home into which she goes twice a week is a most interesting one. The husband and father, Mr. Chia, is head Chinese secretary to the governor of the province. The mother is a very beautiful woman and thoroughly interested in the welfare of her five children. The older son has been a student in America for several years. The two older daughters are working diligently in school hoping to continue their studies in America later on. The second boy is an extremely bright youngster of nine years, and the baby, a girl, is just as promising as the others. From all appearances the family is rather a wealthy one and, different from most people we meet, has the means with which to get what they need and want and to educate the children. It is to teach the two grown daughters and little son that the writer of this story goes into the Chia home.

---

*Missionary to China.

An afternoon's work is something like this: The teacher arrives at the appointed hour and is shown in by a servant. Mrs. Chia, the girls and little boy usually meet her on the veranda with the characteristic Chinese bows. The mother greets her in Chinese language while the children practice their English at this opportunity. They escort her in a most friendly manner into the room where she is to teach. The house is such a commodious one and the guests and relatives of the family so numerous it is not always suitable to teach in the same room.

After the usual inquiries about the health of each other's family, and perhaps a few words with the baby who appears and also wants to practice her few words of English on the foreign lady, tea is poured and the teaching begins.

The nine-year-old boy is given the first forty-five minutes. He is a very clever child and quite easy to teach. A Chinese child, very different from most American youngsters, will sit quite still while being taught. The parents of this boy are most eager that he learn English perfectly from the start as they hope to send him abroad to school at an early age. The mother or the sisters sit by during the whole period to see that he gets everything that is said and that he obeys promptly. He is being taught by objects, pictures, reading and a little writing, and is learning very rapidly. Being a boy he is very much adored by his family and as he sits opposite his teacher his every want and wish is gratified by those in attendance. If he wants a pencil or tablet it is carried to him; if he needs a handkerchief, or his fountain pen, as he sometimes thinks he does, it is brought at once. He is a most attractive little fellow with his round face and keen black eyes, and with proper training will develop into a useful man.

The next forty-five minutes is given to the two daughters. They have studied English for a number of years and read quite well. They speak rather brokenly but are very eager to learn and with practice will overcome some of their difficulties in speech. It is a real joy to talk with these beautiful girls. They have had opportunities far above the average Chinese girl and have profited most assuredly thereby. Their minds are as keen and bright as our keenest American girls, and they are really beautiful both in face and in character. The mother seems to be a remarkable woman and has very high ideals for her children.

The class period ended and the teacher duly escorted to her rikshaw where the final bows and good-byes are given, she goes out again into that throng of moving humanity. The streets are lighted as it is already quite dark, but the people still come and go in great numbers. She has much food for thought as she rides homeward. Are these people Christians with whom she has just been mingling and teaching? No, not by any means! What a pity the talent, energy and means of this fine family is not used directly along Christian channels! How wonderful if such as they could be won for the cause of Christ! Let us hope and continue to pray that the good seed may be sown, however imperfectly, by these contacts, and that some day through those bright, young minds a bountiful harvest may be gathered for the Master.

* *

Missionary Worship Program for Juniors

(**Note:** The Junior Missionary Project for 1930 is the support of the **missionaries' children. Explanation of the project, also a list of the children** under thirteen years of age, appeared in the March Missionary Visitor. For further information write to General Mission Board, Elgin, Illinois).

Call to Worship: A picture. "The Hope of the World" by Copping, or one of the master artist portrayals of the Christ. Hold it before the group in silence for several moments. Draw out their appreciation of it through questions, comments, and your own evident reverence for the beauty and truth it conveys.

Hymns: "O Jesus Once a Nazareth Boy." (In Junior Church School Hymnal.) "Rejoice Ye Pure in Heart."

Prayer by leader.

Prayer Response: "Hear Our Prayer, O Lord." (In Junior Church School Hymnal.)

Discussion: Can you think of a time when you were without food for several meals? How hungry did you get?

Has your family ever lacked money to buy clothes?

Have you ever been sick, and had to call the doctor?

Suppose—that no one had given you food; that there were no doctor to bring. What then?

If there are anywhere, this morning, people who are suffering because they lack the things I have, shall I be completely happy in my own comfort?

Story: "An Afternoon in Tai Yuan."

Poem: (For the leader to read)

Love Thyself Last

Love thyself last. Look near; behold thy duty
To those who walk beside thee down life's road;
Make glad their days by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last. Look far, and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last. The vastnesses above thee
Are filled with Spirit forces, strong and pure.
And fervently these faithful friends shall love thee,
Keep thy watch over others, and endure.

Love thyself last; and thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt bear it;
And all God's joys shall be at thy command.

Amen.

Offering: "He that giveth, let him do it with liberality."

Hymn: "I Would Be True." (Junior Church School Hymnal.)

⁂

SUMMER PASTORAL WORK

(Continued from Page 403)

Wayne Ikenberry, Broadwater, Mo.
De Witt Miller, Morrellville, Pa.
D. Earl Mitchell, Burks Fork, Va.
Bernard N. King, Cherry Grove, Md., Georges Creek, Md.
Joel Naff, Smith River, Va.
Ed. Cunningham, Olympia, Wash.
Murry L. Wagner, Pulaski, Va.
Chas. Austin, Glade Park, Colo.
Roy Brady and Marian Rinehart, in evangelistic and vacation school work in Greene County, Va.
Frank Isenberg, Tennessee.

⁂

ON TO SELF SUPPORT IN JOHNSON CITY

(Continued from Page 415)

ing and influential group of members who ardently desire that the church be self-supporting in every way, and able to take its place as a strong missionary congregation. They are eager that the church they love and sacrifice for become strong enough to repay in giving and loyalty and service all that the brotherhood has done to make their church possible. They will continue to welcome the support of your prayers.

⁂

"Half the happiness of living
Comes from willing-hearted giving—
Comes from sharing all our pleasures,
From dividing all our treasures;
And the other half is loving
First the Lord, then all things living.
So each mortal should be sowing
Love seeds while his life is growing,
For all happiness in living
Comes from simple-hearted giving."

Thanksgiving

Oh, Heavenly Father, we are so glad to be alive in this Thy world today. Through glowing autumn woods and clear-cut purple hills against the early sunset we can feel Thee reaching out and laying an arresting hand upon our hearts. We thank Thee for the need we feel for Thee and for the knowledge that Thy strength, the satisfying answer to our need, flows all about us, pressing on the sluiceways to our life. One thing we ask—let these be opened wide that all the power we need and all we long for may flow in—and out again. Yes, out again, even through us, to other lives.

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Rebecca, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Bittinger, Desmond, and Irene Frantz, 1930
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Horn, Evelyn J., 1930
Robertson, Dr. Russell L., and Bertha C., 1927
Royer, Harold A., and Gladys H., 1930
Shisler, Sara, 1926
Utz, Ruth, 1930

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

Burke, Dr. Homer L., and Marguerite, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903
Shickel, Elsie N., 1921

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Bollinger, Amsey and Florence M., 1930
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910
Wolf, L. Mae, 1922
Ziegler, Emma K. 1930

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M., 1915

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Cottrell, Dr. A. R., and Laura, 633 Central Ave., Greenville, Ohio, 1913
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927
Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Swartz, Goldie E., 110 Sherman St., (Mackenzie Hall) Hartford, Conn.
Woods, Beulah, Spencer, Ohio, 1924

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

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AFRICAN STORIES

True Stories of African Life through word and picture shows the people as they are. Reading the book is like taking a trip in Africa with the author.

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You do this when you get one of our annuity bonds. It will mean a big saving to the Lord's treasury in court costs, and lawyers' and administrators' fees.

But, if You Make a Will---

Get good legal help that your will may be properly made. To remember missions in your will the following form of bequest is recommended:

> "I give and bequeath to the General Mission Board of the Church of the Brethren, a corporation of the State of Illinois, with its principal office at Elgin, Kane County, Illinois, its successors and assigns, forever, the sum of ....dollars ($......................) to be used for the purpose of the said Board as specified in its charter."

Write for our booklet which tells about annuity bonds and wills

General Mission Board
OF THE CHURCH OF THE BRETHREN
INCORPORATED
ORG. 1884
Elgin, Illinois

THE MISSIONARY Visitor

Church of the Brethren

Vol. XXXII DECEMBER, 1930 No. 12

Brother and Sister Wilbur B. Stover

To India they bore their radiant faith;
Gave of their life blood through the hurried years
Until the seed he planted, nursed and fed
Had grown and ripened into worthy fruits.
—*Joseph Van Dyke.*

Farewell Missionary Visitor

EDITORIAL

GOOD-BYE, old friend. We've been comrades in the service for these more than thirty years. You've been a good servant and have done your work well; a work that shall not end until the world is joined in one common brotherhood. Words of farewell, like these, will rise in all our hearts; readers, missionaries, Board members, and editors.

This is the farewell issue of the Missionary Visitor but certainly not the end of missions. The message is to continue. Only the vehicle that carries the message will be different. With the merging of the Visitor with the Gospel Messenger beginning in January the missionary voice will be heard every week.

Back in the days when the missionary implications of the Gospel were not understood to mean sending our most loved and capable ones across to strange and foreign shores, these pages went on fearlessly proclaiming and urging the missionary message. They were good people who received the messages. Seeing truth they not only accepted it but acted upon it. The Visitor in time became not only an exponent of the missionary idea but a recorder of achievements.

The Visitor has carried the announcement of the sending of 201 missionaries. Of these 94 were sent to India, 66 to China, 28 to Africa, and 13 to Scandinavia. The program of Home Missions has been heralded and in recent years by a special number each November. Not only have the missionaries been recorded here but many others. These others were not recorded by name but by gift. Out somewhere in Pennsylvania, or Missouri, or California there was a good man or woman or both who had toiled hard, had saved and then heard the call and gave. This good man and woman are symbols of sacrificial lives, people, thousands of them, who poured out what they could that God's children elsewhere might have spiritual bread. These pages have recorded their gifts. There were other givers too, who could have and should have given much more. Just now we want to think only of the good they did and not what they left undone. Their gifts are included in the grand total. It is a grand total. The records we have examined from 1904 to the end of last year show that contributors gave $4,631,705.00. The expenditures for Home and Foreign Missions recorded in the Visitor for the same period reach the total of $4,593,067.00.

Of the total number of foreign missionaries, 19 have been called from active, earnest life to the next stage. To us, who work on here, their new accomplishments are not fully known. We dare to trust and believe and know that they are accomplishing the Father's work. There is a similarity between the passing of these workers for God and the pages of the Visitor. They, too, are coming to an end—no, not an end. They will move into the Messenger where we dare to trust, and believe and know they will accomplish the Father's work. No, not the inanimate pages, lifeless of themselves, but the living message they shall bear.

In this world we discover an active principle. Some call it the mechanical force of the universe. Let us call it God at work. This active principle is always ready to respond to man's labor. That is why Christain's God is never asleep, not dead but alive, very alive to man's coöperation. With the Messenger pages carrying the message, and plans are being made for them to do so, we shall go on making progress in the kingdom of righteousness.

⁂

A Missionary Church

The Wenatchee Valley Church of the Brethren in Washington, according to a letter from W. Earl Breon, pastor, is increasing in its missionary emphasis. The church is providing the support of Brother Paul Rupel in Africa. Their entire Sunday-school offering is given to missions. Over $600 was contributed to District mission work last year. The morning church services are broadcasted over the air at a cost of $50 per month. The church feels that this is a missionary project. The total missionary contribution amounts to a little more than $2,000 per year and they are growing. The church gained fifty members during the past year.

News

This Story Will Touch Your Heart

A good woman in a drought stricken section of the United States a couple of years ago gave a $100 pledge to be payable $20 annually. She sends in her annual payment and writes: "I wish I could send more, but at this time I do not have it. How I wish I had the money to give what I would like to give. My heart is all right but I don't have what I want to give. I am the happiest when I can give or help some one in some way. I am trying to raise my two little boys to always share their nickels and dimes with the Lord. The ten-year-old boy has been in the church for nearly a year. The boys have no father, so I have it all to do. I know I make lots of mistakes, but I am trying to do the best I can. I guess you won't be interested so much in this kind of a letter, but I am full up and feel like I want to express myself in some way."

The Annuity Plan Good Insurance

One of the good sisters of the church writes a letter appreciating the thoughtfulness of her husband who established a mission annuity with the General Mission Board providing that at his death she should receive the income as long as she lived. Now her husband has departed and she receives the interest on the money he gave to the General Mission Board. She is exercising a fine stewardship by sending a definite portion of her interest checks to the Board to be used directly in world wide mission work.

Christian Literature in India

Brother C. G. Shull, missionary to India, writes of the work of producing Christian literature. The Bible is translated into both the Gujerati and Marathi languages used in our India mission territory. The pupils who come up through the schools need much Christian literature. In America we have an abundance. There the supply is scanty. Brother Shull quotes an India missionary as saying, "To give Christian education and fail to provide good Christian literature is like old mother Hubbard bringing her children to a bare cupboard." They report progress in the development of literature. A good monthly children's magazine is published in both of the languages mentioned above. A story book for children was published during the year and others will be out soon. Three good books for Sunday-school teacher's training courses, one of them entitled, "The Child and His Religion," are now available. Brother J. M. Blough is giving half of his time as literature missionary. He is making a great contribution to this work.

THE MISSIONARY VISITOR

Published Monthly by the Church of the Brethren through her General Mission Board.

H. Spenser Minnich, Editor
Mrs. Ada Miller Arnold, Assistant Editor

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Kindly notice, however, that these subscription terms do not include a subscription for every four dollar donation, but a subscription for each donation of four dollars or more, no matter how large the donation.

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OTHO WINGER, North Manchester, Ind., **1912**-1933.
J. J. YODER, McPherson, Kans., **1908**-1934.
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M. R. ZIGLER, Home Mission Secretary, **1919**.
CLYDE M. CULP, Treasurer, **1920**.

Note.—The bold type date indicates the year when Board Members were first elected, the other date the year when Board Members' terms expire.

* Although Bro. Bonsack was not elected secretary until 1921 he has been connected with the Board since 1906.

A Tour of Indian Villages with Brother Wagoner

Brother Wagoner of Vyara informs us that during a break in the monsoon he made a tour of the villages. He says: "Several things stand our clearly. One is that the night meetings held consisted mostly of Christians, or at least Christian adherents. None of the meetings were large, though the crowds averaged from forty to sixty. But there seems to be an earnestness which I had suspected was lacking. We made the messages distinctly concerning Christian growth and character.

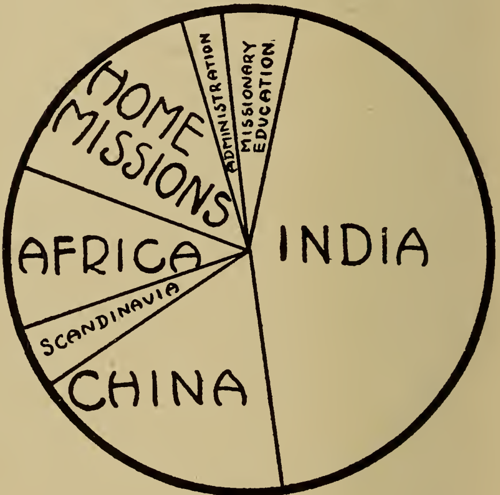
"At each place we camped in a room of the school at night and after 'flitting' the place thoroughly, were not much bothered with mosquitoes, fleas and other night prowlers. But I must confess to surprise when after flitting the corners of a room with my flit-gun, I saw literally hundreds of mosquitoes hastening for clearer and purer air. No wonder the villages are fever infested.

"We walked some twenty-five miles, rode in an ox-cart some twenty, and rode a pony thirty, visiting ten village schools. We had night meetings in four of them. At Kikakui, where the new supervisor, Harjitsing Rupsing, and his wife, hold forth we had a splendid night meeting. Several of the young men who attend these meetings come from a distance and because of the jungly nature of the place stay at night where the meeting is held; that is, the schoolhouse. They had a small mat for a bed, and for cover used the clothes they wore. I, being an American, and having plenty of cover, wanted lots of fresh air. They, being Indian, and having no cover, were not so particular. Anyway they slept. During this night, about four o'clock in the morning, there arose a great wailing from the village from which these people came. They supposed it was some one wailing for a deceased relative who had passed away sometime before. But in the morning they discovered that a sister of one of these boys had been bitten by a cobra and had died about four o'clock. Her father is a Christian. In this same village, a couple of weeks later, the child of another Christian was playing in the pond—there are ponds everywhere now—and becoming entangled in the grass and mud was drowned. Snakes, fever, water! Enemies on every hand. No wonder the Hindu thinks that a malign fate is always on his trail.

"In another village in a farther jungle, a tiger lives off the property of the villagers. He has killed three oxen, three cows and several deer and other animals. One is not allowed to kill him but may call a government officer to do so. In the meantime the tiger is gone. It is just another act of fate.

"At a third village, where a year ago the work seemed dead, I found twenty children in the day school. This teacher also has a night school of thirty, and a Bible Class on Sundays of some forty. To say we were pleased is putting it mildly. We praise the Father for the growth."

The Missionary Dollar



This drawing pictures the division of the World Wide Mission dollar as expended by the General Mission Board. These proportions change slightly from year to year. More is used in Africa and less in Scandinavia than formerly.

Stover Memorial at Mt. Morris

President Ernest Davis of Mt. Morris College arranged a service on November 12 in memory of Bro. W. B. Stover. Bro. Stover was one of the noted graduates of Mt. Morris College and a service in his

(Continued on Page 454)

Will You Have a Missionary Christmas?

The man whose birth we celebrate at Christmas was the world's greatest missionary example. He was a gift to us and it is fitting that we give gifts to others in his name. As we think of Christ we may wonder what gift would be most pleasing to him. The greatest thing in the world is love. The world's greatest need is love. How can we make a gift of love to the world at this Christmas season?

Our missionaries, home and abroad, are messengers of love. They have no selfish purpose in their serving. Their only desire is to establish the love of Christ in the hearts of men everywhere. The Church of the Brethren has missionaries in India, China, Africa, Scandinavia and in the United States. Would it not be glorious if individual contributors could give a gift that would actually touch lives in each of these countries?

The Meaning of a World Wide Mission Gift

A dollar put into the WORLD WIDE MISSION FUND is expended in the various fields according to the need and program. The drawing shows how the missionary dollar was spent last year. A small portion (3.58 cents) was spent for administration. Wise administration is necessary for successful work. Another small portion (8.9 cents) was used for missionary literature and education. This was essential for our own good here in the home congregations. The other parts of the dollar (totaling 87.5 cents) all went to the actual work on the fields. Steps are being taken to send a still larger portion to the field service.

What Happens to the Money on the Mission Field?

Taking India as an example, the money is used in the evangelistic, educational, medical and vocational training work. It provides Christian literature, it sends forth *preachers* who proclaim the Gospel story, *doctors* and *nurses* who bring the healing touch and teachers who release shackles of ignorance from minds that learn with eagerness. What happens in India also happens in other oriental fields. In Scandinavia the Christian religion of the state is being revitalized by free missions such as ours. In America the home church is strengthened and underprivileged groups and communities receive the blessings of Christ.

Wonderful What Your WORLD WIDE MISSION Dollar Does

Stretch your imagination. Think of it! When you place a dollar in the Christmas World Wide Mission offering you are making many Christian contacts for God in India, in China, in Africa, in Scandinavia and in America.

The world dies for want of the love of Christ. It wouldn't be a real Christian Christmas without sending some of Christ's love out to the places of great need. Let your own personality shed forth this love to those near you and let your dollars release missionaries to carry it afar.

GENERAL MISSION BOARD
Church of the Brethren
Elgin, Ill.

W. B. Stover and Missions in the Church of the Brethren

CHAS. D. BONSACK

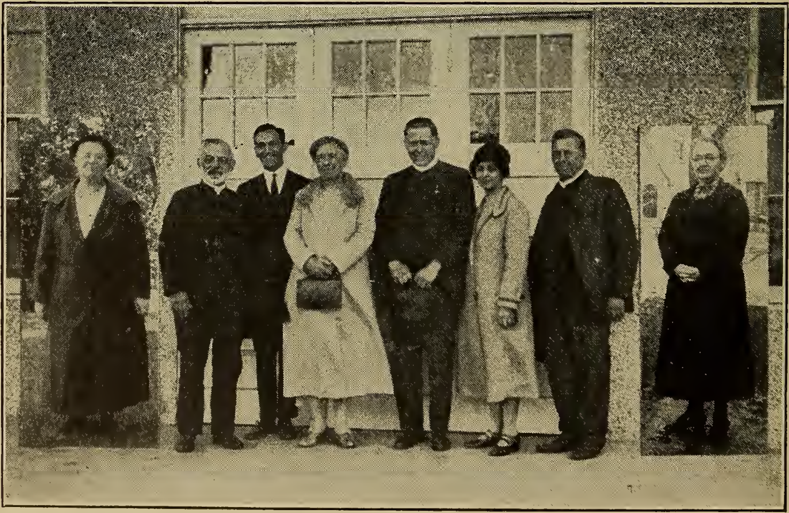
Brother Wilbur Brenner Stover was born 1864. He went to India in 1894 where he served faithfully until 1920 when he returned to America. On account of health conditions in the family he did not go back to India, but continued very actively in church work in America. He has given many lectures throughout the brotherhood and served as pastor at several churches including Cleveland, Seattle and Olympia where he died in service. His biography appeared in the Gospel Messenger of Nov. 22.

THE sudden death of Wilbur Brenner Stover at Olympia, Washington, on Friday, October 31, will be a shock to the whole church. On the mission fields, as well as in the home church, his name was a household word. His usual good health had given us the hope that he might be with us for many years yet, and his home-going saddens us and is a distinct loss to the church and its missionary activities.

History will always record Brother Stover as the pioneer foreign missionary in the Church of the Brethren. True, we had sent workers to Denmark and Sweden prior to his going to India, but this was in response to an urgent call for baptism. Moreover, it was more a piece of church extension among a people like our own who have for years enjoyed many of the blessings of a Christian civilization. Brother Stover's heart yearned for those without this light. Forty years ago we did not know so much about the backward peoples of the world as now. But his reading and contact with others who were beginning to awaken to the urgent demands of our Lord to "teach all nations" made wonderful impressions on him that could not be quenched. He began to think, write, talk and pray for missions until the whole church was thinking along the same line, even if they were not all as interested as he.

His book "Charlie Newcomer" made a deep impression on many a young person. Even yet it is a great book. Brother Stover's style was so simple and human, so unique and warm, that children and young

(Continued on Page 440)



PIONEER MISSIONARIES OF THE CHURCH OF THE BRETHREN. At the Lincoln Annual Conference, 1926, by a happy coincidence these pioneer missionaries were present. From left to right, their names and field to which they were sent are as follows: Sister and Brother W. B. Stover, India, 1894; Stover Kulp, Africa, 1922; Bertha Ryan Shirk, India, 1894; Brother and Sister A. D. Helser, Africa, 1922; Brother and Sister F. H. Crumpacker, China, 1908.

TO WILBUR STOVER

JOSEPH VAN DYKE

A new and hungry vision bit his mind
And stung his young heart into passion for
A dream. His elders smiled to see his hot
Devotion to the untried folly, yet
They loved him while denying what he saw.
Undaunted he began the long slow task
Of firing other hearts with dreams like his.

"Our faith is not a costly gem to hoard;
Miserly faith will die and disappear.
The God we love and serve is ours to share
Gladly with all the nations of the world.
Across the ocean souls are needing Christ.
They cry for freedom from their ugly sins.
And we—we turn our backs and glibly pray;—
And once again Christ suffers on His cross.
Oh God! give insight to our selfish hearts.
Give grace to see, and strength of will to do.
Call men to take thy message, Lord, and give
The vision of thy world to this thy church."

Slowly the leaven spread and multiplied,
Till "missions" was the word on ev'ry tongue.
Brethren looked over walls of race and saw,
Under a darker skin, a fellow man;
A soul, yearning for some divine Unknown.
Their hearts were pricked; they felt the pain Christ felt
To see the golden grain unharvested.
The last command He gave, "Go ye," became
At last the watchword of the wakened Church.

To India he bore his radiant faith;
Raised churches, preached the Christ and lifted loads;
Brought to the underdog a chance for heaven.
Gave of his life blood through the hurried years
Until the seed he planted, nursed and fed
Had grown and ripened into worthy fruits.

Returned to native soil he could not stop
His fervor, still his ready hands; and so,
Still in the harness, working for his God
He heard and hearkened to the final call.

And now he lies in death, his busy hands
Quiet, his eager lips at last closed tight;
His feet that carried far the blessed light
Are journeying in distant long-loved lands.
His heart was one that always understood
And ached to realize the world's hard need;
Nothing sufficed him but the actual deed,
Nothing could swerve him from his chosen rood.
He lies in death, but we are rich who saw
The intense ministry, the power, the will.
Today we bow our heads in love and awe
Before a spirit that no fear could still.
Here is a man who gave his life to birth
The brotherhood of men upon the earth.

Beaverton, Mich.

W. B. STOVER AND MISSIONS IN THE CHURCH OF THE BRETHREN

(Continued from Page 438)

people understood and responded. He was a friend of the common people, devoted to the church and her spiritual progress, simple and sympathetic. Thus his talks among the churches created great interest in behalf of missions. To him, with D. L. Miller and Galen B. Royer, the church owes much for the healthful spirit of missions that has marked our church life for the last thirty years. We shall honor him most by keeping this cause, to which he gave his life, active and dominant in our church life.

His activity, with others, brought the question of missions before the Annual Conference several times. The spirit was catching fire in many other hearts. Finally, Brother Stover and his good wife, Mary Emmert Stover, with Bertha Ryan (now Bertha Ryan Shirk) sailed for India October 16, 1894. From that time on the interest of the church deepened in her duty to these backward people. Our first group to China went out in 1908, and to Africa in 1922. While we are persuaded that others would have taken up this work, yet one must thank God for the devoted, patient and persistent efforts of this man who was so well qualified by temperament and unique adaptability to meet the challenge of Christian missions when much doubt and fear made his crusade difficult.

Brother Stover loved India, and his work. He spent twenty-six years on the field and likely was only prevented, because of the ill health of his good wife, from being there until the time of his death. His family, to which he was devoted, shared deeply his missionary zeal. He was a friend of all backward people, giving his life to the mission churches in the northwest, and no one rejoiced more than he at the progress of the work in China and Africa as well as India.

Thus the cause of missions loses its pioneer leader and devoted worker. His friends in India and around the world will mourn his early home-going. His family will have the sympathy of a multitude of friends. The cause he began in India is well organized and prospering with a baptized membership of more than 4,000, under the faithful care of loyal missionaries. But it may be more difficult to maintain in the home church the unselfish zeal for the cause to which he gave his life. The world is becoming rapidly one neighborhood, and Christ alone can make it one brotherhood. Let us honor Brother Stover by renewed dedication to the cause of World Wide Christian Missions.

A Call to Prayer

IS this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of truth's fierce strife and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront;
Stern duties wait our nation, never wont
To play the laggard, when God's will was found?
No! Rather strengthen stakes and lengthen cords,
Enlarge thy plans and gifts, O thou elect,
And to thy kingdom come for such a time!
The earth with all its fulness is the Lord's;
Great things attempt for Him, great things expect,
Whose love imperial is, whose power sublime!

—*Selected.*

Galen B. Royer

J. H. B. Williams
Deceased

H. Spenser Minnich

Mrs. Ada Miller Arnold

The Story of The Missionary Visitor

CHAS. D. BONSACK

THIRTY-SEVEN years ago The Missionary Visitor made its first appearance. It was then a quarterly and the first issue was dated January 1894. It was issued under the General Missionary and Tract Committee, then composed of Enoch Eby, D. L. Miller, S. R. Zug, S. F. Sanger and S. W. Hoover. While all these brethren have fallen asleep, they are remembered by many now living fathers and leaders to whom the church owes much. Brother Galen B. Royer was secretary of the Board and editor of the first number of The Missionary Visitor.

The editor carefully speaks of the purpose of the Visitor in the first issue as meeting the need of the decision of the Conference in creating a Mission Board, "to circulate quarterly, or oftener, a report throughout the Brotherhood." Also since the General Church Erection and Missionary Committee and the Book and Tract Committee were combined into one Board by the act of Conference of 1893 it was an appropriate time to issue this report and bring the important cause of missions before the Brotherhood.

The Visitor was issued for two years as a thirty-two page quarterly and in 1896 it became a sixteen page monthly. After one year as a monthly it ceased publication for five years. The reasons given for this action seem to be because the Gospel Messenger and the Brethren Publishing House had become the property of the church and it was thought for economy, to reach more people, and to avoid competition that the Gospel Messenger should carry the mission news of the church. But in 1902 The Missionary Visitor was issued again as a thirty-two-page monthly and continued so regularly for twenty-nine years from that date.

Brother Galen B. Royer continued as its efficient editor for about fifteen years, not including the five when it ceased publication. About 1914 Bro. J. H. B. Williams, who had become Assistant Secretary of the Board, became its editor and continued until about 1920, or a year before his early and lamented death in Africa. Bro. H. Spenser Minnich came into the office as assistant to Bro. Williams and the editorship of the Visitor came into his hands about 1920 and has continued to the present. It must be added that in the last eighteen months the excellency of the Visitor received no little help from Ada Miller who became Assistant Editor in 1929. But others beside the Mission Board appreciated Sister Miller and she became Mrs. George Arnold during this year.

During this period Sister Adaline Hohf Beery (Aunt Adalyn) conducted the Children's Department until her death in 1929.

All of these editors have contributed to make the Missionary Visitor a most creditable journal. It compares most favorably with the very best denominational missionary magazines today. We are glad to present the pictures herewith of those who have made the Visitor the success it enjoys and trust its merging with the Gospel Messenger means an increasingly missionary and united church for the years ahead.

Our Ambassadors Abroad

Desmond W. Bittinger

FOSTER M. BITTINGER

In the hills of West Virginia is a little cove and community, now Eglon congregation, once known as German Settlement. Travel where you will, probably you will never find a community of better and more consecrated homes than there. The greatest desire of most parents there is that their children may grow up and serve the Lord and his church. That is the greatest success they crave for them. That community has for years supplied church leaders who have reached the entire state of West Virginia and outside communities as well.

In that community Jonas and Etta Bittinger founded their home. Etta was a mother from the Fike line of church leaders with lofty ambitions and vision for her children. Jonas was a father of more conservative judgment and sturdy manhood. Both gave rich blood and superb health. From such a background one would expect good things.

Into this home as the fourth child in a family of six, Desmond was born December 14, 1905. Two older children are now engaged in home mission work. At the early age of nine Desmond united with the church. After a course of schooling, which included the Aurora High School and Potomac State, he graduated from Elizabethtown College in 1927. June 15 of that year he was married to Irene Frantz of Elizabethtown, Pa. A talented and faithful helper she has been to him. The summer of 1925 he spent in pastoral work at Lake Ridge, New York, the next at St. Joseph, Missouri, and the next together with his good wife at our mission in Greene County, Virginia.

That fall he and Irene took the pastorate at Lima, Ohio. The two years they spent there were very successful and pleasant as all his pastoral work has been. However, there was a restlessness and dissatisfaction in his life. He felt he was not in the work the Lord wanted him to do. They wanted to go to Africa but the Board could not yet send them. He had taught school one year before and again that field seemed to call him. Therefore, in the fall of 1929 they resigned the Lima pastorate and sought satisfaction in a different work, the Heggins High School in Eastern Pensylvania. Next spring at the April Board meeting they were called and on June 28, 1930, they sailed for where his heart had long been, the heart of Africa. His experience has been rich, varied, and fruitful. It provides a broad foundation for his educational and evangelistic work.

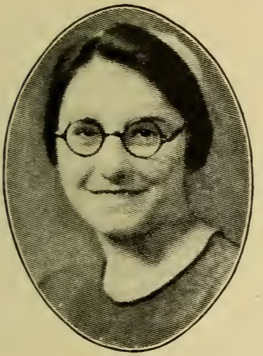
His friendships have been very intimate and confiding. Especially has this been true of the tie that binds him to his father and mother. Those of us who know him best and know the strength of that tie, marvel at that other tie that binds him to his Lord and makes him so eager to follow to fields far away. But one of the first memories he has is that of his mother holding him on her knee and with her hand on his head, saying that she had wanted to go to the foreign field but could not and that now he is to prepare and go for her. He promised he would, and since that time he has worked toward that purpose. Others of his brothers and sisters have wanted to go. Others of his home community, that church of fine homes, have wanted to go. He is the first to be able to realize that dream. He humbly feels the responsibility and feels that he goes for all those there and elsewhere who have longed to go and could not.

He goes because as a child he was consecrated to that work. He goes to represent many others who cannot go. He goes because he finds greatest joy and overflowing thanksgiving when he can be used in any way by the Lord. He seeks every day to be able to help some one. He goes to carry light and life to a people in darkness and in slavery to ignorance, self, Satan, and a merciless white machine. He goes because the Lord and the church call him there. He goes because the Lord said, "Go and I will always be with you."

Irene Frantz Bittinger

MARTHA MARTIN

The family of Henry M. and Annie L. Frantz was located at Frystown, Berks County, Pennsylvania, when Irene was born on November 13, 1905. She had a sister, Laura, several years older, and Grace was born in 1916. Irene became a member of the Little Swatara congregation in March, 1916, the youngest of twenty-four converts. Later, when the family lived at Richland, she completed the work of the three-year high school there; she pursued her fourth year's work in the Lebanon High School from which she was graduated in 1922.



The fall of 1922 found Irene in the halls of Elizabethtown College, a happy care-free girl, ambitious to prepare for the teaching profession. She and her sister Laura were devoted companions. Laura became the college bookkeeper. Within a few years Irene became an enthusiastic member of the deputation team of the Student Volunteers. She was among the delegates sent to the Student Volunteer Convention of Eastern Pennsylvania and New Jersey Colleges, held at Bucknell University in 1925. Anna Engle and Desmond Bittinger also served as delegates, together with a few others. During the fellowship of that inspiring convention there developed a warm friendship between Irene and Desmond. As we look back now we note with satisfaction that these three delegates have since gone to Africa as missionaries: Anna Engle under the Board of the Brethren in Christ Church to North Rhodesia, in 1926, and Irene and Desmond to Nigeria, W. Africa, a few years later.

By the time this young woman was graduated from Elizabethtown College in 1926, both she and her friend had found their interest in missions crystallized into a definite purpose to serve their Lord on the foreign field at some time if he should so direct. Irene taught in Heggins Township High School during the year 1926-27. On June 15, 1927, at Elizabethtown, to which place the family had moved, she was united in marriage with Desmond Bittinger of Eglon, W. Virginia.

During the summer of 1927 these young workers were active in evangelistic and D. V. B. S. work in Greene County, Virginia. In September of that year they took up pastoral work in Lima, Ohio, continuing until August, 1929. B. Stanley was born at Lima on July 3, 1928. He won the affection of that congregation so completely that they quietly volunteered to support him on the foreign field even before the family was fully appointed to go.

Pennsylvania again claimed these energetic self-sacrificing workers during 1929-1930, when Bro. Bittinger taught in Heggins Township High School. Their desire to go to the Africa field was stirred afresh when Bro. Helser visited them in connection with his work at Elizabethtown College Bible Institute. Although they had desired to pursue further studies in preparation for foreign service, the urgent request of the Board to have them go to the field in 1930 constrained them to accept the challenge at once. The Elizabethtown congregation eagerly assumed the support of Sister Bittinger on the same day that the Sunday-schools of E. Pennsylvania assumed Bro. Bittinger's support. They feel confident that the joy of the Lord will continue to be the strength of their representatives abroad.

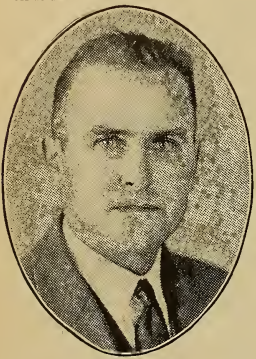
Home ties had become even dearer with enlarging responsibilities and the sharing of labors and joys. After fond farewells to a host of friends, and to the Frantz and Bittinger families, and to Laura Frantz Pfautz and husband, they sailed from New York on the steamship "Mauretania," on June 28, 1930, in company with another new worker for Africa, Evelyn Horn (nurse), and Dr. Homer Burke's and son.

"When I survey the wondrous cross
  On which the Prince of Glory died,
My richest gain I count but loss,
  And pour contempt on all my pride.
Were the whole realm of nature mine,
  That were a present far too small;
Love so amazing, so divine,
  Demands my soul, my life, my all."

Amsey Floyd Bollinger

ALVIN KLINE

Amsey Floyd Bollinger was born at Shipshewana, Indiana, on Frebruary 10, 1898. While nothing of great historical importance attaches itself to either the place or date, certainly Amsey has been making history in his own unique way ever since. He does not claim to have been an unusual youth, only modestly admitting that he dissected his full share of clocks and other interesting things attractive to boys. For the lack of authentic information (which he is very reluctant in supplying) relative to youthful adventures and escapades, it will be necessary to mention only bare, prosaic facts of the earlier chapter of his life.



Daniel D. and Elizabeth M. Bollinger were thrifty farmer folk of Indiana. Amsey is the sixth of a family of three sons and five daughters. Desiring to try their fortune in the great Northwest the family migrated to Fruitland, Idaho, in 1913. There they make the rain flow in ditches where and when they will.

During the years 1919-22 Amsey attended Manchester College, graduating from that institution with the A. B. degree. His home church at Fruitland having called him to the ministry, he was installed into that office by the North Manchester church. The summer of 1921 was spent at Bethany Bible School of Chicago. Just previous to sailing the Ministerial Board of the Eastern District of Virginia installed him in the office of the eldership.

While at Manchester an interesting and lasting friendship sprang up between Amsey and Florence Moyer of Lansdale, Pa. In 1922 they were married and soon after they started for Greene County, Virginia, to take charge of the Church of the Brethren Industrial School newly opened in the Blue Ridge Mountains. Space does not permit of Amsey's colorful narrative of that memorable trip in the "covered Studebaker" which served as passenger, luggage, and freight carrier. Fitted up with a pulley the famous vehicle later proved itself a wonder at wood sawing.

The arrival of the Bollingers in Greene County marked the definite beginning of a work which has meant more to our people here than most of us realize. They have been with the project since 1922 with the exception of one year which was spent at the Virginia Polytechnic Institute where Amsey pursued studies in agriculture and shop work. During the last two years spent at the C. B. I. S. Amsey was superintendent. During the stay of eight years in Virginia, Lowell, Virginia and Richard arrived to brighten the Bollinger home.

Quite a surprise lay in store for Amsey and Florence when they arrived at the Hershey Conference last June. It was there that the Board laid hands upon them and appointed them for the India field. We cannot express our regret at seeing them leave us but we rejoice that they find themselves entering a more needy field.

The absence of Amsey from our midst spells a very definite loss which cannot be replaced immediately. Having served through the years as teacher, principal, preacher, farm manager, mechanic, carpenter and superintendent, he has become thoroughly acquainted with every phase of the institution. He possesses the rare ability of performing the actual work in practically every department. Thus the experience gained through the years, coupled with his sound judgment, has fitted him to fill an important place as worker and administrator.

To know Amsey is to love him. A smile is the first thing one sees when he appears; it fairly projects out in front of him. And no matter how great and how many the obstacles, the smile remains. It has been a real joy to work with one who has always shown such a fine appreciation and generous consideration of others.

The kingdom has been strengthened and enlarged greatly by his efforts here in Greene, and as he goes he leaves behind a multitude of friends who are appreciative of his noble efforts and whose interest and prayers will follow him to India. We wish you God-speed, Amsey.

Florence Moyer Bollinger

ELIZABETH R. BLOUGH

At our recent Annual Meeting at Hershey, a group of consecrated men and women stood for service somewhere in the harvest field of the world. Among them was Florence Moyer Bollinger.

Florence is the daughter of Dr. Samuel C. Moyer and Emma Tyson Moyer; she was born in Lansdale, Pennsylvania. Her father was one of the most prominent physicians in that part of the country. He had an extensive city practice and was universally esteemed. Her mother was a descendant of the Hecklers, who were members of the Brethren church.

Florence graduated from high school in 1916. From there she went to Elizabethtown College. She spent the years from 1918 to 1922 at North Manchester College, graduating with the A. B. degree. Whatever college she attended, she was working in its mission fields. In 1922, she was married to Amsey F. Bollinger of Fruitland, Idaho. Together they took up the work in the Church of the Brethren Industrial School of Greene County, Virginia, where they most nobly proved their worth. They were asked to go to India this fall and expect to sail November 26.

Florence is not the first of Dr. Moyer's family to go to the mission field. Her brother, Raymond T. Moyer, is in China. He was sent there from Oberlin College. Another brother, Samuel, is a missionary in India. Two brothers, Herbert and Paul, are physicians in Lansdale. Her brother, Winfield, completed his education in Leipzig and is teaching. Her sister, Katharine, is Dean of Women at Bluffton College, Ohio. She has spent considerable time in France, studying.

Florence is the mother of three children: Lowell Tyson, aged seven years; Virginia, aged five years; Richard Amsey, aged two and a half years. We know that Sister Bollinger is eminently fitted for the work in India. She is cheerful and patient. She says for herself, "I count it a privilege to accept the call to India. I have the faith to believe that if the call involves sacrifice that sacrifice shall in some way prove a blessing. Psalm 91:1 and 2 gives me my peace and confidence." Our prayers go with her.

There is something very real, vital and life-giving in a religion which sends a girl like Florence into a heathen land. All her life she has been shielded from the things that hurt and grieve; she has known only tenderness and love. It seems as if she wants to give some of the joy and sunshine through which she is passing to those less favored. Gifted with a charming personality she has that sincerity which wins hearts. Humbly submissive to her Father's will, she is eagerly anticipating their new experiences in India. She is eager to teach the life-transforming Gospel of Jesus Christ.

Evelyn J. Horn

REV. AND MRS. CLINTON I. WEBER

The subject of this sketch arrived to gladden the home of Quinter Elijah and Lorena Hoover Horn on January 18, 1900. Two little sisters were there to help make the home happy and later arrived three brothers. The sisters are Miss Florence Fern, who is now Floor Superintendent of the White Cross Hospital in Columbus, Ohio, and Mrs. Virginia Marie Ardrev of Zanesville, Ohio; the brothers are Milton Everett of Roseville, Ohio, and Oral Mark and Paul Hoover at home.

Evelyn, as she is familiarly called by all who know her and to know her is to love her, comes from good old Dunkard stock. Her grandfather, Elijah Horn, was one of the staunch supporters of the Church of the Brethren, and in the ministry aided much in

Muskingum County, Ohio, in the Goshen (later called White Cottage) congregation. In this congregation her father is now one of the faithful deacons and supporters.

Her great-great-grandfather, William Hoover, came to Ohio from Pennsylvania in 1811 and aided very much in getting the Brethren implanted in Nimishillen Township in Stark County, Ohio, also her grandfather, Joseph J. Hoover, served the Church faithfully in the ministry both in Stark County, Ohio and in Northeastern Kansas.

Evelyn gave her heart to Jesus and was baptized on Easter Sunday, 1914, by Rev. R. Wyatt, in a little creek just back of her home, where she has called home all her life. Thus she became a member of the White Cottage congregation (then called Goshen).

It was back in 1918, after a wonderful service conducted by Bro. Albert D. Helser in the Old Goshen house, that Evelyn made up her mind and fully consecrated her heart to go as a missionary as God would call and after service she told Bro. Helser her decision. If you know Bro. Helser you know somewhat of his feelings and the admonition he would give her at that time.

As we have told you Evelyn's parentage, you know the foundations for her Brethren principles, and with a godly father and mother who were always helping her in her Sunday-school and church, Evelyn was fitted spiritually to know more of the necessary temporal things to aid her in her life's work. She received her common schooling in a little country schoolhouse not far from her home. In 1918 she felt the need of more education and enrolled in the Manchester College Academy. Here for four years she studied faithfully, finishing her high school work and some college work. In 1923 she enrolled in Bethany Bible School and for six months she committed herself to the study of God's Book, the Book that she so dearly loved. The call of nursing came to Evelyn through her sister Fern, who at this time was a registered nurse, and Evelyn's love to aid suffering humanity and soothe the troubled brows seemed to direct her to this work. Accordingly, she entered the Cook County Hospital in Chicago in 1924 and through the Illinois Training School she began her studies as a nurse. Evelyn is surely fitted to aid in giving that healing touch and with God's help will do much for the sick and suffering of Africa. She graduated in June, 1927, and finished her course in the hospital in September of that year. Upon graduating as a nurse and passing the examinations of the Illinois State Board, which makes her a registered nurse, there was a call from home that a nurse was needed to help her aged grandmother who had fallen and received a broken hip. Her sister, who had been nursing her grandmother, was called to return immediately to her work, so Evelyn returned to her home, where her grandmother had made her home, and tenderly and patiently cared for the aged and sick one whom she loved dearly, until in May, 1929, when the Savior said it was enough and took grandmother home with him.

Evelyn's mother had no one at this time to help her and Evelyn started immediately to caring for the chickens and aiding her mother in the many duties that belong to the busy farmer's wife.

Evelyn was called to Chicago in March, 1930, and there was examined as to physical defects by the medical force for the General Mission Board. She was given treatments and passed the medical examination. Great was Evelyn's joy that now she could prepare definitely for the work she had set her heart on back in 1918. While in Chicago she worked in the new Bethany Hospital.

As pastors we have learned to know Evelyn and we have learned to love that quiet, unassuming, always-faithful, ready-to-do lover of the Lord and we knew that she was willing to do any piece of work that we would wish her to do. At the farewell reception that was given in her honor at the church, a large crowd of folks of the whole community assembled and brought her many remembrances that would certainly proclaim the feeling of the community toward her. Now just an incident that happened recently in our Daily Vacation Bible School. When the children were asked what we should do with the daily offering they had brought, one said immediately, "We want it to go to Evelyn Horn," and everyone vigorously proclaimed that fact. So to Evelyn it went for her support.

While in training as a nurse Evelyn met Mrs. Marguerite Burke, The two found real friends in each other and we, at home, are happy to know that Evelyn could sail with the Burkes on her first trip to Africa.

We know Evelyn's love for souls and her quiet, but ever faithful ways and we pray that God can use her mightily in giving that healing touch to the sinsick souls in Africa, and in many ways be profitable to Christ and the benighted Bura people.

Gladys Hawbaker Royer

NORA M. RHODES

How we all rejoice to see our young women giving themselves for Christian service! The thought of the hymn, "Give of your best to the Master; Give of the strength of your youth," has taken deep root in the heart of the subject of this sketch and has caused her to eagerly look forward to a life of helpfulness to others.

On the old family homestead of the Hawbakers, near Dallas Center, Iowa, Gladys Violet, the older of the two daughters of Emmert C. and Annie Robins Hawbaker, was born on April 1, 1902. The father, of sturdy German stock and the mother of German and French descent, early instilled in their two daughters principles of right living, industrious habits and true loyalty to Christ and the church. In this Christian home one was always sure of finding good cheer and happiness. At the farm home Gladys spent her childhood with many happy experiences to carry with her as she goes through life. At the age of thirteen she united with the church which has meant so much to her.

After finishing the rural school course she entered the Dallas Center High School where she did very creditable work and graduated with honors in 1921. Being eager for a college education but not seeing her way clear to attend at once, she taught in the rural schools for two years. During these years she was a great help in the local church, always willing to do anything that was asked of her and was a leader in the young people's activities. She later entered Mount Morris College, where she received her A. B. in 1927. While there she took an active part in college life and identified herself with a number of organizations. She was particularly interested in the work of the Y. W. C. A. and served as its president one year and was also a helpful member on the cabinet. In the first year of her college course the little family circle was broken by the home going of her good father who had always been a great encouragement to her in all her undertakings.

After finishing at Mount Morris she taught Home Economics and Science in the Lanesboro, Iowa, High School, and was later elected principal. Her reputation as a teacher is very high and she is particularly strong in gaining the confidence of her pupils. Desiring to continue her educational work, she spent several summers doing post graduate work at Iowa State College at Ames.

During the time she was busy with public school work she always found time for religious activities. To the state B. Y. P. D. she gave much attention, serving on the committee two years, acting as secretary one year and this last year was honored by being elected president. The Boone Summer Camp was always a great enjoyment to her and on a number of occasions she has expressed herself regarding the spiritual help she received while there.

For many years Gladys has been interested in missions. There has perhaps been no particular event that has created this interest, but rather it is the natural growth that comes by reading missionary literature, having the opportunity of hearing returned missionaries speak and coming in contact with missionary minded folks. In April, 1930, she offered herself for foreign service to the General Mission Board. On June 1, 1930, she was united in marriage to Harold A. Royer at her home in Dallas Center. At the Hershey Conference they were approved and will sail for their chosen Africa field in November.

It is quite notable that many of the missionaries come from large families, but this case is exceptional as Gladys will leave behind her mother and one sister, Ruth, who is a senior in High School. In the going of

Gladys to Africa the Dallas Center church is giving one of her finest daughters, one who has a pleasing personality, one who has the faculty of looking on the bright side of life, yet one who is not afraid of the hard tasks, a splendid teacher and above all a splendid Christian. May God bless her abundantly in her efforts to lead the black skinned people of Nigeria to Christ.

Harold A. "Red" Royer

DeWITT L. MILLER

Even the most casual observer could not help noticing "Red" as he played tennis one evening two years ago. Dressed, as he was, in a sleeveless shirt, revealing a heavy coat of tan and a muscular build that told of outdoor life and much physical activity, it was the outward appearance that caught the attention of the passer-by; but it was the dogged determination in the way he played and the good sportsmanship with which he won or lost his points, that held the attention. But that is very characteristic of Red. Those who know him best know that when he enters upon a task into which he throws himself he displays a persistence that can rarely be equalled and yet at the same time he exhibits a sportsmanship that eases and smoothes out the bumps of life.

But many have seen only that side of Red's life. It is the Master who,

"—sees not alone the coarse outside
Unpolished by human art,
He looks beyond and sees inside
The beauty of a manly heart."

And so it is only the closest of his friends that have seen what is perhaps the best of him. As one becomes better acquainted with him they cannot help but notice that his life is motivated by deep, abiding convictions and a devotion and consecration to a cause, undergirt by a firm faith in the Eternal Realities of life. Perhaps his conviction and faith is different from that of most folk, but that is to be expected, for Red thinks for himself. Be that as it may, his life cannot help but be an inspiration to those who know him best. It is the possession of these admirable soul qualities, along with his versatility in industrial work of all kinds, that will make Red a power for good in the new work which he is starting out to do.

Red is the oldest son of Brother A. A. and Sister Bertha Wolgemuth Royer and was born on a farm near Dallas Center, Iowa, December 3, 1902. His parents named him Harold and he is known by that to some, but to the larger circle of his acquaintance he is known as "Red" and this friendly greeting he likes in preference to his real name. He has three brothers and four sisters, namely: Merlin, Irene, Lois, John, Carl, Virginia, and Bernadine. The three older ones have completed their college work at Mount Morris and John is completing a course in osteopathy.

As a lad, Red was sent to a country school near his home. It was here that he prepared for high school and it was also during these years that he united with the church when he was twelve years old. When he was fourteen years old, just before he entered high school, he attended a mission study class. He was led to read the book, "Ancient Peoples at New Tasks," and in this book the author pleaded for men to give their lives on the altar of service as industrial missionaries in foreign lands. A great desire to be something in the Master's service arose in the boy's heart, for here was a task for which he had the right sort of background. So today he looks back to that event as the time when his future was determined, for from then on he has wanted to be an industrial missionary. His mother especially has always been interested in his plans for missionary work. His interests have always led him into the great out-of-doors. In recent years snake charming, camping, hitch-hiking, and photography along with other activities of an outdoor nature, have taken their toll from his time. Those who have been with him in summer camps know of his activities along these lines.

He entered Dallas Center High School

in 1917, graduating in 1921. Then four years were spent in Mount Morris College during which time he was active in Y. M. C. A. and Student Volunteer work. He received his B. S. degree in 1925 with a major in agriculture. The following two summers were spent in Iowa State College. Then he missed a summer from school and went to Europe with one of his brothers and a friend of theirs. During the school year of 1925-26 he taught in the high school at Cambridge, Iowa, and following two years he taught in the Albia high school. Then in the summer of 1928 he entered Bethany Bible School where he has been located since. Last summer after his appointment to the mission field he studied brickmaking in order that he might be able to help with the building work in Africa.

One chapter of his life yet remains. Red has always had many friends, even among the fairer sex, but he has manifested a decided preference for the ladies of his own state and particularly of his home town; for on June 1, 1930, he was united in marriage to Miss Gladys Hawbaker. They are happy in the anticipation of a life of service together in the cause of the Master on the Africa Mission Field.

Emma King Ziegler

LEVI K. ZIEGLER

In the eighties a group of Brethren from Eastern and Middle Pennsylvania migrated to the eastern shore of Maryland and settled in the counties of Talbot and Caroline. This group formed the nucleus of what are now the Denton, Ridgely and Peach Blossom churches. In January, 1889, there migrated a group from Lebanon and Berks Counties which included the parents of the subject of this sketch. They settled in the vicinity of Denton, Caroline County, Maryland.

Emma King Ziegler was the fourth child born to Daniel Conner and Katherine King Ziegler, on July 7, 1895, near Denton, Maryland. She attended the near-by country school and later the grade school in the town of Denton. Higher education not being particularly stressed, Emma was not encouraged to go to high school. But at the age of 17 she entered Elizabethtown Academy and remained one year. The next year (1913-14) she taught a rural school near Elizabethtown. From the fall of 1914 to the fall of 1917 she lived with her brother Levi, in Shamokin, where he was pastor of the church. She worked in a large office and was active in the work of the church. After a year spent at home in Hatfield, Pa. (father had moved from the eastern shore to this place in 1912) she again enrolled in Elizabethtown Academy and in two years finished the Normal English course. The following two years she taught a rural school near Elizabethtown, and the next two, or from 1924 to 1926, she taught in the grade school in Hatfield Borough.

Emma was always interested in things religious and sought means to satisfy her desires. In the fall of 1926 she enrolled in Bethany Bible School and remained two years. But she realized, as so many have, that she ought to have a better literary foundation for her work in the Bible School. Accordingly, she was a student in Manchester College in 1928-29 and received her A. B. degree. She went back to Bethany in 1929-30, and in another year is entitled to the Master's degree in religious education.

From the first when she entered academy she became identified with the religious life of the school, and she has consistently maintained this record throughout her entire school career. She was active in the work of the Volunteers, serving in official capacity, and also assisting in giving programs in the churches. While in Bethany and Manchester she was also active in the women's glee clubs. At Manchester she was assistant to the dean of women.

During her Elizabethtown Academy days Emma taught in two mission Sunday-schools near Elizabethtown. But perhaps the thing which most surely gave the set of her life toward the mission field was an experience she had in the summer of 1921. That summer she was asked by the Home Mission Board of the First District of Virginia to do work for them in a mountain section. She held several D. V. B. Schools, assisted with Sunday services and called in the homes of the people. This has been one of the greatest experiences of her life.

The call to go to India this fall came this spring, and her going became assured soon after the Conference at Hershey. It will be easier for her to go perhaps for the fact that both father and mother are not living. Mother went to her reward in 1910 and father last November. Three sisters also have departed, namely, Sallie, Elizabeth and Naomi. The religious atmosphere of Emma's home was perhaps a bit above normal. The family altar was rigidly maintained and attending the services of the church was always taken for granted. As was to be expected, the children gave their parents much joy by uniting with the church as soon as they came to the age of understanding. Emma leaves in America the following brothers and sister: Levi K., pastor of the Waynesboro, Pa., Church of the Brethren; Mary Cherry, who lives with her family on a farm near Ridgely, Md.; Lovina Clemens, who with her family lives on a farm near Hatfield, Pa.; Helen, a teacher of Hatfield, Pa.; Daniel, a teacher of Pennsburg, Pa.

Emma's heart is rejoicing in the prospect of serving the Master in India. She rejoices, too, that it is her privilege to serve among the people to whom her Aunt Kathryn Ziegler has given the best twenty-two years of her life.

As she sails on October 11 and goes to her work the benediction of a Christian home and the prayers and blessings of her brothers and sisters and many friends attend her. Under the blessing of the Heavenly Father may she be able to bring many souls out of darkness into Light.

⁂

Indian Christians Church Leaders

Brother H. J. Brooks, missionary to India, wrote us the other day concerning committee meetings in which both the Indians and the missionaries participated. He says that the committee had four Indian Christians and one missionary this year, whereas there were three Indians on it last year. The part we like about the news item is the growing participation of the Indian Christians in the affairs of their own church.

Missionaries Embarked for Service

The year just closing witnessed the going of nine new missionaries to foreign fields. A number of workers on furlough returned to their work. We record the names of those who have sailed. Those in bold type are the new workers.

For Africa, Homer L. and Marguerite Burke, **Desmond and Irene Frantz Bittinger** and **Evelyn J. Horn** sailed June 28 on Steamship Mauretania.

For India, Dr. B. M. Nickey, Elsie Shickel, Mae Wolf and **Emma Ziegler** sailed October 11, on Steamship Samaria.

For Africa, A. D. and Lola Helser, **Harold and Gladys H. Royer** and **Ruth Utz** sailed November 8 on Steamship Leviathan.

For India, **A. F. and Florence M. Bollinger** sailed November 28 on Steamship City of Hong Kong.

Missionaries who returned to America for their period of furlough are Dr. A. Raymond and Laura Cottrell, Goldie Swartz and Jennie Mohler from India. H. Stover and Christina Kulp from Africa. Ruth F. Ulrey from China.

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This Woman Has the Earnestness of a St. Paul

A wonderful woman writes, and we can quote only a sentence here and there from her letter: "We are doing more for missions than formerly, but not coming up to what we would like. We have been using the envelope system for our money. Some people oppose this and say we send too much money away. Our juniors and young people are working on their missionary projects. If I had more time to see the classes, I could work up a better interest, but I have a family of nine on the farm, I am superintendent of the primary department and teacher of a class, so at the close of Sunday-school is the only time I have to reach them. I would like so much to do more and wonder why people are not interested in the **greatest work of the church.** I am sure if they would read the missionary news in our papers they would be more interested. Will try to do all I can to keep a deficit from the 1931 records."

—A Sister in Pennsylvania.

News from the Fields

INDIA

Anetta M. Mow

Ahwa

Kathryn Garner

Political Situation Affects Employment

So far the political situation has not meant much to the people of the Dangs, but it looks as though they will feel it this coming winter as they will not be able to get work. No timber is being sold which means that the government will not have money to make roads, and as long as the timber on hand is not sold there will be no need of getting out more. Sister Garner says that it seems a most opportune time for us to build our church and thereby help our people by giving them work. We hope we can do it but the Ahwa Church fund in America is not growing very fast as yet. The fund in India is growing steadily, but not by large amounts you may be sure.

Poor Corn Crop at Ahwa

The corn crop here was poor compared with last year's but when we hear some of the reports about the corn crop in the United States this year, we feel we fared pretty well.

Vada

Alice K. Ebey

Pupil Brings Jungle Friends to School

One of the Pinjal Boarding School boys went to his home for the regular vacation during rice-planting time in July. On his return in August he brought several other boys from his village. He had convinced these boys and their parents that the Mission Boarding School is a good place for ordinary village boys of the jungle.

Rain Saves Rice Crop—Prevents Famine

Plenty of rain has been Vada's portion this year, 112 inches since the first of June! The swollen rivers shut out the mail for six days. For a few weeks the farmers feared a failure of the rice crop, and that would mean famine in this district. But the Lord sent the latter rains just in time to save crops and now a bumper crop is in sight. Already the people are reaping the early rice and many hungry people rejoice as they eat this first grain of the early harvest.

Even Fatalists Appreciate Mission Dispensary

During these very rainy days there were not so many at the Mission Dispensary, but since the days are open the attendance has been daily about two hundred. There are many cuts and bruises and neglected sores of various sorts. Even the people who believe in fate are learning that cleanliness and a little care generally bring speedy relief. Many people suffer from rheumatism and colds, for their houses are wet and most of the people sleep on the earth floors.

Bulsar

Anna Blough

Village Women Learn to Read and Sew

In the Bible School the interest is fine. Three women, who are uneducated village women, are learning to read and sew and they are receiving suitable Bible instruction while their husbands are taking the regular Bible course.

Volunteer Groups Go to Near-by Villages

The Sunday evening evangelistic meetings will begin as soon as the rains are over. The women and girls will go in groups and sing and tell the story to the near-by villages. This is always the time when everyone can have a share in the great work of the church.

Dr. Fox Busy Giving Medical Help

The medical work is bringing relief to many people. Dr. Fox is working almost night and day to meet the demands for medical and surgical help. Every room in the medical-lines has been filled with patients.

Anklesvar

Sadie J. Miller

Temperance Work in India

For years we have been doing temperance work along with our other work. Most of our ladies are linked up with the W. C. T. U. also. Many of you personally know Miss Mary J. Campbell, an American missionary lady in India. She is the National President of the W. C. T. U. and will retire from her strenuous work in 1931. She has done very effective and valuable work for India, drawing her closer to prohibition.

Mission Refuses to Aid Non-coöperators

We get many invitations to help the noncoöperators in their rash work of picketing, but we can tell them that we have worked hitherto and shall continue to work, but not their way nor with them. We have a constructive program while theirs is a destructive one with no aim, absolutely, to do any one any good but to hinder government and ruin it if possible.

Attitude of W. C. T. U. Leader on Non-coöperation

Some ladies in Pathankot, Miss Campbell's place of work for many years in India and where she built up much for the temperance cause, begged her to help them in that city now with the picketing and other methods. She said, "I waited eighteen years for your coöperation and ye would not; now when you have need you come and ask me to help. I am now working elsewhere and can not come to your aid. Had you helped me years ago, there might not be the need of your work now."

Village Christians Resist Persecution

In one village where we have a number of Christians, some persecution is stirred up again. They are brave and true which always means much for the enemy does not get the better of them then. Some of the village head men who were induced to resign their positions by the Gandhi-ites, have come back asking the government to let them again hold their positions. They claim they were given wrong impressions which is altogether likely the case.

Umalli-Vali

Mrs. A. S. B. Miller

New Life in Temperance Work at Vali

Several interesting temperance programs have been rendered by home talent and organizations have been completed among the men, the women and two different age groups of boys. At least ninety-five pledges were signed for the abstinence from liquors and tobaccos. At this time when the leaders of the movement for independence are busily engaged in trying to stop liquor drinking it behooves Christians to be awake and at work.

Night School Started for Young Men

In Umalla there has been a recent request for the opening of a night school. A school has been opened with an attendance of thirty. We trust that this may develop into a regular school. The attendants are young men who have to work during the day with no opportunity to attend the regular government day school and who have a desire to learn.

Inspector Visits Taropa Village School

In the early part of the month the educational inspector visited the school in the village of Taropa, taking the regular annual examination. He was greatly pleased with the results. Seventy-seven per cent of the pupils appearing for the examination passed. This school is recognized as the best village school in Rajpipla State.

Vyara

J. E. Wagoner

Farmers Encouraged by Recent Rains

Rains have come again. There had been some anxiety among the farmers but a fall of some six inches has changed the gloom into joy, and they are now practically sure of a crop. And we rejoice with them. It is a little hard to preach a Gospel of joy, peace, and happiness to people when they do not have enough to eat. An empty stomach may change one's view of spiritual values.

Trip to Near-by Village—Thirty-two Baptized

On Sept. 24, Brother and Sister Wagoner and Miss Mow drove out to the village of Kikakui. Thirty-two men and boys were baptized in the village-talav, just as the sun was going down. An hour later, at least 150 villagers gathered around the curtain tied to two tall bamboo poles planted in the ground to see the pictures of the Prodigal Son and the Good Samaritan. These two sets of pictures are typically Eastern with Indian characters represented. After spending the night in the Government Dak-bungalow, and drinking the friendly cup of tea, the return trip of nine miles was made.

Navsari

Harlan and Ruth Brooks

Census Bureau Representative Visits the Brooks' Home

The Sar Suba of Baroda, with the Wagoners and Miss Mow, was entertained at dinner one evening in the Brooks' home. The Sar Suba is an M. A. from Oxford and has a most pleasing personality. As on other similar occasions, he expressed his belief in Christ as the heritage of the East, and that were a Hindu stripped of his social system, only an empty shell would be left. "There will one day be a great Church of Christ in India which will be the highest expression of India's religious aspiration."

Census-gathering—Missionaries to Help

The Sar Suba is at present head of the

Census Bureau and has called on the women missionaries and the women teachers of our schools to aid in the census-gathering of the last ten-year period for Vyara and near-by districts. This work is to cover a period of six months and our assignment has particularly to do with the study of the family unit. We count this an opportunity for Christian contact with many homes.

CHINA

Ping Ting

Emma Horning

Witch Doctor Near Death Advises Children to Follow Jesus

Mrs. Chang, one of our closest neighbors, was a witch doctor and consequently very superstitious. For twenty years Christianity moved about her on every side without seemingly affecting her. During her last sickness she made use of all her gods and the strongest powers of her superstitious beliefs all to no avail. Her prolonged illness gave her time to think and just before her death she called her children about her and said: "All my gods have failed me when I needed them most. I have served them faithfully all my life and in the end they have given me no comfort or hope at all. Now I am dying and want you to have a happier life than mine. I will hinder you no more from becoming Christians. Follow Jesus faithfully so you do not come to my sad end." A daughter and a son have been baptized and the rest of the children are under Christian instruction. The daughter is a teacher in one of our Christian schools and the mother of a Christian family. Thus the leaven of Christianity is working in the homes about us.

Crumpackers' Celebrate 25th Wedding Anniversary

Sept. 29 the Crumpackers celebrated their 25th wedding anniversary by inviting in all the community for tea. They were busy receiving the guests from 2:30 to 6:00. Some three hundred friends wished them many more years of joyful service together.

Dr. Wang Recovering from Operation

Dr. Wang, second doctor of our hospital, suffered for some months with malaria and finally had an attack of appendicitis which necessitated an operation. All this left him in no condition for medical work, so he has returned to Peking. During this war condition it is very difficult to secure medical help for they are all busy on the battlefield. We are indeed thankful to secure the aid of Dr. Meng from Shou Yang which will save Dr. Hsu from a threatened break in health because of heavy responsibilities.

Shou Yang

Frances S. Smith

Evangelistic Department Plans Future Work

September 11, the Evangelistic department workers met in regular bimonthly meeting. The work of the year was reviewed and definite plans laid for greater concentration for next year. One or two of the evangelists with Christian families are planning definitely to locate in a village and put on a program of "Family Evangelism." This means that the family hopes and prays by sheer Christian living and helpfulness to influence the village for Christ. They need your prayers. The venture is a daring one and will take special Christian grace. The department decided, also, to withdraw all subsidies from out-station centers.

Mission Doctor Loaned to Military Hospital

The hospital had been loaning one of the doctors to a military hospital at Pao Ting Fu. There were over four thousand wounded soldiers in the hospital. They have finally succeeded in getting their release from the work. They report the general technique and sanitation of the base hospital very bad, and seem much discouraged in the outlook for the work there.

Liao Chou

Elizabeth Oberholtzer

Evangelistic Meetings for Mountain People

During the first week of September, Brethren Sollenberger and Oberholtzer itinerated in Ma Tien district, visiting many of the brethren and friends. They had a pleasant time holding services and encouraging those whom they visited.

The country folks, though very poor and ignorant, are friendly and hospitable and give of their meager store to those who come. They do not ask for remuneration but a little gift means much to them and they are worthy, for they try to make folks feel welcome and prepare as good food as they can afford. These simple mountain people are really sincere when they once understand the Gospel of Christ and enjoy the service of the Master.

Full Enrollment in Schools; Special Course for Women

The boys' and girls' schools opened with full enrollment this fall—seventy some boys and sixty-nine girls. The schools are being registered and some things will be changed, but we feel that the Christian teachers will do all they can to help the students to know right ideals and learn about Christ. The Woman's Bible School opened with thirteen students. This year an advanced class has been added to the curriculum, in which former graduates will be instructed in teaching the Thousand Character Course, how to teach the Bible, and in midwifery.

AFRICA

Lassa

The Kulps Leave for Furlough

On the morning of July 16 quite a crowd of people gathered here to speak their farewells to the Kulps who were leaving for their much-needed furlough. They trekked quite a long distance, crossed bridgeless rivers in bath-tubs, and finally after walking some distance reached Jos where they could get a train and better traveling conditions. We who remain wish them a restful furlough that they may return full of vigor for the work here.

Arrival of the Burkes from America

August 19 was another eventful day for this station because it was the day of the Burkes' long-looked-for arrival. They had been in Africa for several weeks but because of the lack of telephones, radio, etc., we were unable to locate them for many days. However, since we all knew they were quite able to take care of themselves, no one exercised undue anxiety concerning them. They reached us safe and sound after a hard trek of ten days. Even though we find it difficult to pass news hurriedly here, the native people do not find it so. They were here in large numbers to greet the newcomers scarcely ten minutes after their arrival.

Bura Christians from Garkida Help at Lassa

The Bura school opened here August 4 and has been progressing nicely. The enrollment of twenty is made up of married men, mothers and boys ranging down to about nine years of age. All seem very much interested in their work. These Bura people are here among the Margii tribe, having come from Garkida in the wake of the missionaries and are helping extend the work here as their missionary project. Two of the men are teachers and are a wonderful help in the work.

Medical Work Carried on by Elnora Schechter

The medical work at this station has been carried on by Elnora Schechter since March 1. She has been busy in this line and has quite successfully treated many cases with the help of a native worker and Dr. Robertson's monthly visits. Two hundred and fifty-two different patients were treated from April 1 to August 19. She extends to Dr. and Mrs. Burke a very hearty welcome.

New Hospital at Lassa Nearly Completed

The new hospital is practically complete and is quite a splendid addition to the mission equipment here. Cement floors have been put in the operating room and drug room. Also a bit of paint on window frames and doors improves the appearance of even a mud building a great deal.

Bro. Rupel Busy with Building and Agriculture

Paul Rupel has found plenty to do in the capacity of mission builder and agricultural director for this station. Besides the completion of the hospital, a new bridge now spans the stream between the residences and hospital sites, brick and tile-making are in progress, and rice, peanuts and cotton are thriving on the mission compound. We begin to feel that perhaps the day of mud walls and grass roofs will some day be a thing of the past for mission buildings and more permanent buildings made possible. This improvement would be welcome to all of us here.

⁂

STOVER MEMORIAL AT MT. MORRIS

(Continued from Page 436)

memory was very fitting. Charles D. Bonsack, General Secretary of the General Mission Board, was the chief speaker. The ministers of the town and others participated.

⁂

Gifts

"Lift up your eyes and look on the fields; for they are white already to harvest"

Bring thy gift to the altar;
But, ere thou lay it there,
Look on the whited harvest fields
And bend thy thoughts to prayer.

What is this thou art bringing
To lay before thy King?
Thy precious alabaster-box,
Or some uncared-for thing?

Bring thy gift to the altar,
Withhold not any part,
Will He who gave His all for thee
Not look to find thy heart

Laid down with prayer and offering
For Him to take and bless,
Ere He can multiply its power
In Kingdom-usefulness?

Bring thy gift to the altar;
But, ere thou leave it there,
Look on the waiting harvest fields
And pledge thyself to care!

The Workers' Corner

The editor invites helpful contributions for this department of the Visitor

Missionary Projects, 1931

Each year a definite mission task is assigned to the younger age groups in our church. Literature is prepared in leaflet form and will be available early in the new year. The announcement here at this time is to give leaders information so they may shape their plans for the year.

To the children is assigned the INDIA BOARDING SCHOOLS. This task costs $30,000. The children have been earning approximately $6,000 per year. This much of the Boarding School expense is assigned to them. This project is usually assigned to the juniors but this term includes all up to the intermediate age who are able to take part.

To the intermediates is assigned the VOCATIONAL SCHOOLS OF INDIA. In these schools the boys and girls are taught trades and how to provide the necessities of life. The dignity of honest toil is an objective of this work. The intermediates had this task in 1930 and will have the same project in 1931. Some splendid models of Indian tools and agricultural machinery will be circulated among groups that enroll with the General Mission Board.

To the young people is given the project of LINKING WITH A MISSIONARY ON THE FIELD. Each young people's group may choose a missionary for whom they will pray, with whom they will correspond and for whose work they will contribute funds. This project for 1931 is the same as for the past two years.

The Women's Missionary Project, THE SUPPORT OF THE GIRLS' SCHOOLS OF INDIA, CHINA AND AFRICA was adopted at the 1930 Hershey Conference. The sum needed, $15,000, is to be raised before the 1931 Annual Conference. On November 13 over $5,000 of this sum had been raised. The leaders hope it will be fully paid several months before Conference time. The women will consider their new project at the Colorado Springs Conference, next June.

Information may be secured from the General Mission Board, Elgin, Ill.

The workers in the China girls' schools have written a letter of appreciation to the women of the home church which we print here.

A LETTER OF APPRECIATION

Women's Council,
Church of the Brethren, U. S. A.
Dear Sisters:

In behalf of the girls' schools of the Church of the Brethren in China, we desire to express our appreciation of your interest and purpose to support this department of our work.

Our three schools, located at Pingtingchou, Liaochou, and Shouyang, have just reopened with good attendance. Even though registered with the new government we still have opportunities for religious work outside of school hours. We feel that our girls' schools are appreciated by the public because of the care and protection they afford.

It is gratifying to see how some of our former graduates are taking their places in society as housewives, teachers, nurses and mothers, and even some of those who have not been permitted to finish their work, are enjoying a more abundant life because of the "New Song" that has been put into their hearts during their school days. We are hoping that our present schools may make as great or even greater contribution to the welfare of society and church. In this you are coworkers with us because of the financial aid you are so liberally supplying and may the Father richly bless you and us as we labor together for the extention of his Kingdom.

Fraternally,
THE CHINA MISSION
Per Committee: Minerva Metzger, Laura Shock, Grace Clapper.

VICTORY ACHIEVEMENT MOVEMENT

The brotherhood, through its Annual Conference action, has set itself a mission and church promotion task for the year ending February 28, 1931. The money cost of the budget is $319,330. It requires man power to reach this sum. It never did nor will it raise itself this year. The budget has never been completely raised. The askings were made on a modest basis this year with the distinct purpose of paying the budget in full. The need is so great that every effort should be made to complete the task.

A workable plan, named the **Victory Achievement Movement,** is prepared. It is designed to enlist everybody during January and February to help complete the year victoriously. It is a plan of weekly giving to culminate in the Achievement Offering of February 15 or 22. Write General Mission Board, Elgin, Illinois, for booklet of plans.

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VISITOR UNEXPIRED SUBSCRIPTIONS

The Visitor will be merged with the Gospel Messenger beginning next month. Unexpired paid subscriptions will be continued with the Messenger for one half the time they would have continued with the Visitor. This proportion is arranged because the price of the Messenger is $2.00 per year whereas the Visitor was $1.00.

Subscriptions entered on the basis of a contribution of $4.00 or more to missions will expire with the December issue. If any subscriber intended that $1.00 of his contribution should definitely be used to pay a Visitor subscription we will extend it with the Messenger for one half the time the Visitor subscription has to run. Such subscribers should write the General Mission Board, Elgin, Ill.

Ministers' subscriptions granted because of their service to the mission cause will expire with this issue. It is assumed that all ministers now receive the Messenger. We earnestly suggest that all members subscribe for it. Price $2.00 per year. Send your order to Brethren Publishing House, Elgin, Ill.

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PROGRAM FOR WOMEN'S MISSIONARY SOCIETY

Note: Program outlines for the text, "A Cloud of Witnesses," also life stories of women at our own mission stations, are available in mimeograph form. One copy free, five cents for additional copies. Order from General Mission Board, Elgin, Illinois.

Text—"A Cloud of Witnesses."

Chapter 3, Physicians and Nurses

"Jesus went about healing all manner of disease and all manner of sickness."—Matt. 9:35.

Devotional:

Hymn: "The Great Physician now is near."

Scripture: Luke 5:18-26.

Prayer: Give thanks for the great Physician who is able to heal both body and soul. Pray for our missionary doctors and nurses who bring relief to sick bodies and through whom many learn to know Christ.

Hymn: "Rescue the Perishing."

Chapter Outline:

Many Orientals have heard of Christianity but never understood its meaning until they entered a hospital.

Introduction, page 87.

1. India's women become physicians.

Gospel Messenger Subscription Blank

Brethren Publishing House,
Elgin, Ill.

Enclosed find $2.00 for the Gospel Messenger for one year. I understand that I am to have the Messenger the rest of this year free, and that the Missionary Visitor will be combined with the Messenger Jan. 1, 1931. I am also to have the 1931 Yearbook free.

Name ....

Street or Route ....

Postoffice ....State ....

☐ New ☐ Renewal

    a. P. Paru, page 88. Portrait, 120.
    b. Gurubai, page 93.
    c. Grace Kennett, page 95. Portrait, 105.
2. Burma's public health leader.
    a. Ma Saw Sa, page 98. Portrait, page 96.
3. Japan's brave nurse.
    a. Iyo Araki, page 103. Portrait, page 129.
4. China's courageous physician.
    a. Ida Kahn, page 109.
5. One of Africa's lepers.
    a. Mai Yoksa of the Church of the Brethren Mission. A woman full of faith and trust. (See story in mimeographed Programs for Women's Missionary Societies. Price 5c. General Mission Board, Elgin, Ill.)

Discussion: Which character makes the greatest appeal to you and why? Discuss health conditions in general in India.

—Nora M. Rhodes.

WORLD DAY OF PRAYER

The date for this outstanding day in 1931 is February 20. It is the day when women of many nations will join in praise, petition and consecration for the church of Christ throughout the world. It is not too early to plan the Day of Prayer for your community.

In Dallas, Texas, a committee representing all denominations of the community has been hard at work for several weeks studying the program material supplied by the Council of Women for Home Missions. First they distributed the "Call to Prayer." They carefully studied the stimulating program, "That Jesus May Be Lifted Up," and the special service of consecration, "Looking Unto Jesus," and have developed their own program, a series of fifteen minute studies and devotionals that have been assigned to groups within each church. It has been planned that the program consume three quiet, searching hours. What this village has done will be duplicated in many communities.

The materials available are the Program, "Ye Shall Be My Witnesses," 2 cents, $1.75 per 100; "Suggestions to Leaders," free with sample program or order for programs; "A Call to Prayer," free; "A Call to Prayer to Young People," free; A Service of Consecration, "Looking Unto Jesus," 10 cents; poster, 10 cents; seals, 25 cents per 100, $1.75 per 1,000; History of World Day of Prayer, mimeographed, free; Project Sheet (a picture and paragraph about each of the four projects), free; several dramatizations of the projects, some printed, some mimeographed, variously priced. The materials may be ordered from General Mission Board, Elgin, Illinois.—A. M. A.

MONTHLY FINANCIAL STATEMENT

Conference Offering, 1930. As of October 31, 1930, the Conference (budget) offering for the year ending February 28, 1931, stands as follows:

Cash received since March 1, 1930	$139,540.45

Mission Board Treasury Statement. The following shows the condition of mission finances on October 31, 1930:

Income since March 1, 1930	$156,363.57
Income same period last year	199,183.38
Expense since March 1, 1930	181,819.20
Expense same period last year	174,850.41
Mission surplus October 31, 1930	9,287.03
Mission surplus September 30, 1930	3,336.34
Increase in surplus, October, 1930	5,950.69

October Receipts. Contributions were received during October by funds as follows:

	Receipts	Total rec'd since 3-1-30
World Wide Missions	$3,584.36	$26,717.96
Student Fellowship Fund, 1929-1930	8.00	1,768.24
Aid Societies Mission Fund—1927	10.50	2,469.91
Women's Work Project—1930	2,621.44	4,369.80
Home Missions	49.55	410.72
Foreign Missions	1,043.03	2,943.16
Junior League—1930	276.32	774.38
B. Y. P. D.—1930	74.50	760.12
Home Missions Share Plan	50.00	135.73
Challenge Fund	1,800.00	9,352.67
Intermediate Dept. Fund—1930	20.11	45.31
India Mission	1,129.36	1,925.99
India Native Worker	95.35	286.38
India Share Plan	296.26	1,817.76
India Hospitals	8.00	8.00
India Missionary Supports	1,662.37	11,087.51
Dahanu Family Line Hospital	10.00	57.62
China Native Worker	45.59	206.72
China Share Plan	83.00	556.60
China Hospitals	8.00	33.00
China Missionary Supports	412.53	6,852.18
Sweden Mission	13.60	162.76
Africa Missionary Supports	2,083.01	7,697.04
Africa Mission	318.49	4,310.90
China Famine Relief	77.01	5,986.40
Conference Budget	1,063,00	51,864.03
Conference Budget Designated	787.99	1,255.85

CORRECTION FOR THE RECORD OF GIVING

In the July Missionary Visitor this year in the record of giving, $1,000 which should have been credited to the Germantown congregation was erroneously credited to the First Church, Philadelphia. We beg the pardon of the Germantown congregation for this error.

* * *

For somehow, not only for Christmas,
  But all the long year through,
The joy that you give to others
  Is the joy that comes back to you.
—Margaret E. Sangster.

World Wide Voices

A Christmas Service

The Participants

Pastor
Reader
Chorus
A young woman representing the Church.
Representative of India (A young woman)
Representative of Africa (A young woman)
Representative of China (A young man)
Representatives of Sweden and America (Adults, men or women)
Intermediate boy or girl

If desired, costumes for the representatives of China, Africa and India may be made of inexpensive material and worn as follows:

China, loose coats and trousers.

Africa, a long white robe with belt.

India, long strip of cloth wound about the body, passing over one shoulder and over the head.

PART ONE

Hymn: "Joy to the World." (At the beginning of the last stanza, a young woman representing the Church and carrying a lighted candle walks up the center aisle of the auditorium and stands at the center, back of the stage, on a raised platform if possible).

Reader, standing at the extreme end of the platform, reads the following from a scroll:

And Jesus came and lived on earth as a friend of man and little children and he spake unto them saying, Freely ye have received, freely give. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. For whosoever shall call upon the name of the Lord shall be saved. The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. God hath highly exalted him, and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Hymn: "O Come, All Ye Faithful." (As the hymn begins the representatives of the nations, singing with the chorus, come to the platform from both sides. At the close of the hymn they kneel and remain in that position, except the four representatives with speaking parts who rise and advance toward the church with arms outstretched as they speak.)

Representative from India:

The Christ Child has come to bring peace, everlasting peace and eternal life to every nation. Church of America, you are giving this Christ to my country. You are sending missionaries to teach us, to train our boys and girls, and to heal the sick.

My life was changed from one of misery and despair to hope and happiness.

Several years ago a man came to our village in search of boys and girls to work in a match factory which he was starting. He was rich, we were told, and would give us some of the things we liked. We were taken away, dozens of us, to a large town. We were crowded together in small rooms; no one cared for us.

In a short time the factory was closed and we were turned out to shift for ourselves. I wandered around for some time. Tired and hungry, I welcomed the attention of a man who appeared to be sympathetic and a man of honor. But, oh, how I shudder when I think of the life I was forced to live. I was married to one of this man's servants, but I had to bow to the owner's every wish and demand which made life wretchedly unhappy.

It was a dangerous thing to do, but I ran away. For days, weeks it seemed, I wandered from village to village, begging to keep from starvation.

Then one day I found a place, where, I learned later, girls are considered worthwhile—it was the Church of the Brethren Mission at Vyara. I was given work to do, and had opportunity to attend Sunday-school and church services and some regular noonday classes for women. It was a happy day when I found the Christ through baptism.

I have learned to read, and recently have been given the responsibility of acting as matron of our school girls, more than 100 of them.

In a few years my husband escaped, also, and came to the mission and was later baptized. Now we have a happy home.

But thousands of my brothers and sisters still bow to wood and stone. The "Ram, Ram, Ram" of the Hindu and the "Allah, Allah, Allah" of the Mohammedan is a continual wail of woe. In vain they cry for help and comfort. How long, how long, must my people wait for the Christ Child?

Representative from Africa:

My name is Yapindar and I am a living witness that Jesus Christ hears the prayer and knows the heart-longings of my people in Africa.

I had heard the teaching of the missionaries at Garkida and I wanted to become a Christian. But there was one difficulty—my fiance was bitterly opposed. What should I do? I did not want to make a gulf between my people and Christianity. I thought, I will wait until he comes to visit me; then I will speak to him earnestly of Christianity. If he will consider it I will still be engaged to him; if not, I will follow Jesus whatever the cost. I attended the learners' class which met three nights every week to learn about the Jesus way of living. All of my pleadings with my fiance were in vain. He refused, and went back home.

But one evening after our study class, when we were standing outside the church I was seized by one of a group of twenty men who had suddenly appeared out of the darkness. (This is a Bura custom, and the young lady screams and cries to add to the hilarity of the occasion.) I breathed a prayer for protection, then walked along with the men without resisting. I was imprisoned and guarded closely, I was taunted and reviled, but Jesus was my strength. One day I escaped, but not knowing whether to go to the right or to the left, after wandering around for some time I found myself by the river at a point only three miles from home. The river was up and I could not swim but to stay there meant I would be recaptured, and severely punished. I waded in. I was able to keep my head above water, and was soon back home.

What a comfort to be among those who hope! God had guided me home. But I think of the millions of my people who have never heard of Christ. Most of them worship spirits which they imagine live in stones, in queer shaped trees, and in all sorts of natural objects. O Church of America, will you help to give the Gospel of Jesus to the millions of my country?

Representative from China:

I have come all the way from China to tell you what the mission of the Church of the Brethren at Shou Yang has done for me.

About eight years ago I met a missionary from the Church of the Brethren Mission. He appeared to be an honest and sympathetic man and soon I had told him my troubles. My son had become wayward and had fallen behind in his school work. His companions led him into gambling and worse vices. I thought he was ruined. I took him out of school. Discouraged and nearly distracted, I found him and his companions gambling and it was necessary to take him to police headquarters.

I went to the mission chapel for refuge and encouragement. My son had been hanging around the school and was getting worse all the time. The missionary suggested that I come with my son to the Bible class. As a last resort, I went to the police headquarters, bailed my son out, and together we went to the Bible class the same evening. We attended regularly until it was over. That was only a beginning. The Sunday services and the association with the Christians at other times was the cause of a changed life for both of us. To tell the details of the story of the conversion of my home would be a long story. My wife who was very much opposed to Christianity has been baptized, and our son has been taking charge of the farm in a dependable way.

To you, O Church of America, we owe our happiness, our faith, and our hope. But it is for the 43,000 homes in Shou Yang County alone that our hearts yearn. Few, oh, so few know the joy of Christian fellowship.

Representative from Sweden:

In Sweden we have had the Gospel of Christ for a long, long time. But Christianity and the government were put together and religion seems so cold and formal. When we give money to the church it seems little more than paying our taxes to the state. The Church of the Brethren missionaries have given us a new vision of Christ.

We see and feel in him a love such as we never knew.

Representative from America:

Neglected areas of America need the Gospel of Christ. Three million people of the mountains reach out their hands, yearning for something better. Two-thirds of the Indian race have not accepted Christ. Our island possessions and the million of immigrants challenge the Church to lead their people out of superstition and false religion to the true light.

The Church of the Brethren is reaching some of these neglected areas, giving them a vision of the joy of Christian fellowship.

Reader:

The harvest indeed is great but the laborers are few; pray ye therefore the Lord of the harvest that he send forth laborers into his harvest.

PART TWO

Our Gifts for the King

Reading: "As With Gladness Men of Old." Intermediate boy or girl.

Hymn: "As With Gladness Men of Old." After each stanza a concealed chorus or quartet sings the chorus of "O Zion Haste."

(The room is lighted and as the hymn begins the Intermediate boy or girl leads the procession of children and in turn the young people and adults, row by row, to the platform where they place their gifts at the foot of the manger.)

Prayer of Consecration ....The Pastor

Recessional Hymn: "The light of the World is Jesus" or "Christ for the World We Sing."

⁂

(Note. The stories given by representatives from India, Africa, and China are true incidents from Church of the Brethren missions in those countries. These sketches have been adapted from stories by Mrs. I. S. Long, India; Mrs. Ella Flohr, Africa; and Mrs. Anna Seese, China.)

⁂

NEW STEWARDSHIP LEAFLET

A leaflet, "A Plea for Church Benevolences," has just been completed. A Biblical interpretation of stewardship, combined with short stories of some who have practiced these principles, makes this an instructive and inspirational leaflet. Free upon request. General Misison Board, Elgin, Illinois.

The Celestial Surgeon

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no shining morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain:—
Lord, thy most pointed pleasure take
And stab my spirit broad awake.

—Robert Louis Stevenson.

⁂

IN THE AVERAGE CHURCH

22 per cent of the members do the work.
46 per cent subscribe to church support.
Only 31 per cent give to benevolences.

⁂

A GIFT FROM GRANDMA

The Mission Board received a $10 contribution for world-wide missions and the writer wrote as follows:

"Just want to help out a little. Put me down as Grandma."

The Board does not know the name or the address of the donor.

⁂

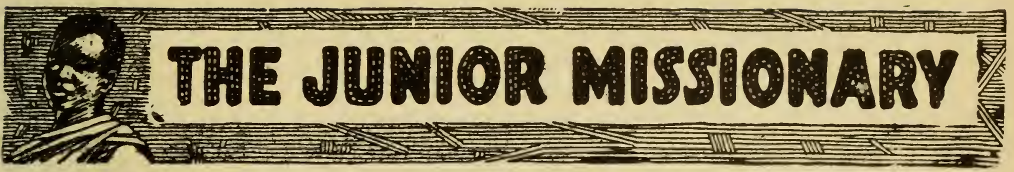
GOD CAN USE A CRIPPLED HAND

A crippled hand and dimmed eyesight! Yet she attempts to write letters including money for world-wide missions. She is a minister's widow, eighty-five years of age, living in southern Ohio. To write her letters she must sit in the sunlight so as to be able to see the lines of the paper. The reward from such effort must be a sense of happiness.

⁂

HOW ONE MISSIONARY SPENDS HIS FURLOUGH

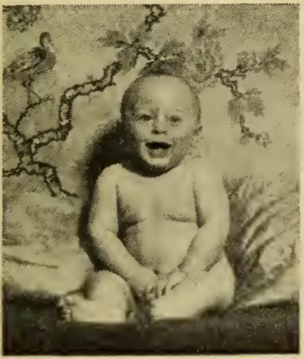
The missionaries on furlough have been very busy. Brother I. S. Long has, since July 20, been in four young people's camps, held two series of meetings, made two ten day trips among churches in Virginia and held several week end meetings. The missionary, after a long period of service in a tropical climate, needs rest and it is greatly appreciated by the home churches when they are able to serve the churches, bringing them inspiration out of a missionary career.



THE JUNIOR MISSIONARY

Junior Missionaries Over There

Since the Junior Missionary Project this year has been the support of the children of missionaries, pictures of the children have been appearing each month in this department. This will be continued in Our Boys and Girls, January issues.



Royce Burke is a happy baby, especially when he goes "bye-bye" with "da-da." He is fifteen months old and surely makes life interesting for his parents.

Ruth Hildegard Graybill—(left), nine years old, is in the third grade in school and is getting along nicely. She is a little bashful until she becomes acquainted. Sometimes she thinks it would be nice to learn to speak English, but she soon tires of it when she begins to study. During the summer she has learned to ride a bicycle, though she does not have one of her own.

A Christian Bura Boy

SARA C. SHISLER*

If Njida could have his wish realized he would visit you in your Sunday-schools, day schools, and homes. He wants to go to America. He fears as all Buras do that the cold weather would kill him, but he wants to go nevertheless.

The other day he gave me his story. I shall tell it to you as nearly like he gave it to me as I can.

"I was born in Kwajefa. Our family moved to Dzika about two years before the white people came to Garkida. When I was a small boy I watched my father's goats and sheep. One day a stranger came to me and asked, 'Whose son are you?' Because I knew that he had come to steal goats I was afraid and did not answer. Then he asked, 'Who is your father?' When I answered, Mitiram,' he was afraid because he knew that my father was a man who liked to fight. So he went away without saying any more.

"One day my people went to the farm. I wanted to go along but they said that I was too small to go. I began to cry and they allowed me to go along after all. I took my bow and arrow and shot a wild guinea. On the way home my brother shot a small deer. Because I was not able to run as fast as the older people could, I lost out in the chase and was left alone in the bush. Then I cried because I did not know the bush. Soon a man came along and asked, 'Little boy, why are you crying?' When I answered, 'My folks have gone and left me,' he said, 'Follow me and we will go home.' So I stopped crying and followed him.

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*Missionary to Africa.

"After awhile when we had lived in Dzika about two years we heard that there were white people in Garkida and that they were asking everybody to attend church services on Sunday. We all went to see them that Sunday. We were very much afraid of them because our people told us that the white folks had come to eat us.

"Soon they asked the people to bring grass and palm logs to sell. We were so eager to receive a little money that we risked our lives (as we thought then) and began to sell grass and to help build houses. We had all decided, however, to run away the first time that we saw them eating anyone.

"Many of us went to school and attended church services every Sunday but we did not understand what they were trying to tell us. At that time we knew nothing but fighting among ourselves. We went to church because we thought that maybe the white people would give us food and clothes, if not one Sunday then perhaps another. When they preached we said, 'Another language.' We did not think that a white man ever could or would learn our language. So we did not try to understand at first.

"I attended school and church services a whole year before I began to understand the message. It was all so new and different. The first thing that impressed me was Jesus' death on the cross. When I began to understand that, I knew in my heart that I wanted him to be my Savior. From that time on I tried to learn and understand. Later I became a Christian.

"I have been in school six years. The road I have beeen following is very pleasing to me. I have never been sorry that I became a Christian. I think that I am about eighteen years old."

All who know Njida respect him. Even the people who oppose Christianity have tried hard to find a sin to accuse him of, but they all admit that he is a real Christian young man. He is a very useful boy also. He teaches in the boys' school, preaches, and does whatever he can do for Jesus. We want you to help us pray that his life may continue to be clean and true and that he may help many of his people to find Jesus just as precious as he has found him to be.

⁂

Missionary Worship Program for Juniors

MRS. MINNA HECKMAN

Quiet Music: "Silent Night, Holy Night." (If there is no piano, the first stanza could be sung softly by the group.)

Hymn: "O Come, All Ye Faithful."

Call to Worship:

Leader: Arise, shine, for thy light has come
And the glory of the Lord is risen upon thee.

Response: "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace."

Leader and group: "O Come, let us adore Him, Christ our Lord."

Unison reading: Luke 2:8-20.

Hymn: "We've a Story to Tell to the Nations" (first stanza).

Story: "A Christian Bura Boy," by Sara Shisler.

Call to Prayer: "O come, let us worship and bow down, let us kneel before the Lord our Maker, for he is our God."

Prayer: Pray for all the boys and girls in the lands where Christ is not known; pray for the missionaries who teach them; pray for the missionary children who live in those lands that they may be true playmates; pray that Jesus may come into all our hearts at this Christmas season.

Offertory: Speak of the wise men who came with their gifts to Jesus at his birth. Our gifts are a love gift to him when given to others.

Offering Prayer:

"Father bless these gifts we bring thee
Give them something sweet to do;
May they tell the other children
That our Jesus loves them too."

Church of the Brethren Missionaries

Supported in Whole or in Part by Funds Administered by the General Mission Board
With the Year They Entered Service

AMERICA

Church of the Brethren Industrial School, Geer, Va.

Finckh, Elsie, 1925
Hersch, Orville, and Mabel, 1925
Kline, Alvin, and Edna, 1919
Knight, Henry, March, Va., 1928
Wampler, Nelie, 1922

In Pastoral Service

Bowman, Price, and Elsie, Bassett, Va., 1925
Eby, E. H., and Emma, 2923 St. Joseph Ave., St. Joseph, Mo., 1927
Weiss, Lorell, 1188 Missouri Ave., Portland, Ore., 1927
Rohrer, Ferdie, and Pearl, Jefferson, N. C., 1927
Ziegler, Edward, and Ilda, 405 E. Eleventh Ave., Johnson City, Tenn., 1923
Barr, Francis, and Rebecca, Albany, Ore., 1928

SWEDEN

Graybill, J. F., and Alice, Bergsgatan 45, Malmö, Sweden, 1911
Norris, Glen M., and Lois, Spangatan, 38, Malmö, Sweden, 1929

CHINA

Liao Chow, Shansi, China

Hutchison, Anna, 1911
Oberholtzer, I. E., and Elizabeth, 1916
Pollock, Myrtle, 1917
Senger, Nettie M., 1916
Shock, Laura J., 1916
Wampler, Ernest M., 1918, and Elizabeth, 1922

Ping Ting Chow, Shansi, China

Bright, J. Homer, and Minnie, 1911
Crumpacker, F. H., and Anna, 1908
Flory, Byron M., and Nora, 1917
Flory, Edna R., 1917
Horning, Emma, 1908
Metzger, Minerva, 1910
Schaeffer, Mary, 1917
Sollenberger, O. C., and Hazel, 1919

Show Yang, Shansi, China

Clapper, V. Grace, 1917
Cripe, Winnie, 1911
Heisey, Walter J., and Sue, 1917
Neher, Minneva J., 1924
Smith, W. Harlan, and Frances, 1919

Tai Yuan Fu, care of Y. M. C. A., Shansi, China

Ikenberry, E. L., and Olivia, 1922
Myers, Minor M., and Sara, 1919

On Furlough

Ulery, Ruth F., Prairie City, Iowa, 1926.

AFRICA

Garkida, Nigeria, West Africa, via Jos

Beahm, Wm. M., and Esther, 1924
Bittinger, Desmond, and Irene Frantz, 1930
Harper, Clara, 1926
Heckman, Clarence C., and Lucile, 1924
Helser, Albert D., 1922, and Lola, 1923
Horn, Evelyn J., 1930
Robertson, Dr. Russell L., and Bertha C., 1927
Royer, Harold A., and Gladys H., 1930
Shisler, Sara, 1926
Utz, Ruth, 1930

Lassa, via Maiduguri, Nigeria, West Africa

Rupel, Paul, and Naomi, 1929
Schechter, Elnora, 1929

Burke, Dr. Homer L., and Marguerite, 1923

INDIA

Ahwa, Dangs, Surat Dist., India

Garner, H. P., and Kathryn, 1916
Royer, B. Mary, 1913

Anklesvar, Broach Dist., India

Grisso, Lillian, 1917
Lichty, D. J., 1902, and Anna 1912
Miller, Sadie J., 1903
Shickel, Elsie N., 1921

Bulsar, Surat Dist., India

Blickenstaff, Lynn A., and Mary, 1920
Blough, J. M., and Anna, 1903
Bollinger, Amsey and Florence M., 1930
Fox, Dr. J. W., and Besse, 1929
Mohler, Jennie, 1916
Shumaker, Ida C., 1910
Wolf, L. Mae, 1922
Ziegler, Emma K. 1930

Dahanu Road, Thana Dist., India

Blickenstaff, Verna M., 1919
Ebbert, Ella, 1917
Metzger, Dr. Ida, 1925
Nickey, Dr. Barbara M., 1915

Jalalpor, Surat Dist., India

Miller, Eliza B., 1900

Vada, Thana Dist., India

Brumbaugh, Anna B., 1919
Ebey, Adam, and Alice, 1900
Shull, Chalmer, and Mary, 1919

Palghar, Thana Dist., India

Alley, Howard L., and Hattie, 1917

Umalla, Broach Dist., India

Miller, Arthur S. B., and Jennie, 1919
Widdowson, Olive, 1912
Ziegler, Kathryn, 1908

Vyara, via Surat, India

Brooks, Harlan J., and Ruth, 1924
Wagoner, J. E., and Ellen, 1919
Mow, Anetta, 1917

Burjor Bag, Lunsikui, Navsari, India

Mow, Baxter M., and Anna, 1923

Woodstock School, Landour Mussoorie, U. P., India

Stoner, Susan L., 1927

On Furlough

Cottrell, Dr. A. R., and Laura, 633 Central Ave., Greenville, Ohio, 1913
Kulp, H. Stover, 1922, and Christina, R. 3, Pottstown, Pa., 1927
Long, I. S., and Effie, Bridgewater, Va., 1903
Moomaw, I. W., and Mabel, 147 W. 9th St., Columbus, Ohio, 1923.
Swartz, Goldie E., 110 Sherman St., (Mackenzie Hall) Hartford, Conn.
Woods, Beulah, Spencer, Ohio, 1924

* Otherwise employed in America until conditions permit return to the field.

Please Notice.—Postage on letters to our missionaries is 5c for each ounce or fraction thereof and 3c for each additional ounce or fraction.

KEEP CHRIST IN CHRISTMAS

Will you be one to encourage a generous Christmas offering in your Sunday-school?

Will those living away from an organized congregation send their offering direct to the Board?

Will you think in terms befitting your ability?

Many should give $25, $50, $100 and more.

CUT HERE

CHRISTMAS OFFERING

Blank for Sending Mission Money

Brethren's General Mission Board, Elgin, Ill.
Dear Brethren:

Enclosed find ....Dollars as a loyalty offering for World-Wide missions, which please place to the credit of

.... **Individual**

.... **Sunday-School Class**

.... **Christian Workers'**

.... **Aid Society**

.... **Sunday-School**

.... **Congregation**

....**State District**

Name of sender ....

Street Address or R. F. D. ....

Postoffice .... **State** ....

Date	Amount Enclosed
................192...	$....................

A Few Points to Remember

Please make all orders payable to Brethren's General Mission Board.

Money should be sent in Bank Draft, personal check, Postoffice or Express Money Order.

Please state what congregation and District should have credit for this.

Full name and address should be given to insure a prompt return of receipt.

"Visitor" subscriptions should be on separate sheet. FREE to each donor of $4.00 or more.

Please do not write in this space

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